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The FIRST PART

By *Francis Bampfield*, A lover and admirer of Christ, and of His Word, and Works.

Colossians 2. 3, 4, 8.

In whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with inticing words. Beware lest any man spoil you through philosophy and vain deceit, and after the traditions of men, after the rudiments of the world, and not after Christ.

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THE

THE DESIGN OF THIS TREATISE.

IEhovah Christ is *a* Wisdom, all Wisdom in One, Wisdom it self, the Wisdom of all Wisdom; his Father is the free *b* giver, he himself the rich Purchaser, *c* his Holy Spirit the infusing Teacher, of all useful Wisdom unto his Covenant people *d*. All the treasures of Wisdom and of Knowledge, are hidden in him and in his Word, which the wise in heart should *e* seek and search after, that they may understand and find it, and it may enter into their heart, and be pleasant unto their soul. The Scriptures of Truth are a perfect Library of all saving Knowledge, and profitable Science, copied out and commented upon in created Nature, else the Title of this Treatise would be too high and great a design for so low and mean an undertaker: but *f* Truth is the Victory, Christ is *g* the Truth, and as he is, such is his Word, the *h* Truth too, and he is going forth conquering, and to conquer, he doth, and he will prosper riding *i* upon this Word of Truth, whilst Philosophy *k*, which is the vain affectation of humane wisdom, (under which description and notion I do declare against it throughout this Tractat, this) is falling, and shall fall low, and utterly fail, and quite vanish before him, and before that Word of his; growing Believers will have such Spiritual discerning, as no longer to be despoiled, or to be carried away as captives for a prey by it, the seducing Artifices of it shall be discovered and avoided; for they are not according to Christ *l*, the seeming wisdom of its swelling words, is but the excrescent part of a swelling ulcer, though it carry a garnished shew of excellency of Speech, it is but humane wisdom, the enticing wisdom of men, the wisdom of the corrupt age, though much admired by the great ones of the times; what is this, to the Wisdom of God, to that Wisdom which the Holy Spirit teacheth?

a Prov. 1. 20. & 8.1, &c. חָכְמוֹת׃ 1 Cor. 1. 24, 30. Luk. 11. 49. & 7. 35.

b Prov. 2. 6. Jam. 1. 17. John 6. 45.

c Esai. 40. 13, 14. & 48. 17. 1 Cor. 12. 8, 11. John 16. 13. Isai. 54. 13. Eph. 1. 17, 18.

d Coloss. 2. 3.

e Prov. 2. 3, 4, 5, 6, 10.

f Isai. 42. 3. *compared with* Matth. 12. 20.

g John 14. 6.

h John 17. 17.

i Psal. 45. 4. Revel. 6. 2.

k Coloss. 2. 8.

l 1 Cor. 2. 1, 4, 5, 6, 13, 14, 15. καὶ ὑπεροχὴν λόγου ἢ σοφίας, ἀνθρωπίνης σοφίας, σοφίαν ἀνθρώπων, σοφίας τῦ αἰῶνος τύτου.

The reſtauration of Arts, and the advancement of Sciences has been the ſtudious reſearch, and the unwearied endeavour of ſome, both Ancient and Modern Writers, men of name for Learning; but, whilſt they dig for it in ſome grounds of their own, and under notions from within themſelves, and ſo would proceed Maſters of Arts, and commence Doctors of Sciences, by the natural Abilities and acquired Endowments of their own Intellect and Reaſon, improving of it ſelf only either from it ſelf, or from humane Authors, or from new invented experiments; the moſt ſouly *m* of them after all their laborious productions have not yet attained, nor ever will or can by that Method attain the true good end, becauſe they have not as yet proſecuted the right and the proper means of it.

m 1 Cor 2. 14. ψυχικὸς ἄνθρωπος.

Philoſophers come in their *n* own name, and the moſt of Students have received them, though they bring but a Doctrine of *o* probabilities, a colour and ſhadow of conjectural reaſoning, ſuch as would perſwadingly miſlead ſouls by deceitful diſputings, and falacious concludings, and ſubdolous circumventings, impoſing of miſtakes upon the ignorant and undiſcerning, thruſting of errours upon them by captious arguings, and ſhiftingly evading the evident force of the moſt convincing demonſtrations, by miſapplyed diſtinctions, which do endleſly ingage contentious Wits in a ſcholaſtick warring, and vain jangling: the Preſs ſtill keeps fighting by ſending forth one Book of controverted matter againſt another, yet are there no Trophies of any conſiderable proficiency and progreſs all this while, either by victoriouſneſs over Error, or by triumphingneſs of Truth; whereas, there would ſoon be a more amicable league, a more pacifick confederacy amongſt the ſound and ſober of men of depth of Learning, and of inquiringneſs of Spirit, if all their Books were either apt ſignificant Commentaries upon the holy Scriptures, or due right interpretations of created Beings according to thoſe Scriptures. That Light, which the unſcriptural, antiſcriptural writings of Philoſophizing men have afforded us, has been to manifeſt this unto us, what erring, wandring by-ways we would turn aſide from, not what even, ſtraight paths we ſhould walk in: much of that knowledge, which ſuch have themſelves attained unto, and which they would have others to be wrong led into by following of them, is this, that there is no certainty of knowledge, nor ſatisfactorineſs of underſtanding throughly compaſſable by any or all mere humane diſquiſitions and diſcoveries, ſo that many of the moſt eminent of them are ſelf-condemned, and have pronounced the ſentence againſt their own inventions, and againſt themſelves, for thoſe merely humane excogitates, in the Judicatory Courts of their own Intellect and Conſcience, and have thereby openly renounced and quitted their former uſurped Authority, by which they too long, and too much impoſed upon the over-credulity of blinded minds. But what, ſhall ſuch a traditionary receiving of corrupt notions never have an end put unto it? ſhall the opinionative conceits, and the conjectural ratiocinations of deceived deceiving men be ſtill handed down from one to another? Such Methods of Arts, and Syſtems of Sciences, and forms of Learning, and Schemes of Knowledges, as are beſides and againſt the word of *Ælohim*, are either not according to Truth, and ſo they teach that falſhood which would be unlearn'd, or do not direct to uſefulneſs, and ſo they cauſe loſs by miſ-ſpent time, which is not ſo ſoon redeemed. Their Science is but *p* falſly ſo called, it doth not anſwer to its name, it doth belie its own uſurped title; by their profeſſourſhips, ſuch would give themſelves out to be ſome of the moſt knowing of men, and diligent ſeekers after the Truth, yet they they *q* miſs the mark they pretend to aim at, they rove and err like unskilful ſhooters, they go aſide from ſound Doctrine, and from a right belief of that which is the Truth, though they would *r* loudly cry, boaſtingly clamour a profoundneſs of Learning by puzling wordings and painted ſayings, where, neither is the Matter uſeful, nor the inquiry worth while, nor the Controverſie weighty, nor ſpeculation improveable to any ſpiritual gain, ſo that, it neither well informs, nor nouriſhingly feeds the ſerious Student; it is an *ſ* artificial deſire of mens own brains, having no foundation in the Word of God, and tending to profaneneſs, making a great noiſe, but leaving an emptineſs, after the manner of Sophiſters. Let not the ingenious

n John 5. 43.

o Coloſſ. 2 4. παραλογίζηται ἐν πιθανολογίᾳ.

p 1 Tim. 6. 20. ψευδωνύμου γνώσεως.

q 1 Tim. 6. 21. ἠστόχησαν.

r 1 Tim. 6. 20. τὰς βεβήλους κενοφωνίας.

ſ 2 Pet. 1. 16. σεσοφισμένοις μύθοις.

Reader

Reader be offended, if I open the ſignificancy of ſome Scripture words and phraſes to take him off from giving an idolizing reverence unto ſuch humane fallible Authors, as would inſinuate a crediting of their cheating Arts, and draw on a belief of their deceitful Sciences, by † a cogging device and cunning trick in a ready dexterity of wicked wittineſs, handling every ſubject matter they do diſcourſe or treat of, with crafty conveyances, and circumventing windings up and down, in and out, turning every way by over-reaching methods, and hidden wiles to ſeduce unwary travellers into errour, and to inſnare them into ſome miſapprehenſion, to divert their minds from * truthing it in love: Whoever do purſue them, will find them at the laſt to be erring in Theory, failing in practice, fruitleſs in experience, after much expence of difficult labour, and of chargeable travel. The wild little fancy of vain fooliſh man would be ſetting up a new imaginary world of Artals, and of Scientificks, which are his own formed *Ideas*, and ſpeculated conceits, and modelled opinionativeneſs, and then would not only make an Idol of ſelf to fall down before its own miſ-ſhapen Image, and to fall in love with its own empty ſhadow, but would alſo ſet it up before others, that they may worſhip it too; which has been for ſo many ages of the world, the grand deſign, and the too far prevailing attempt of Enthuſiaſtick Phantaſms, of Humane Magiſtralities, of ſelf-weaved Ratiocinations, of forced Extractions, of indulged Senſations, and of unſetling Scepticiſms; which ſix have laid ſome of the moſt claim to the higheſt advance of Humane Learning, though their Arts and Sciences have been hitherto ſo far from being really in their nature, or uſe liberal, that they have been ſome of the moſt tyrannous enſlavers of mens judgements, and impriſoning fetters of their underſtanding. How many thouſands have by their wandring after ſuch miſguiders left and loſt their way in the dark, where their Souls have been filled with troubleſome doubts, and with tormenting fears, expoſing them to violent temptations of Atheiſm and Unbelief? and what wonder, that it is thus with the Scholar, when ſome of the learnedeſt of the Maſters themſelves have reſolved upon this, as the concluſion of all their knowledge, that, All things are matter of doubtful queſtionings, and are intricated with knotty difficulties, and do paſs into amazing uncertainties, and reſolve into coſmical ſuſpicions? And this, not only is the deliberate Judgement of particular Virtuoſo's in our day, but has been the publick determination of an whole Univerſity, if there be truth in thoſe Hiſtorical Records, that do report them to us; even with thoſe has it thus been ſo, who made proficiencie in Arts, and progreſs in Sciences, to be the ſubject of their profeſſion, the matter of their inquiry, and the deſign of their ſtudiouſneſs. How manifold the inconveniences? how miſchievous the effects of this have been, if the Readers Spirit would not be exaſperated thereby, might be ſoon inlarged upon; for the Writer would not provoke or inrage mens paſſions, but would come in words of truth, and of ſoundneſs to hold forth a Scripture Light before ſuch as are of a temperate and ſober underſtanding, and of a ſerious conſidering ſpirit: The hurt that has been done to my own ſoul, and the ſcars that are viſibly upon me, by my ill-choſen-ſtudies, and miſemployed hours heretofore, though in a way of ſome diligence, do ſtir up ſome compaſſions in me towards others, to indeavour the preventing or curing of the like ſpreading diſtemper in their underſtandings, the infectiouſneſs of which diſeaſe in mens intellects, has been hitherto little ſuſpected, and its dangerouſneſs leſs felt: And therefore, if in faithful plainneſs, I do oppoſe paganiſh or Ethnick Philoſophy; let it be once more remembred, that where-ever this expreſſion is found, or ſuch other words relating to the ſame matter in this Treatiſe, I mean thereby, that vainly affected humane wiſdom, which was invented by Pagans, by Heathens, (or by Satan, who taught it unto ſuch) by ſuch as had not the ſound ſaving knowledge of *Jehovah Ælohim*, or of His word; but did write beſides it, and contradictorily to it, and ſo far as this kind of Philoſophy is ſtill retained and defended by any Chriſtians; For, this is that which has ſo anticipated mens minds, with ſuch corrupt principles as are complying with prophane practices, with ſuch miſ-ſhapen notions as are ſuited to carnal reaſon, with ſuch wrong opinions as do plead for depraved Cuſtoms,

† Epheſ. 4. 14. ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης.

* Epheſ. 4. 15. ἀληθεύοντες ἐν ἀγάπῃ.

with such flattering perswasions as are humouring to sensual affections; it doth so infect and sicken their intellect, so weaken and make it Consumptive, that, who can cure it, if the LORD Christ himself be not actually the one and the only All-skilful Physician, and if Scripture-Learning be not seasonably well applyed, as the one and the only universal remedy of this of the mind? whilst some do write and others do read so many expositions upon paganish Philosophy, and do so little study the Scriptures of Truth; the Press may bring forth many curiously arted Books, but there will be in the intellectual World a famine of Progressive Literature: The frequent Divertisements by such unfruitful Studies are so many, and so tedious (for, they make art to be long, and Life to be short; whereas Word-Study and Scripture-Learning would make Art short and Life long) that those who do waste their precious time in these worthless labours, do find the prime of their day, and the vigorousness of their age even decaying and dying away, before they know aright what to know, and how to live: Some who have had that University honour put upon them to be called Masters of Arts, yet have afterwards experienced, that they had little else but the name, and have look'd upon those years (as the corrupted education then was) to have been the void space of their life, which would have been the choice season of their time, if Tutors had put them in a right way of Scriptural Learning. One of the skilfulleſt advancers of Humane Learning, in one of the most laboured and best wrought Treatises upon that Subject, has in the close of his Book given a short prospect of a new world of Sciences, or the deficients of them, fifty in number; and he that shall make use of his Directory to attain these, yet would, though he lived to old age, bring in an ignoramus for the Verdict when he comes to die: Whereas, all those and more, so far as they are necessary and useful, might have a clearer discovery, and a fuller supplement in Scripture, and in Nature according to Scripture, were it throughly searched into for that end. If Heathenish Philosophy did not strangely bewitch and awe young Scholars, with a respect of the Authority, and a greatning of the names of its Authors, and an esteem of the multitude of its Books, which do so fill the Shops and Libraries, and with the difficulty of making many of its notions and distinctions, and obscure terms reconciled to some degree of intelligent sense, after so much dispending of Time and of Coyn, its price would fall in the Printers Market, and its trade go down in the Booksellers Shop. How little can there be of certitude in that way, where all must resolve into fallibleness of Authority, and falaciousness of Testimony, or into pretended evidence of forced experiments, which may be variously effected, whilst the intrinsick Natures and genuine causalities of created Beings, and of their products are altogether hidden from such great adorers of Humane Wisdom as count themselves, and would be so esteemed by others, to be, if not the only, yet the mostly learned men in the world; and who would have their dictates to be received as inerring, and their traditions as incontrolable; whereas their assertions do end in doubtfulnesses, and their stating of questions is not definitively demonstrating, but still the judgement of the pondering Reader must suspend it self, and look further for satisfaction. How many Essences and verities are there which Ethnick Philosophy cannot reach; the clear understanding whereof it can never attain unto of its self, neither are they any other way fully discovered unto us but by the Scripture revelation? What meer Philosopher by all his art and industry can with certitude inform my understanding, what the System of the created World is? how it was made and set up? what the positure of the whole Creation is? in what place and order every thing is? which is the uppermost, and what the lowermost part of it? what there is above this blew visible expanse, or extended Heaven, or firm out-spread? what kind of existencies the Heavenly Luminaries are? what all the constitutive parts of men are, particularly what the spirit of man is, what his soul is, and how these are distinct, and whether separable, so as that yet both may live apart from each other at the same time? what the proper seats of the intellect faculties in man are *w*? where is the Wise? where is the Scribe? where is the Inquirer of this age, who without *x* word-light can lead me into the certain

w 1 Cor. 1. 20.

x Heb. 11. 3.

knowledge

knowledge of the manner of the formation of all and every of beings? what that was which put them into their first Essence? what the *y* beginning of the Creature which God created is? and how many years have elapsed since that time, to this present annual revolution? where and when Chronologers must begin, and how to carry on their Computation of time? who amongst the Learned of this World can *z* ascend into Heaven, and infallibly assure me what Treasuries of Creatures there are there? what the work and priviledges of the Elect Angels, and of the perfectly Sanctified Spirits are there? what the glorious appearances of the ever blessed *Jehovah Ælohim*, in Father, Son and Holy Spirit are there? which of them can so descend into the Abyss, as to bring me the truest information from thence, where the great Gulph is, that is between Heaven and Hell? what and where the place of Hell is? where are the several Chambers of darkness below, and of light above? For, although the Gulph and Hell are *a* open before the all-seeing *Jehovah*, yet are they far out of sight, and off from the knowledge of men on Earth, by any mere humane disquisition or discovery: Who of these Philosophers can by their own natural ability throughly convince me, of the true Doctrine, and of the real nature of invisibles, which yet, now they are revealed, are not incredibles? Can any of them return a satisfactory answer to those questions which the LORD propounded unto *b Job?* Do not they themselves judge divers things to be undiscoverable by any mere man, as the essential forms, and the true differences of things, especially that of man? What are all and every of the proper and real causes, which are so productive of so many wonderful effects in the World? How defectively imperfect? how unsetledly conjectural, are their inquiries concerning the Celestial Bodies, about their Spheres, their Orbs, their divers Poles, their first Moveable, their contrary motion of Renitencie, their Circles, Eccentricks and Epicycles, Interstellare Substances, Progressions, Stations, Retrogradations, Elevations, Declinations, Apogees, Perigees, Diurnal Motions, which some do fancy of the whole Heavens, and others do dream of the whole Earth, with a multitude of such like Astronomical Suppositions, which they would ground upon some *Phænomena*, cunningly devising how to defend their own invented Hypotheses against Objections, and setting up such feigned Fabricks as may not be exposed to so many exceptions and contradictions, as the fictitious conceits of others before them are liable unto? So that, they have been forward to triumph over others, if their own excogitated opinions have not been confutable by the common received principles, whilst themselves do not believe their own suppositions to be the true nature of the things themselves? how then can they perswade others, that their discoveries are real and profitable? and that they might hold the World yet further on in ignorance, and in darkness, they daringly affirm the Scriptures not to afford light in these matters: Whereas, these alone can set mens understandings right about the verity of beings, which cannot by all a mans diligence any other way be solidly known. Wise men amongst themselves do now begin to wonder, that they suffered themselves to be so abused by those Dictators in Sciences; they complain, that there are secrets in Nature, hiddennesses in Truths, implications in Causes; that there is much darkness upon their Mind, blindness upon their Intellect, weakness in their Understanding; that their Knowledge is but Folly, their Powers are impotent, their abilities insufficient, and their researches shallow; thus they fall into suspicion, and grow into dislike of themselves, concluding an utter impossibility in Humane Arts; seeing there are so many unknown subtilties in Nature, which do escape their senses, and so many mistakings by senses, which do not come under their cognisance: They acknowledge at last, that to consummate the Arts, and to perfect the Sciences inquired after, is above their strength, and beyond their hopes, and they professingly declared, that they will affirm nothing; subtilty is their Science, and fallacy is their Faculty: How many questions might be asked of the most Learned of them, concerning the most plain and familiar things, such as are most obvious and exposed to the outer senses, about Seeing, Hearing, Smelling, Tasting, Feeling, which would puzzle them, and amaze their Understanding? were all the witty Ingeniosо's, and generous

y Mar. 13. 19.

z Rom. 10. 6, 7.

a Prov. 15. 11, 24.

b Job 38. 39, 40, 41. chapters.

Virtuosо's

Virtuoso's of the World colledged, and incoporated into one Philosophick Society; all their extra-Scriptural disquisitions would never reach or hit what they say they aim at, because they use not, improve not the adapted mediums to come at it: It would have been more wisdom in such bold undertakers to be Instancers of Learning, if they had either laid aside their attempt, or pointed to a directer course, and to a righter way; for by an ill unadvised managing of the inquiry, the inner Rooms of Learning are still locked up, and her Treasures are not disclosed. If the Reader marvel why one of so little Philosophical Learning, and of so much worldly despisedness, will adventure in such a day to be so open a redarguer of the whole Philosophick World; let him know, that the Scripture-cause will conqueringly plead it self, and its advocate has sufficient security, that the Glory will be his, who is the Author of so full a word: Let the Writer and his Treatise decrease into a nothing, as to this; and let *Jehovah* and his word increase into an All; whilst the Traditionary Learning of these men, which is but the credulous receiving of a false report, and their sensitive learning, which is often the wrong information of equivocating witnesses, and their experimental Learning, which is usually the hasty observation of indagators, and of casual inventers; these shall blush and vanish, be gone, and ashamed to shew their faces, which so long have been set out to sale under the gaudy Titles of Natural History, restored Sciences, and instaured Philosophy; but leaving the buyer sick of his bargain, and crying out, That he has all this while been over-reached and defrauded, imposed upon, and insulted over, by those who themselves at length do judge this to be a case plainly desperate, as not knowing how to extract the real truth of things, or which way so to separate all mistakes, that they may at last be brought to somewhat, which is wholly free from errour; and so, natural Beings may open themselves, and disclose their inside, in their primordial Virtues, and concealed excellencies. The whole of the doctrine of the unseen World, is altogether undiscoverable by any lawful means, but only the word Revelation; and therefore it is, that

b Coloss. 2. 8, 18. ἃ μὴ ἑωρακεν ἐμβατεύων.

c *Paul* doth condemn that Philosophy, as a vain deception, which would obtrude upon its Disciples, a belief of those things it hath not seen, making its own excogitates to be Oracles, when its own phantastick opinions are built upon no other foundation, than the feigned Placents of humane imagination. It would take away the Prize that belongs to the profiting Disciples in Christ's School, and give it unto those, that run in the by-race of paganish Studies: thus arrogating unto its self an usurped power of judging and of defining, who are the most learned and skilful; it doth thrust it self into a pretended knowledge of such secret hidden things, whereof it is altogether ignorant, as if it were its own proper possession: my task is to direct the Spiritual man unto that perfect Word, where he may get deep into the profoundest Mysteries of Religion; and of Reason, of Grace and of Nature; where a clear-eyed-Faith may satisfie it self with self-evidencing verities. I am no investigator of new fictitious humane knowledges, but would ingage others to be educers of old sound Scripture-Learning, which has been so long veiled with Philosophical darkness, and neglected by Sophistical prejudice. Shall we any longer walk on in the circular tract of feigned Arts, and of corrupted Sciences by Humane Authors, who write one after, and of another according to the bad Copy set before them, saying over and over the same falsified things, putting only a new name to an old Stuff, whilst they make little or no progress, because they do not follow on in a straight line of edifying knowledge? How far are they from having already said, all that can be said, though one of them has grosly flattered himself by applying of that expression to his own Writings? Truth and Goodness have mutual influence upon, and friendly fellowship with each other; and how then can Humane Arts, and Philosophical Sciences approve themselves good unto the Will, till they prove themselves true to the Understanding of rational Creatures? let no man *d* seduce himself! we are, at least we should be, so far true and kind unto our selves, as not to deceive our selves: What? shall we deal with our selves as a false Thief doth deal with a silly Traveller, offering himself readily to be a guide to direct him a better and righter way to his journies

d 1 Cor. 3. 18, 19, 20, 21. ἐξαπατάτω.

end,

end, till he miſlead him into ſome dark and diſmal place, that there he may rob and ſpoil him of his Treaſure? ſuch are wrong guides in the way of our Study: If any man thinketh, that he is wiſe in this world, let him become a fool, that he may be wiſe; for, the wiſdom of this World is fooliſhneſs with God; the LORD knoweth the reaſonings of the wiſe, that they are vain; therefore let no man glory in men. No Tutor is like unto that Spirit, who is the LORD, informing humble Diſciples of the Book of his Word, and of his Works: Uſeful Arts, and profitable Sciences have their legitimation in his Word, and their naturalization in his Works: Here the mind of man is at once both inlightned and ſanctified, informed and ſatisfied; whereas Academick Scepticiſms do make their apprehenſions to be but appearances, and their propoſitions to be but probabilities, till he that is of an inquiring ſpirit, ſees he has fed but upon empty notions, and ſo is diſcouraged into a deſponding ſullenneſs, and doth yield to over-coming difficulties. Whilſt our own unſteddy, unskilful hands will be drawing out Lines of Arts without a Scripture-rule, and our Circles of Sciences without a word Compaſs; there will be much crookedneſs and unequal diſtance therein, and the diſcovery which we make unto others, will be that of our own weakneſs and indiſcretion. How provoking and daring is this pride in fallen follyful man, which would ſtill keep alive ſo vain an imagination, as if by Humane Invention it could equalize infinite Wiſdom, put forth in Scriptures Science, and in Natures Art? Many of the Philoſophers *poſtulata*, which they would have us unqueſtioningly to ſuppoſe, and to take for granted to be evident Truths of undoubted certitude, are manifeſtly falſe, though they would exempt their principles from contrary arguing, as if all were well agreed here, and this Philoſophick Faith muſt not be diſputed; and yet theſe blind guides would have the leading of us by the hand, till we paſs into their darkneſs, and fall into their ditch. What do the moſt of Philoſophical Diſputations ruſh into, but a mere ſmokie skirmiſh of hard words, which do both cloud the Underſtanding, and inſnare the Judgement? Mens minds are already but too much crookedly ſet by the corruptions of their own depraved hearts; but, when they are further wreſted by wrying terms of Humane Arts, they are with much the more difficulty, if ever, ſet right. Thus have men ſought Sciences in their own brain, and would find out Arts in their own imaginations, till they have made a new Scheme, and a Syſtematical World of invented Knowledges, which they do people in their own and in others fancies: their words of Art have hid Truths from our plain ſerious Chriſtians, who are of humble inquiringneſs, that ſo Philoſophers might keep up their Silver-ſhrining-trade, by affirming it to be an impediment of Sciences, for the Scholar to require, or for the Teacher to render, a clear proof of things propounded; from whence it comes, that the powers of the mind are continually ſhaken with heſitancies, diverted with impertinencies, abuſed with unprofitingneſs, and miſled into erringneſs. This has been the miſchievous deſign of the grand Enemy of the rational World, to obſcure Learning, and intricate Knowledges thereby to keep off Souls from that Scripture-light, by which they might diſcern the ſecrets of Wiſdom: and his negotiating Factors would have all the World to buy up his falſe Ware, and to trade with him till they have almoſt waſted their all, and their ſtock of Learning doth conſume, and they be quite bankrupted, as to any ſoundneſs of knowledge: How imperiouſly domineering has this Philoſophick Tyranny proved, which would have us to receive its ſtamp, and to bear its image, as if it were that alone which muſt be current, and to admit of its ſuperſcription, to conform to its platform, and to ſhape our Letters after this Conquerors handwriting, as if all mankind ſhould ſubject and inſlave themſelves to its intellectual uſurpation, which hath too long, and too far invaded all Arts, and poſſeſſed all Sciences! If once profeſſing Chriſtians were more ſpiritual diſcerners, and more obſequious obſervers of Scripture-diſcoveries in theſe matters, the plain diſcourſes of experienced Believers, and of growing Saints, would reliſhingly ſavour more of ſaving ſound knowledge, and of wholeſome uſeful Truth, than the learnedeſt Treatiſes of the wiſeſt Philoſophers, from whoſe Writings we have no good reaſon to expect any transforming efficacie;

for

for the converting of ſtraying Souls, or for the rectifying of erring Minds. Arts and Sciences, Philoſophick ones have heretofore miſ-called it their honour, to be their Mother *Egypt*'s Daughters, becauſe there they had both riſe and growth; yet even there was the grand ſeat of groſs Idolatry; when Pagan Aſtronomers exalted themſelves as high above others in their knowledge of heavingly things, they ſet up in their Imaginations and Books, many Monſters in the Heavens, which have been long worſhipped as Gods. Corrupt Hearts and corrupt Books will ſoon mingle, and corrupt Principles will quickly paſs into corrupt practices; and thus does the Candle of many mens lives waſte away about empty vanities, or groundleſs conjectures, or ſuperſtitious conceits, or over-curious nicities, or unprofitable ſubtilties, or intangling perplexities, and they dye away without the inſighted perception of the moſt myſterious ſecrets, and choice excellencies, and pretious treaſures.

It is Scripture-knowledge that is the ſublimeſt Reaſon, and the beſt Learning; the ſhining emanations of Holy Writ are clearly viſible to ſpiritual Eyes in this age of Light: This is that, which I would hold forth before others, and commend unto them. Were we more one in bringing all our Controverſies and Diſputings to this only Rule of judging, we ſhould the ſooner agree in other things, the Scripture-league would hold us cloſer together in a brotherly confederacy. This deſign is not an humour of innovating in the Common-wealth of Learning, but an indeavour to revive the true, good old way of written Revelation, and to bring back to that word of certainty, according to which the proficiency in Arts, and the progreſſion in Sciences is beſt and only found: Sound Knowledges will be upon ruining, till there be an apt reduction of them to their primitive pure principles in Scripture-verities, where both their complete ſummary is contained, and their due bounds are ſet. Intellect and Reaſon muſt be meaſured by a Scripture-line, and Senſes and Experiments muſt be brought to word-axioms; theſe muſt conquer all Opinions, as having the Univerſal Monarchy over all the learned Territories of the Intellectual World: An exact diſcovery of the true Cauſes of things, with their efficacious production of anſwerable effects, muſt be ſearched after here: No other Writing in the World doth carry along with it Truths, ſuperiour dominion over the Conſcience, and its magiſtral Authority over the Will; its illuſtration to the Underſtanding, and its evidence to the Judgement, but only this; if I pay this reverence unto Chriſt, and unto his Word, it is a duty which I owe him, and under him to it as the ſum of Arts, and the treaſury of Sciences, the complete Bibliotheke of all uſeful Learning: the due reſpect which I bear it, has enboldned me to make this printed Report of it. The Principle of Eſſence is in *Jehovah* Himſelf, who is the Principal Efficient Cauſe of all Beings, who put a Being into all created Natures; who is the great Inſtructer in uſeful Arts, who doth propound the beſt and greateſt ends of thoſe Arts, and doth direct to the trueſt apteſt means, which do lead thereunto: But the Principle of Science is revealed in the written Word, which doth give forth the right knowledge of the Doctrinal part of thoſe Arts, and which doth make wiſe the Student, and the Practicioner, by the help of ſenſes to collect ſome clear underſtanding, in particular ſubject matters of thoſe ſeveral Arts, by Obſervation and Hiſtory to gather and place in the Mind, what is taken in from thoſe Senſes, by inſighting experiences, to apply to a certain uſe thoſe many collected Obſervations, by induction inferringly, and improvingly to uſe, to apply, and to accommodate thoſe many collected Experiences to conſtitute and eſtabliſh an univerſal concluſion; by theſe ſteps and degrees may we aſcend into ſound knowledge, and with more ſpeed, eaſe and ſatisfaction, learn the beſt part of profitable Arts and Sciences. This doth ſet out the true real Nature of created Beings, as they are in the things themſelves; whereas mere humane attemps this way have no certainty of demonſtration, nor infallibity of evidence, no further convincingneſs than as they agree with this: there is anſweringneſs in this to the Nature of Exiſtences, which are printed in this Word, and ſealed in the Creation: here the laws of words are one with the laws of things; here the conducture of the word doth lead the way, and the architecture of the Creation doth follow after;

after: whatsoever doth contradict the grounds of God-inspired Scripture, and the reasons of created Nature, must be rejected by us: here Scripture revealeth Nature, and Nature declareth Scripture; the LORD's Mouth in his Word doth not gainsay his hand in his Works; there are such inner secrets in created Beings, as are separate from outward Senses, and exempt from experimental discovery, and withdrawn from mere humane inquisition, which works of Nature are best contemplated in the word of Grace, so sweetly doth this insinuate into, and incorporate with those. How is the Intellect of man likely to be receptive of useful Truths, till it be first purified by Scripture-knowledge? all the impresses of Wisdom, of Truth, and of Goodness, that are in created things, they are but the transcribed Characters of the Word, and the visible representations of those shining perfections, that are in the All-glorious Author of this Word, who doth direct their Nature, and govern their operations, to bring about his own holy just ends for the good and benefit of particular Beings, and of the whole Universe. Scripture descriptions are most significative of created Natures, and best expressive of their real Virtues; let therefore these Philosophical Imperialists no longer exercise Lordship over the Faith of Christians, however they have thus far usurped dominion over the Reason of Pagans; let not our Understandings be commanded by their Laws of Arts, nor ruled by their Decrees of Sciences, who would have all Intellects to bow before them, whilst they sit in the Throne, and King it over mens Souls. It is the Scripture Revelation that doth best preserve the due order of Christ's Supreme Soveraignty, and of its own pre-eminent authority; and of our regular subjection under both him and it, by its winning commendations of Truths, and of Realities, in the demonstrativeness of their evidence, and in the choiceness of their excellencies, operations of Nature, and efficiencies of Arts co-operating with Nature, and drawing forth its working powers, are as so many instances and interpretations of such Scripture as do speak of them. Wisdom is *d* justified of her Sons, though the common cry of the mis-judging World be against her. Knowledges in this Word have their universal conprehensiveness, and if mens Studies in them were fitted to their particular inclinations, and framed to their constitution-desires, more able instruments better furnished for publick employments, both in State and in Church; both for Peace and for VVar, would then be found; the skilfullest Scripturians would prove the wisest Artists, and the prudentest Counsellors. VVere Lecturers in all Countries encouraged, and appointed in fit places to read in the Mother Tongue, on such Scripture-subjects, it would make popular Judgements, and common Auditors great proficients in Arts, and progressors in Sciences; which spreadingness of knowledge of Christians should not make it contemptible: whereas, now the Philosophers would keep Learning in a few hands amongst Scholars in the Universities, and Readers of Colleges, and Professors in the Schools, who would be monopolizing of Original Languages, and of Scientifick Skills, and be driving on of their rich Trade of over-reaching sophistry: I judge it to be an Affirmation according to Truth, and an undertaking according to Reality, that a plain Believer, of discerning capacity, may be righter taught many useful things, about the History of the Creation, in natural Beings, in their proper Causations, productive Workings, and genuine Effects in one year, than several years, and yet more times seven in the common way of Philosophical Studies will or can attain unto: In this Scripture path Believers may expect the teachings of the Holy Spirit, and inlightnings from the Father of illuminations: much of the written Word would then receive more evident and full interpretations, when Christ's Works are made a paraphrase upon his Words: Here particular Sciences are true, fruitful and complete, not as in Philosophical VVritings in false, barren and empty. If little Children were commonly taught the Original Language, and if there were in the Mother-Tongues of the several Nations such an exact Scripture Lexicon composed, as might shew the true meaning of all the Original VVords, Roots and Branches, and of all the Original Phrases, relating to the several Arts and Sciences; and if the whole of these VVords and Phrases were orderly and distinctly with their cited Scriptures put into a common place of

d Mat. 11. 19.

theſe ſpecial knowledges in various profeſſions; and if the moſt accompliſhed, the beſt gifted, the moſt excellingly graced, the moſt diligently and faithfully induſtrious, and the moſt practically and skilfully experienced, for every particular Art and Science, did make it much of the work of their day, and buſineſs of their life, to ſtudie the Scriptures for that peculiar end and ſpecial purpoſe, putting not only general Rules, but particular Directions all methodically together, it would be a complete Summary, and an exact Directory in that Art and Science. Shall my growing waiting hopes be only of the next Generation, that they may liſten to this counſel? who will give, that I may reap ſome good fruit of my labours in the preſent age! if the LORD, by his ſecret inworking with wonderful efficacy, will renew and irradiate mens minds, if he will bend and bow their wills, change and awe their hearts, then ſelf conceit, pride and prejudice, will quickly vaniſh away, and a teachable Frame will ſo imbrace and improve this advice, as that the ingenuous and ſtudious will not be ſo injurious to themſelves, or unkind towards Chriſt, as to kick Him and His VVord out of their Schools; for it will be made manifeſt in a little time, that created Beings in their natural efficiencies, have ſuch an hidden way of ſecret operation, as is beyond *e* the moſt ſignificant expreſſions of any Philoſophical VVorders; and therefore only the words of God can fully ſo accommodate them to inlightned Underſtandings, as withal to make them properly declarative of real workings: All true, both definitions and deſcriptions of things by words, muſt be rectified by Scripture Language. VVhatever be the iſſue, I have, through Mercy and Grace obtained from the LORD, done this part of my Generation work, and in this I do rejoyce and give glory to Him. VVhere doth the whole Scripture, that ſpeaks of this matter, ſend us to any other way of getting ſound knowledge? This deſign, that I am now promoting, doth not interdict School education, nor forbid Scientifick Exerciſes, but it doth ſet both Teacher and Learner in a right way. VVhither can we go to fetch a perfect Supplement for deficiencie in Arts, but from the VVord? no where elſe is there an unerring rectification of the crooked variations of Sciences but here. VVere Students once well perſwaded, that this Scripture-method and way of attaining knowledges were *f* paſſable and plain, and the walk there experienced to be ſafe and eaſie, how could it then be any other than pleaſant travelling, which doth ſo directly lead to ſo great a profit, where all is beſt ſuited, not only to the future eternal happineſs of Believers, but alſo to the preſent wiſing of the VVorld, gratifying at once both the ſpeculative Inquirer, and the mechanick Artificer, where both an augmentation of many uſeful particularities, and a melioration of the whole of gainful Learning would be met with? Expected occaſions are flying away from me now, as many of them have already taken wing and are gone, and therefore ere a ſtop be put to my breathing here below, I would by a Scripture-hand conduct a little, that the more wiſe and skilful may come on and lead others further forward: I ſhould gladly have ſat down as a teachable Diſciple, at the feet of ſome well-grown Inſtructer, and would delightfully do ſo ſtill, if others better furniſhed, and more accompliſhed, and who have more opportunities and advantages, would more throughly inform both themſelves and others, in the true ſtate of this ſcientifical project. Here may be at once both the true increaſe of uſeful Learning, and the real promoting of an Holy Life. This ſound Scripture-knowledge is the only cure of arted Phantaſms, and the proper means of being awakened out of ſcientifick Dreams: Here the regenerate intellect of the New Creature gets quick acquaintance with the true reaſons of things, and his inlightned mind is familiar in its converſe with real exiſtencies; here are ſet before his view clear Aſpects from inviſible Objects, and his inner man can commune with unſeen talkers, which do give him ready acceſs into the better Country of the other VVorld. The Scriptures are compoſed, not only for contemplative felicity, but alſo for practical buſineſs, being exactly ſuited to all weightineſs of affairs, and to all the powers of an operative life. The orderly working, and the real uſefulneſs of created Beings, is to be directed unto her; all the Philoſophers in the world, with all their Books have not that profitable

e Job 38.2.

f Prov.8.11.12.

Learning

Learning in them, which the four and thirty first Verſes of the Bible have treaſured up in them: Here the meditating inquirer may get the knowledge of thoſe diſtinct works of the Creator in their ſix proper days foregoing, which works are the viſible Signets, and the lively Impreſſions of the comely Excellencies of the glorious Maker, till the believing Soul cometh and paſſeth into its reſt, and to ſweet ſatisfaction ſenſibly enjoyeth its holy Sabbath, in Him on the ſeventh, which is the laſt, the cloſing day of the week; this being much of my preſent purport and deſign, drift and ſcope in this Treatiſe, from the ſeveral days of the firſt week of the Created VVorld, and the eſtabliſhed unchangeable Laws thereof, to propound ſome profitable inquiries from each days productions, ſuch as may have a direct tendency to the real advancement of uſeful Learning, and then opening ſomewhat of my own apprehenſions from the collating of other Scriptures, concerning the matters queried, ſuch of them as are profitably handled, for ſeveral others will be little, if any thing more than barely propounded, and ſo left to further diſquiſition. In this undertaking there is no juſt cauſe for any to be, either an humorous Envyer, or a quarrelſome Contender, or a troubleſome Backbiter, or a treacherous Enemy, or a falſe Friend; let him but love Chriſt, and believe the VVord, and approve the Enterpriſe, and promote the Deſign, and better the Plot, I have much of my deſire ſo far; where any will meliorate it, he ſhall have my Prayers and Teſtimony for him. In this age of ſuch diffuſed rovings of mind, and of ſuch wandring expatiations of imaginations, my walking Soul has then the more quiet reſting place, when it gets and keeps within Scripture-doors, and there freely converſeth with Chriſt. In this word each Artiſt may find out his Myſtery, and get skill with a little coſt by plainly reading the imprinted Characters of the uſeful nature of his lawful Profeſſion: Here real Learning wears the Honour of its Crown, and true Wiſdom is beautified with the dignity of its advancement, in the ſeveral Sciences; here the King may be skilled in the Art of Empire, and the Magiſtrate may be wiſed in the Science of Government; here the Counſeller may know how to adviſe, and the Warriour may be taught how to fight; here the Aſtronomer may beſt underſtand the Heavens, and the Luminaries there; here the Geometrician may learn how to meaſure, and the Arithmetician how to number, the Phyſician how to cure, the Surgeon how to heal, the Anatomiſt how to diſſect, the Apothecary how to compound, the Sea-man how to ſail, the Architect how to build, the Muſician how to modulate, the Logician how to argue, the Geographer how to ſituate, the Chronologer how to compute, the Rhetorician how to perſwade, the Hiſtorian how to Record, the Carpenter how to rule, the Joyner how to frame, the Advocate how to plead, the Miniſter how to preach, the Coſmographer how to ſyſteme, *g* the Huſbandman how to manure: Theſe and other Artiſts in other honeſt Trades would find their God inſtructing and teaching them, concerning the righteſt way, and the fitteſt manner, to manage, and to carry on their ſeveral Functions, with ſucceſs through his bleſſing upon their labours; all their affairs would then be ordered with more diſcretion and prudence; even the Hedger, the Maſon, and the Carpenter, would experience Scripture-wiſdom to have an excellency of rectification in it, to direct them how to do their work aright. What ſhall I ſay more? conſider well what thoſe Arts and Sciences are which are lawful, uſeful and neceſſary, and then let inquiry be made, whether their Conduct and Augment may not be found in the Word incomparably beyond what any, or all Philoſophick Books of mere Humane Wiſdom can skill in? here is the Spring and Fountain of all true good Learning: Scripture-knowledge has the cleareſt light, and gives the moſt certain information, affording the moſt pure and ſatisfying delights: This doth hold the refined Intellect, and the diſcerning Mind cloſe unto it, and doth fill it with high holy heavenly pleaſures, ſtill feeding a ſpiritual appetite as it is taken in, and yet exciting it with new deſires of injoyiug more, there being yet a further diſcovery *h* of abounding knowledge in theſe later days. Here is a ſeparation of Truth from Errour; here the true real cauſes of Errour are aſſigned and manifeſted: It is not ſaid, that men do therefore err, becauſe they know not the Traditions of Elders, and

g Eſai. 28. 23–29. Eccleſ. 10. 8, 9, 10.

h Dan. 12. 4. Eſai. 11. 9. Habak. 2. 14. Jer. 31. 34. Heb. 8. 11.

the Customs of Fore-fathers, or because they are not skilled in the Doctrines of the Rabbies, and in the Writings and Sayings of the Fathers, or because they do not submit to the Authorities of Magistral Guides, and of Humane Imposers, or because they do not receive unwritten verities, and seek for extra-Scriptural Supplements, or because they do not subscribe the Councils of Synods, the Articles and Canons of Churches, or because they do not conform to rational establishments, and comply with the commandments of men, or because they do not read over the Books of the Ancients, and turn the leaves of Modern Treatises upon particular subjects, or because they are not of the same judgement with the Learned, and of the like practice with the godly men, so reputed of these times, or because they are not well versed in Church History, and deeply seen in the Monuments of Antiquity, or because they have not been bred up to be Masters of Arts, and Doctors of Sciences, in Philosophical Studies, and in University Schools; but, *i* because they know neither the Scriptures which do reveal the Truth, nor the Power of God which doth exert the Truth in created Natures, through which his Wisdom, and other of his Excellencies and Perfections are so visible, whose Word is ingraven on his Works, and whose Works are written in his Word; therefore it is, that they do err, greatly err: divers of these may be more largely demonstrated in some after-parts of this Treatise. In *k* these Scriptures of Truth, Arts have an uniformness and harmony, and Sciences have a consent and concord: all is here delivered in apt expressions, suited to the nature of things, adapting them to their proper ends, and good purposes: here is a lively representation of verities, and of realities, the right knowledge of which doth carry into the very beingness of created Essences, drawing forth their hidden Virtues into active operativeness. What through the artificial cunning of sophistical deceivers, and the ignorant simplicity of the credulous vulgar, the best Learning is much undervalued, and its fastest Friends are almost wholly forgotten: he, that makes man his Idol, and is easie of belief when man speaketh, will so long, be neither master of Reason, nor an exerciser of Faith, neither will he be well settled in judgement, nor quieted in spirit, whilst he thus goes away from experimental Truth in God's Word, to such doubtful matters in mens writings. The wholy Scriptures are a growing Treasury of fruitful knowledge, and would still be bringing forth somewhat more; whereas he, that takes all upon trust from humane Authors, and Philosophical Tractates, will captive his own judgement, and fetter his own understanding, and leave his own soul unfruitful and unprofited, who might have found the Scriptures to have disclosed before him, the properties and powers of created Beings, in order to some great usefulness in the life of man. In a Scripture-way, the serious researcher may safely and surely walk, and unerringly (if he follow the guidance of the Holy Spirit, according to this straight rule) travel into the Mysteries of Grace, and the Secrets of Nature; if we follow any others in another path, they are superficial, not profound, either in their inquiries or discoveries. Practical Christianity, and experimental Religion is the highest Science, and the noblest Art, and the most honourable Profession, which gives light to all inferiour knowledges, and would admit into the Royalest Society, and draw neerest in resemblance and conformity, to the glorified Fellowship in the Heavenly College above, where their knowledge is perfected in visional intuitive light. Here is the prime Truth, the original Verity, as to the manifestativeness of it in legible visible ingravings, which would carry progressively into other Learning contained therein: all here is reducible to practice and use, to life and conversation; here existences and realilties are contemplated and proved, not mere *Ideas* and conceits speculated as elsewhere. The ultimate and best end of Learning, is to furnish a renewed Understanding, and to advance sanctified Reason, and to raise discerning Grace, for the promoting of the Honour of the LORD, and the holiness and happiness of Souls: This is its last and highest pitch, the perfection of its discovery, which its nature can reach to hear on Earth: no way but that which is Scriptural can direct aright unto the speediest attainment of sound and well-accomplished Learning, although those who are the self-conceited Gnosticks of the

i Mat. 22.29. Mar. 12. 24--27.

Dan. 10, 21.

times

times are under a great temptation of being some of the subtilleſt Opponents of this Chriſtian Poſition. Come hither therefore thou Inquiſitor of Truth! thou mayſt find it in the Word; thou needeſt not turn over the many voluminous Books, and hiſtorical Records of men, to deſire what the Knowledges and the Arts are, or who were the firſt Authors and Inventers of them: 'Tis not all their Writings that can make thee wiſe to Salvation, as *l* the Scriptures can. How filled with doubtful uncertainties are the Ancient Records of Humane Writers, how many corrupt mixtures are there in them, how ſtuffed with groſs flatteries, or with perſonal reflections, are modern reports; how correſponding to private intereſts, how wreſted and wryed to paſſion and to party? What a ſuperfœtation is there of new Treatiſes yearly coming forth, either to cenſure the errours, or to fill up the defect of other Authors, or to pretend to ſome rare diſcovery, or new invention, or to boaſt of an exacter method? though ſtill at beſt, imperfection is their nature, and there is an yet further, and a more onward. It is no imbaſing or diſtaining unto the holy Scriptures, to fetch and to derive all uſeful Learning from theſe ſacred Fountains; rather doth this make much the more for their honour and commendation, that there is ſuch a fulneſs of Arts and perfection of Sciences in this one Book. The bringing and wreſting of Scripture to mens Arts and Rules, to wrie and to force it into a compliance with them, and not examining of all Arts and Rules by the Scripture, to meaſure and to judge of them by this, has introduced much errour, and ſhut out much Truth, to the ſullying of Religion, the corrupting of Reaſon, the poyſoning of the Mind, and the polluting of the Life. Here in this word Studies would be carried on in Faith, and in obedience, which would greaten the expectation of aſſiſtance, and of acceptance of income, and a bleſſing, in all indagations after the mind of Chriſt: when Scriptural illuminations do ſhiningly caſt their beams on a ſpiritual diſcerner, they do ſecretly, but withal ſtrongly, influence and operate, by a transforming efficacy unto a more glorious reſemblance of the Heavenly Image of an holy Chriſt, and of his holy Word: This way the underſtanding of a Believer doth paſs into more ſpiritualizedneſs, and doth more freely converſe with its inner Teacher, under theſe intellectual rays. Students in Scripturaliſm would get further into the choicer Myſteries of experimental Chriſtianity, even whilſt they here ſee Liberal Arts in their proper axioms made uſefully Mechanical in their elicited operations: If every one be to be credited in his own Art, they muſt then learn this Art in the Scriptures, and then alſo ſhould Chriſt be believed in his Word, who is the *m* only Wiſe One, a Teacher by Office from the Fathers Donation, and by the Holy Spirits Unction. This gives a great advantage to plain Believers; for, although they know not well how to evade Philoſophical Juglings, or to confute Sophiſtical Fallacies, and cunning cheats, of over-reaching Argumentation, and inſnaring ſyllogizing, yet through this help, and its ſecret ſuggeſtings, they have ſo much perception, as to diſcern things to be otherwiſe than colours and ſhews of carnal reaſonings do make them ſeem to be; ſo that, when they have not their anſwers ready, yet they will not ſuffer their Judgements to be miſinformed by ſuch impudent bafflings; and if theſe vain affecters of Humane Wiſdom be once taken off from their froward way of wrangling diſputations, to reaſon the caſe familiarly by Queſtions and Anſwers, ſuch as are proper and pertinent to the matter under debate, and by a collating of the whole Scripture, that doth ſpeak of ſuch a particular ſubject inquired about, that ſort of men would bewray themſelves to be ſome of the moſt ignorant and ſottiſh, eſpecially in the choiceſt Science of experienced Religion, and in the beſt art of practical Chriſtianity. This way of arguing is the way of the Word, which any diligent Reader of it, particularly in that part of it by the four Evangeliſts, may often obſerve; hence diſputing is ſet out by a word that doth ſignifie *n*, mutual inquiring by way of queſtioning, in a friendly conference to ſearch out the Truth by interrogations and reſponſes, examining of things by a diſquiring reaſoning about, them in a familiar Colloquie, and in an amicable manner, where it is managed according to Rule; hereby the underſtanding is weakned to attend, and the

l 2 Tim. 3. 15.

m Jude 25. John 3. 8.

n Συζητέω, συζήτησις, συζητητης, Mar. 8. 11, 12, & 9. 10, 11, 12, 13, 14, 15, 16, 17. & 12. 28, 29. Luke 24. 15. Acts 9. 29. & 15. 2, 7. & 28. 29. 1 Cor. 1. 20.

the mind is quickned to consider of the Arguments in disputation concerning that which is queried about; hence also in Scripture we sometimes do find an *o* answer at the beginning of a Speech of Debate, which is as if somewhat were returned of satisfactory resolution to a secret question, that did tacitely go before. It would contribute much towards the increase of Learning, if those practical Rules, that are in the Word, were well understood, observed, and improved, for the right managing of an Holy Dispute, and of a Spiritual reasoning about weighty Controversies in a Scripture way, so as might tend to edification; whereas, in the Philosophick Modes, argumentative exercitations are usually *p* perverse brawlings, interfering conflictations, whereby Disputants do gaul one another, and wear one another out, corrupting the understandings of one another, and depriving each other of the truth; the right Scriptural *q* dialectick logical Art of debating a question, is, to reason from out of the Scriptures, to bring forth the Word of the LORD, comparing of one word with another, and putting of those words together that do speak of the same thing, and then to discern how the whole Scripture doth say one and the same throughout about one and the same matter: This were truly *r* generous, and would breed up a better and more noble race of arguers. Let this be admitted, and then put the most souly acute learned unregenerate Philosopher, into the same room together with a serious believing discerning humble Saint; and if the question be, How may a Believer have access to the Father through Christ in one Spirit? Or, how may we have fellowship with Father, Son and Holy Spirit, in a distinct way, as the Father, as the Son, and as the holy Spirit? Or, how should Grace be acted? or what is the proper Grace to be acted in a particular case? Or, how doth one Grace operate upon another? Or, how should a duty be well filled up? Or, what is the true way of walking with God? Or, by what means and methods should such or such a corruption be mortified? Or, what is the Holy Skill of repelling and resisting a temptation, and of overcoming of the World? Or, what is a Believers orderly applying of Christ to be Wisdom, Righteousness, Sanctification and Redemption? Or, what kind of frames should a Believer be always in? Or, how should Religion run into the whole of our Life, in our particular, as well as in our general Calling? with many more such like as might be propounded; and let some well-grown Fathers in Knowledge, and in Grace, over-hear and moderate between these two *s*, judging not according to the appearance, but judging righteous Judgement, giving their opinion and sentence according to the Scriptures upon a due searching of them; Oh what empty mistaken insignificant unsavoury talk! *t* what prophane and vain babling would they conclude the Philosophers discourse to be, and himself to be an ignorant unexperienced trifling pratler, whilst the spiritual holy man has a name of honour proclaimed in their inner Court of spiritual Judicature, they acknowledge him to be a knowing, a discerning, a skilful *u*, a God-taught one, and they admire the gift, and the graces of the Spirit in him: the Believer, so far as his attainment and acquaintances are, has clear, smooth, equal representations of Truths, and of things, as they are in themselves, directly reflected from the Word upon his inlightned Understanding, and faithfully, and sincerely taken in by him, as his filling measures are; whereas, the Philosophizing contradicter has divers superstitious Conceits, wrong Notions, mis-shapen Opinions, erroneous Apprehensions, and deceitful Impostures, about these matters. In Scripture there is a perfect Analogie between Words and Truths, and between Truths and Things, so that, as the Scripture is the written Revealer of Natural Beings and Powers, so are Natural Beings and Powers the wrought Interpreters of Scripture. The end of words is rightly to express the sense of the Mind, and meaning of the Speaker: matters and business, to which our Religion is suited and fitted, do require a significance in sayings. Though man lost the Tree of Life *w*, by an inordinate lusting after the prohibited Fruit of the Tree of Knowledge, of good and of evil; yet one good means to be *x* restored to the Tree of Life again, is by returning to taste the nourishing Fruit of the commanded Tree of Scripture-Knowledge, and to grow thereby. Scripture-Truths carrying their own evidence along with them, do prove themselves as soon as a

Spiritual

o Mat.12.38, &c. & 22.46. Mar.11. 29, &c. Luke 1. 60. & 3.16. Acts 3.12, &c. & 5.8, &c.

p 1 Tim. 6. 5. Παραδιατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας.

q Acts 17. 2, 17. & 18. 4, 19. & 19. 8, 9. διελέγετο ἀπὸ τῶν γραφῶν.

r Acts 17. 11. εὐγενέστεροι, ἀνακρίνοντες τὰς γραφάς.

s John 7.23,24. 1 Cor.10.15. & 7. 25--40. 1 Cor. 15. 3,4. Acts 18. 20. John 5. 39. Acts 17.2--10,11.

t 2 Tim. 2. 16. 1 Cor.2.14.

u John 6. 45. Esai.54.13. 1 Cor. 2,15.

w Gen. 2. 9--16, 17. & 3. 5, 6, 7--11--22,23,24.

x Prov.3.13--18.

Spiritual discerner receives them, because word-Sciences are consonant to Primitive Light in Man, and to concreated Nature in particular Beings: Holy Scriptures unto renewed Natures do make suitable impressions of saving knowledges; these discoveries unto serious inquiries, and to considering spirits, will in *Jehovah*'s time upon a due pondering, more manifest themselves to be solemn and grand matters, and will yet more approve themselves in the pursuit and issue to be efficacious for operation, and fruitful for use, and will best season the minds of young Students, whilst their spirits are tender. * Truly-logical-Art is, that which is really word-Art, not a Disputative Knowledge, or Syllogistical form of mens inventing generous Spirits, those that are indeed such, will conform their Reason to Faith, and their Faith to Spirit-inspired-Revelation: This word Declaration, and written-discovery is perfect in its self, and perfective in those who grow in it: here the noble excellencies of rational Souls may be advanced to somewhat of their highest dignity in their utmost capacities: here are the full Originals, and the over-flowing Springs of useful Knowledge: here the believing Trader with his spiritual Talents may increase his stock of sanctified Learning, somewhat near in its approaching step to one of the Royal Priviledges of the Heavenly Glory, which is unmixed clearness, and perfect consummateness of all profitable Sciences. Philosophical Notions are idle stories, and when they pass into vain janglings, they are frothy talk, and unedifying chat, they fill the fancy with dreaming speculations, and make the mind *y* sick and weak; whereas, the Scriptures do afford such a kind of Learning, as is *z* sound and healthful in its own innate constitution, and in its causal efficiencies: here the intentive Reader is still held in a continued dependency on a spiritual Teacher of those necessary Lessons which are never well learn'd *a* but in Christ's School, and where he may get great skill with little cost in a short while: This would make skilful Practitioners in ordinary Affairs, and in the common Matters and Actions of Life, which Philosophers do miscount to be beneath souly rationalists. Students in Christianity, when throughly seasoned with the in-working-knowledge of Holy Precepts, and of practical Truths, are more awed into an observance of what is taught in Scriptures Pew; they are instructed in Duties, and informed in Manners, whilst they inquire into Arts, and pursue Sciences. Where the savingness of knowledge is suck'd in betimes, all growing discoveries, if they work kindly, are improved towards the firm securing of a never-ending-felicity: Faith, and Fear, and Love, and other Graces, as they widen the Understanding, and compose the Mind, and fix the Heart, still to be taking of more, so they also refine the Spirit, and reform the Life. The Eyes of the wisest men in the World can never see themselves truly represented; so, as that, the direct beams may have a right incidence, but in the Glass of God's Word, and he is not as yet in a preparedness to take in other Learning, who has not hitherto attained to the true knowledge of himself.

* 1 Pet. 2. 2. τὸ λογικὸν ἄδολον γάλα. Rom. 12. 1. τὴν λογικὴν λατρείαν. 1 Pet. 3. 15. ἕτοιμοι πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον.

y 1 Tim. 6. 3, 4, 5.

z 2 Tim. 1. 13. ὑγιαινόντων λόγων.

a Phil. 4. 11, 12, 13. Mat. 11. 25-27-29.

A growing Artfulness in Scripture-Science will commend it self where it is in any, though the commender of this unto such court not their applause, but seek their profit: though I be forgotten who write this, yet Christ and his Word will still have a living name in such for all Treasures of Learning, there being here full instruction for all necessary Employments, and complete Subsidaries for all practical Conversation. Let not the judicious ingenuous Reader expect from me a System of Sciences, or Platform of Arts, with their proper Rules and Methods: To handle these throughly in an exact tractate, is too great and long a task for my little parts and short day; it were an undertaking worthy of some Christian King to imploy the learnedest and holiest of mankind about, that either love or promotion could procure, or kindness, or reward ingage, or helps and materials incourage; though in some few instances I may a little lead others the way, with a Scripture Light in my hand. I owed a great duty to the intellectual World of precious Souls, and I had no other way to make such a publick payment of it: the good of Communion must out balance any private concern of my own: he that would consult his own reputation and quiet amongst men in this age, would have concealed his apprehensions in such a

day,

when many are so self-seeking, and so angrily confident by strengthned preconceptions, and fortified prejudices, and radicated resolves, against any discoveries that might convince and shake them: What is done is subjected to Scripture-examination by spiritual discerners. When received Opinions have got the Peoples Applause, and Leaders Authority, and Men's interest in this World, he had need bring some clearness of demonstration, who would have others to leave their former ways, to which they have been so used, that they may come into a Scripture-path. It would be next to incredible in a mans self, to perswade belief in others, who are so far gone in prejudice and prepossession, were there not a Prophesie and Promise, that in the later days *b*, they, who err in spirit, shall know understanding, and the murmurers shall learn instruction; for, the deaf shall hear the words of this Book (of the Scriptures of Truth) and the Eyes of the Blind shall see, passing out of the obscurity and darkness, when they will blush to consider how Truth had scarce any door to enter in at, what by innate ignorances, and attracted wilfulnesses, and indulgent weaknesses. I arrogate nothing to my self of being a first Inventer of Arts, but do refer wholly unto that word, which would illustrate and brighten, adorn and amplifie Sciences. The LORD may therefore have laid me low, and left me despicable in the eyes of the reputed Learned, that Christ and his Word may be set the higher. Careless neglects have given countenance to such received errours, as now by long prescription would pass into a common uncontrollable Law of Arts and of Sciences, like the idle tales, and fabulous stories, and fictitious narrations, which *c* old wives filled our heads withal, when we were little Chrildren, and a traditionary credulity would still keep alive the memory of them till old age, and so would transmit the frame of them to posterity. Had I not *Jehovah* and his Word on my side, there were little expectation of any considerable success in ingaging this Scholastick War, where so many opposers are all up in arms against me, and are so confident of Victory: were it not for this, the controversie would stare me in the face with so many frighting difficulties, that my time about this (that little of it, which I can be master of, to redeem it from the unavoidable intercurrences of other necessary work) would seem to be mis-spent, and my industry mis-employed, and the powers and strength of my mind wasted; I had else soon been dis-spirited, whilst the chief scope of so many men's aims, studies and indeavours, is either to defend or execute other mens mistakes, or to justifie and commend their own: however, if hereby the reputation of the Scriptures may revive after my death, and if the just esteem, and the good opinion of God's Word may be built up, though on the ruines of my credit for the present; I bless that *Jehovah*, who has used me to trust him with hereafters, wherein one of the greatest trials of our spirit and frame is: and if this only means of improving so fertil a ground of knowledges be dislik'd, and rejected by this Generation, the springing Race in after-times will rejoyce when they shall reap and gather in, use and injoy the good fruit of these honest labours. Wordly advancement, and a flattered name, is the consulted project, and the fore-casted contrivement of a low debased mind, unbecoming that princely spirit in a Believer, which has nobler designs, and higher aims. If this tractate be not exact, yet the subject matter is excelling: the Scripture-cause of word-learning is such, that he who objecteth against it, doth quarrel with the Author of it, who will have a time to *d* make such to know whose word shall stand, whether this of him, or that of them? when it will be manifest in the hearts of such, that this design is not the product of a discontented mind, or of humoursome censoriosness, or of a grave affection, or of a splenetick windiness. Vulgar Prizers are no just valuers; for, Scripture-Truth, though all be sold for it, is never *e* bought too dear, and though all the World could be had for it, yet would be sold too cheap; it is well worth thy dealing for, whatever it cost thee. Scripture-Learning has an operative influence to correct and rectifie, to change and renew, to reform and refine, hearts and lives, to affect the Soul with a due sense of its own noble excellencies, and widened capacities, that it may be holy and happy, wise and prudent for ever, to make the conscience feel the weight of present Duty,

b Esai. 29. 18--24.

c 1 Tim. 1. 4. & 4. 7. 2 Tim. 4. 4. Tit. 1. 14. 2 Pet. 1. 16.

d Jerem. 44. 28.

e Prov. 23. 23. Matt. 13. 44, 45, 46--52.

and

and of future felicity, with the kindliest tyes and strongest obligations. O how excellent are the Virtues, how efficacious the Powers, that do flow from hence! The Patrons of this Book are Christ and his Word, Truth and Good, Reason and Religion, Scripture and Nature. Spreading untruths have gotten a name of Antiquity and Reputation, and popular Opinion has kept up their credit, and still it doth them reverence: but they are all falling before the Scriptures of Truth; for, rather than fail, the Christian verities, and the rare knowledges contained in them, shall be yet further confirmed by such Miracles, as are beyond the Powers of Nature, and the Arts of Man. The seeming impossibility of all profitable Learning in one Book, will in time be removed out of the way, and off from the thoughts by a sound belief of the infinite wisdom of the Author of it. The true uniform voice of holy Scripture, and of created Nature, is with me and for me, though the common votes of the mistaking world cry me down; although such ill habits have been acquired through the power and energie, and effascination of Philosophy, as no ability or skill of man can remove, yet Almightiness and All-wisdom can work Students off from it. If I publish my own imperfections, and proclaim my own ignorances, and bewray my own follies; yet let not the Reader forget, that I am a pleader for the most righteous cause in the judgement of the best Law, the evidence is clear for it, and the sentence of approbation is already pronounced, that the holy Scriptures of Truth are the best, the perfect Platform of all useful Scientificks: Christ is the Head-Captain of created Hosts, and he will triumphingly Conquer, his Truth is strong, and it shall prevailingly overcome. Scripture-knowledge, especially in the savingness of its Science, and in the Sanctifyingness of its Art, doth speak enough for it self within the breast of every spiritual discerner, as having an incomparable *f* excellency in it, above and beyond all other Skills and Wisdoms in the World: I need not urge many arguments to convince those Readers of this great useful Truth, who have felt the living power of it upon their renewed hearts, for, when it came there, it brought in its own self-evidence, and left a sensible demonstration, and wrote a sealed Testimonial under its own hand, there. I have (though this also much in my aim to praise it more unto such, and to press them to make some higher advance in this best Learning, as being a nearer approach unto intuitive perfection in visional Glory, and that which raiseth the spiritual Reason, and the inlightned Faith of the Saints here below in this Intellectual World, into a resemblance of Angelical Wisdom, yet, I say I have) somewhat further in my present design, which is to win upon those who are under impetuous temptations, and violent assaults, to be Atheists and Infidels, both speculative and practical, by a prevailing insinuating of this assertion, if the LORD will say so too, that word-Science, and Scripture-Art, is the Science of Sciences, and the Art of Arts, every way most and best corresponding to the capacities, suited to the cases, fitted to the necessities, and promoting the felicities, of rational Beings; so that, this discovery has its great usefulness to all, even the most knowing, and the most holy: as for others, who may be far gon in this spiritual distemper of scorning of, and of scoffing at, the asserted sufficiencie and fulness of the Scriptures, that which they so much slight, and so storm against, must be the means of their cure, unless they be such, as will neither hear their disease, nor endure a remedy, but are obstinate to all healing prescriptions. I take the causes of Atheism amongst many others to be, as an afraidness of the convincingness, and of the condemningness, of the holy Precepts and righteous Judgements declared in the Scriptures, and an unbelief of its glorious rewards, so also this in-particular, ignorance of the excellency of Scripture-knowledge: and although those, who do fall below Religion, will also sink beneath Reason too, yet I am not altogether without hope, but that, when *Jehovah Ælohim* shall make his Word-light to shine forth more in its beautious glory, it will allure the eyes, and draw the heart, inform the judgements, and incline the wills of men of intellect, to see and to acknowledge, to adore and to admire, that only wise God, who has put so much into so little, and has given us a pocket-Book of such absolute fulness. The Antichristian party by their paper

f 1 Cor. 2. 1, 2. 4. 6. Philip. 3. 8.

plots would blow up all belief of the ſufficiency and perfection of the Scriptures; as hoping, that if they can once prevail, with a people to be of no Religion, they will then be of their Religion, and the Anti-ſcripturarians have but too many followers in this day; who if they be ſo bold as to aſſert this imperfection of the Word, in the neceſſary matters of Salvation, no marvel if they deny its conprehenſiveneſs, as to the other knowable things. Ariſe *Jehovah*, plead thou thine own plea, and magnifie thou above All thy Name, thy Word! all the Kings of the Earth ſhall confeſs Thee *Jehovah*, when they hear the words of thy mouth; and they ſhall ſing in the ways of *Jehovah*, for great is the Glory of *Jehovah*: In Thee *Ælohim* thy Saints will praiſe thy Word, and a ſecond, and a third time, they will praiſe thy Word, this they know, that thou and thy word for them.

Thus have I given thee, Reader, ſome accompt of the deſign of this Treatiſe, which in ſhort is, to hold forth all Sciences and profitable Arts in one Book of *Jehovah Ælohim*, and to demonſtrate the Scripture-way to be the true, the right, the excelling, the only way of perfecting the knowledge of lawful Arts and Sciences, and of the Reſtauration, and advancement of real Learning, ſo oppoſed to vain, falſe and deceitful Philoſophy, to ſuch affected humane wiſdom as would make prey of precious Souls, and as being contrary to Scripture-verity, to word-Theologie, to revealed Chriſtianity, and to created Nature, and ſo not after Chriſt. If thou be one of a plain underſtanding, and if thy knowledge be only of the Engliſh complexion; ſo that thou canſt skill only in thy own Mother-tongue, let my beſeeching of thee be prevalent with thee, not to be offended at it, that ſo many words of other Tongues are uſed in this Treatiſe, eſpecially in the former part of it: I am not my ſelf fond of it as to be ſo greatly pleaſed with it, but where I am ſome way even neceſſitated to it, to expreſs my ſelf in ſome Scholaſtick Terms, Phraſes and Language, chiefly when I open them according to the Original ſignificancy of Scriptural expreſſions, for the conviction, and confutation of Philoſophical Errours, and for the confirmation and commendation of Scripture-Truths. I have put the Scriptures referred unto, moſtly in the Margin, not without ſome reaſons which have been privatly ſatisfactory to me; yet withal I deſire the ſerious conſiderate looker-over of theſe lines, to examine the Words of Chriſt as he goes along, leſt otherwiſe he raſhly cenſure, and over haſtily condemn ſome paſſages, which he will miſtake to be only my own, when it may be upon a more through examination, they will be found to be Scripture-ſenſe, and ſignificancy: and ſo I put thee over unto g the teachings of the holy Spirit according to the Word.

g 1 Cor. 2. 13. Eſai. 59. 21.

The

The LORD Jesus Christ hath hiddenly laid up all the Treasures of Wisdom, and of Knowledge in his Word, wherein are many choice Mysteries above the reach, and besides the Rules of Philosophy.

THE LORD Jesus Christ himself is the * Wisdom of the only wise God; for, whereas, in one place Christ saith of himself, *Behold, I send among you Prophets*; another Scripture speaking of the same thing, doth thus express it, *Therefore also the wisdom of God saith, I will send among you prophets:* He is in the bosome of the Father, the very wisdom of the Father, the Declarer and Interpreter of his Fathers Will; all things, even those which are most hidden and secret, are absolutely and perfectly known to him: and whatever is necessary and useful for us, to understand, observe and do, he hath revealed in the Scriptures of Truth, which are a *b* perfect Word, every way consummate and complete, so far as concerns a word, absolute and intire, so that, it cannot in any particular be justly reprehended and blamed, as defective and insufficient, that the Man of God may be *i* perfect, perfectly furnished unto every good Work; it is equal, even in number, to truths and things, so that, nothing is wanting in it, it doth fully consist of all, and every of the members and parts, which are required to make through work of the work of the Ministry, it is well filled up in all numbers and modes *k*; all the Treasures of *Wisdom and of Knowledge*, being to be sought for here in Christ, and from Christ in his Word: and therefore the *administrator under Christ* about holy Things, was to be an *Universal Artist* by his office, well skilled in that great variety of profitable knowledge in the several Arts and Sciences, such a *l* man of understanding should he be: He was to be an Astronomer, how else could he know, which was the head of the Moons, the number of the Moons, the new Moon, the Day of the Month, upon which divers of the *m* Festivals, under the Old Testament-dispensation did depend, which he was to proclaim? by his function he was to be much in the diligent Contemplation of the Cœlestial Luminaries, to raise up his Meditations to a spiritual Admiration of their wise Creator: he must be a Geometrician, that he might know, how the portions of the Promised Land were to be distributed amongst the several Tribes, what their several *n* borders were, of what distance the Suburbs were to be, how to take right, just, due measures of the brazen Sea, both for circumference and diameter, how to take the height, the breadth, and the length of the Tabernacle, and of many things belonging to it, as also of the Temple, and how to determine many cases about these, and such like matters, as they came before him: he must be an Anatomist, that he might according to Art *o*, orderly dissect into their several natural parts the beasts for sacrifice: he must have the Art of an *p* Apothecary, that he might compound the Spices to make the Holy anointing Oyl, and the *q* composition of the perfume: he was to be an able Lawyer, that he might give sentence *r* according to the Word, and might not err in Judgement: he must have insight in the Medicinal Art, and be a skilful Physician; for *s* how else could he

* *Compare* Matt. 23.34. *with* Luke 11.19. Jude 25.

b Psal. 19.7. תְּמִימָה

i 2 Tim. 3.16,17. ἄρτιος, ἐξηρτισμένος.

k Coloss. 2.3.

l Ezra 8.16,18. מְבִינִים אִישׁ שֵׂכֶל

m Levit. 23. 2--4--21.--37. Numb. 10.8--10. Joel 2. 14. & 2.15. Lament. 2.22. Levit. 25.9, 10. Psal. 18.3.

n Josh. 13,14,15, 16,17,18,19, 20, 21, chapters.

o Levit. 1. 6--12. 2 Tim. 2.15.

p Exod. 30. 22--33. 1 Chron. 9.30.

q Exod. 30. 34--38.

r Deut. 17.8--13. Ezek. 44.24.

s Levit. 13 & 14. chapters. Coloss. 4.14.

he judge aright of the diſeaſe of Leproſie, of the caſes, ſymptoms, cure and
t Numb. 9. 11. Exod. 12. 8. method of healing: he muſt be an *t* Herbaliſt, that he might chuſe proper Herbs for wholeſome bitterneſs, which were to be eaten with the Paſchal Lamb *u*;
u Eccleſ. 1. 1. & 12. 8, 9, 10. 1 King. 4. 33. *Solomon* was a Preacher, and a skilful Herbaliſt too: he was to know, and to uſe the Art of *w* Cookery, for there were many of the Sacrifices, that required
w 2 Chron. 35. 13, 14. 1 Chron. 23. 26--29. much skill, in roaſting, in boiling, in frying, in baking: he muſt be an Hiſtorian about the *x* Genealogies of the ſeveral Tribes, particularly of the Prieſts and Levites, and the Prophets did write the lives of the ſeveral Kings, and
x 2 Chron. 31, 16, 17, 18. Ezra. 2. 62. & 8. 1, 3. Nehem. 7. 5--64. 2 Chron. 31. 19. thoſe remarkable occurrences of their times and day, which the LORD would have to be tranſmitted to Poſterity by theſe *y* Hiſtoriographers: he muſt be an Arithmetician, becauſe otherwiſe without exactneſs herein, he could not
y 1 Chron. 29. 29. 2 Chron. 9. 29. & 12. 15. & 13. 22. & 20. 34. & 26. 22. & 32. 32. & 33. 18, 19. make a right computation *z* about the ſale of Lands till the year of Jubilee, and concerning the redemption of Lands, before that year came about, and by what proportions more or leſs were a juſt valuation between the buyer and the ſeller, according as the years were many or few, for accordingly he muſt either
z Levit. 25. 14--34. & 27. 1--25. add to the price, or ſubtract from it, that there might be an equal diviſion and diſtribution; thus alſo, about ſetting the due value of eſtimation, of perſons according to their age, ſexes and abilities, of beaſts, of houſes, and of fields, whether of his poſſeſſion, or of his buying; the Art of Arithmetick is found in the Book of *Numbers*: he was to be as a Clerk of the Market for Weights and
a 1 Chron. 23. 29. Meaſures and dimenſions, and this not only *a*, as to the Shew-bread, the Meat Offerings, and the Drink Offerings, and ſuch Sacrifices in the matters of Worſhip, but alſo in their common dealings between man and man, in Markets and in Shops: he was to be skilled in the Military-art, for the charge was
b Numb. 1. 3. given to *b Aaron* the high Prieſt, as well as unto *Moſes* the Superiour Magiſtrate to number, with careful inſpection according to the Hoſts of the ſeveral
c Numb. 1 & 2. chapters. Tribes of *Iſrael*, to muſter the Army, and *c* to give orders for their Incamping and Marching, according to their Ranks and Bodies, who were to be in the Van, and who in the Reer, and ſo for the diſpoſal of the Battel, and the
d Deut. 20. 1, 2, 3, &c. manner of fighting, and the giving of the *d* exhortation to encourage the Soldiers: he was to be a ſpiritual Nightingal for modulation, an expert *e* Muſician both for Voice and for Inſtruments, a Singer, a Trumpeter, a Corneter,
e 1 Chron. 25. throughout. an Harper, a Violiſt, a Luteniſt, an Organiſt, a Cymbaliſt, a Pſalteriſt: he was to approve himſelf an Artiſt in Architecture, to ſee workmanſhips appointed, to be framed exactly, according to the platform'd *Ideas*, and work-patterns of the Tabernacle and Temple: were there need, more might be added. How learned an Artiſt in conference, and in arguing, ſhould a Miniſter of Chriſt be
f Tit. 1. 9, 10, 11. Acts 17. 2. & 18. 28. & 17. 16, 17, 18, &c. by Scripture-arguments *f* to ſtop the mouths of Philoſophical gainſayers? ſometimes deceptory affectation of Humane Wiſdom doth bewray it ſelf in opponents, by being carried beyond due limits, when it would be judging of ſuch caſes, and things according to the ordinary courſe of Nature, and the power of a finite Agent, which are to be determined and reſolved by ſuch Principles of Theologie, and of Chriſtianity, as are far above and beyond thoſe: as if the queſtion be, Whether this World were from Eternity, or Whether created in time? Empty and fallacious Philoſophy will affirm, That this World was not created in time, but that it was from Eternity, deceiving and being deceived by this colour, and ſhew of carnal Reaſon, that out of nothing can nothing be made: thus it doth miſ-judge, becauſe the contrary affirmation is beſides the common Agency, and the uſual efficacy of Natural Cauſes; but the holy Scriptures do otherwiſe declare, rightly informing us, that all theſe things were ſpoken and made into a Being, which had no exiſtence before, by the Omnipotency of *Jehovah*, the Being of beings, that All-glorious Self-being, only by
g Heb. 11. 3. τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι. his own powerful Word, *So* g *as the things we ſee were not made of things that do appear*; Faith acted aright doth take in this diſcovery *h*: *By the word of Jehovah*, or in him who is the Word-*Jehovah*, the LORD Jeſus Chriſt, *the*
h Pſal. 33. 6. *heavens were made, and by the breath of his mouth*, or in the Spirit of him, who
i Pſal. 148. 5. is the Fathers mouth to his people, *all the hoſt of them*; *i* he commanded, and
k Gen. 1. 3. they were created, *k Ælohim ſaith, There ſhall be light, and there was*, is, and
l Iſai. 40. 12--26. will be *light*; *l* who was it, that did help the Spirit of *Jehovah* or (the Spirit *Jehovah*)

Jehovah, or as a man of his Counsel gave him knowledge? silly weak Creatures cannot work without some stuff and materials, they must have their tools and other instruments to further what they are about to do, and to form; but the Almighty One doth not need any such foregoing matter, or assisting help: it is not impossible, that, that should be, which before was not, though the *m* Believer only can rightly understand this; here Humane Reason must stoop, and Carnal Imagination must submit to Word-wisdom, and to Scripture-learning, which has this mysterious secret treasured up in it; the meanest proficient in Christ's School has more discerning in this, than the learnedest Teachers, and wisest Professors in such corrupt Philosophy. If the question be, Whether three Persons can be one in Essence, who yet are each of them distinct Subsistences in themselves! and, Whether one in being, can be three distinct several persons? humane wisdom, and the vain affecters of it will return this answer, That a person is a living-understanding-nature subsisting by it self, a prime or singular individual subsistence, which is neither said of any subject, neither is in any subject; and therefore some of these Philosophers have affirmed, that there are multitudes of Gods. Whereas, the Scriptures of Truth will inform us concerning this great Mystery, that there is but one God; for, there can be but one only Being infinite eternal unchangeable, perfection it self, one only to exist of himself and by himself, who gives existence unto all other things; these undoubted Oracles of holy Scriptures will tell us, that *Jehovah*, the adored Almightiness of his people, in Father, Son and holy Spirit, is *n* one *Jehovah*: he says of himself, *See now that I am he, and there is no God* o *with me*: *Who*, saith the Psalmist, *is God, besides Jehovah*, *p* as long as it can be said as yet, ever as yet, so long *Jehovah* and he alone, and no other but himself is such. *We know that there is no other God but* q *one*; for, albeit, there be that are called Gods both in Heaven and upon Earth, as there be (in the vain wrong conceits of men, who do feign such Idol gods, and as some Creatures in some cases have somewhat of this honorary Title ascribed to them, so far as by their Office and Call, they do or shall represent the true God) *There is but one God, the Father, of whom are all things, and we for him; and one LORD Jesus Christ, by whom are all things, and we by him*; but in all, in every one, this knowledge is not; it is specially revealed in the Word, to and in such Believers, and it is one of the greatest mysterious Truths of the Christian Doctrine: *There is one LORD, one Faith,* r *one God and Father of all*: He that sets up many Gods, doth withal set up many Faiths; for every God would be calling for peculiar Faith to be given to him, and every one would be severally believing in his several God. In this most simple Essence, and single Being, there are three truly subsisting, whereof every one is *s* another from the other: *There are that do witness in heaven, and they are three* t, *the Father, the Word, and the holy Spirit, and these three are one.* If it be queried, Whether one and the same person can be two distinct Natures of different kinds? and Whether two such Natures can be in one Person? Empty cheating Philosophy will wrongfully state this question, and mis-resolve it thus, That those things which are of disparate kinds, cannot be predicated of one another, nor united in the same *suppositum*: whereas true, pure Religion in the written Word doth give us to know, that two distinct Natures, as the Deity or Godhead, and the Humanity or Mankind, may be both of them united into one Christ: In this wonderful one were both these inseparably knit together, and yet they each one remain distinct from the other, having several Natures, Properties and Operations, both making up one LORD Jesus Christ. *u This word was made flesh*, this God hath been *manifested in the flesh*; to the Godhead Christ *w took the seed of Abraham*; for, so was he born according to the flesh, as to his Humane Nature: In him, that is, in this Christ, who is opposed to vain affecters of humane wisdom, and humane traditionists, *x* dwelleth all the fulness of the Godhead Bodily; the one dwelleth in the other, which do shew them to be distinguished, yet joyned by a personal Union of both Natures in one Christ; there is no need of any additaments here to supply any defect or imperfection, to adjoyn them unto Christ, and unto his Word-Doctrine: the perfect Deity with all its glorious Attributes

m Heb. 11. 3.

n Deut. 6. 4.

o Deut. 32. 39. Isai. 44. 6.

p Psal. 18. 31. מִבַּלְעָדָי Jer. 44. 18. Isai. 43. 11.

q 1 Cor. 8. 4, 5, 6, 7.

r Ephes. 4. 5, 6.

s John 5. 30-32. 36, 37. & 8. 16.-18. Αλλ@- is 11.

t 1 John 5. 7. Mat. 3. 16, 17. & 28. 19.

u John 1. 14. 1 Tim. 3. 16.

w Heb. 2. 16. *compare with this the first Chapter, where Christ's being God is fully proved, and clearly demonstrated,* Rom. 1. 3, 4.

x Colos. 2. 8, 9.

Attributes of Wisdom, Power and other Excellencies inhabits in this Teacher, what need therefore is there to seek other documentals or helps? can Philosophy instruct us, as Wisdom it self can inform us? here the Plenitude of Deity resides as in a fixed and proper seat, not a portion of the Godhead, as the gentile idolaters were falsly perswaded of their false Gods, nor only some eximious gifts and graces of the Spirit, as in Angels, Prophets, and their holy ones; but the true and perfect God with his infinite unmatchableness: He himself indwells in this Humane Nature after a peculiar way and manner, and barely by his Universal Presence and assistencie, as he is in and with all things and places, to conserve and to sustain them; neither only by a special efficacie of the Spirit, as he is in the Saints, Sanctifying of Believers, and enriching them with distinguishing charisms, with gracious endowments; but by a new mode of existing, though the nature of him, who thus exists, remain the same, it is by subsistential Union personally, so as that the inhabiting or assuming God becomes one with the inhabited, or assumed Humane Nature; *y* this Christ, *as concerning the flesh* came from *the Father*, being also *over all, God blessed for ever:* *z* *Gnimmanu-el, God-with-us*; this branch of *David* is *a Jehovah* too. If it be ask'd, Whether the raising up of the dead Body of a man to life, and to the sameness of subsistency again be an incredible thing? Pagan Philosophers have determined this contrary to the Truth, by asserting, that from a privation to an habit there is no returning, no regress is to be granted in such a case; whereas, the holy Scriptures do better teach us, that, *the resurrection of the dead* is a facible thing, *b* a believeable matter, and that it is unreasonable to judge it incredible; cannot an Almighty God do this? cannot he restore being, who gave being? Cannot that Head, Christ, *who raised himself from the dead*, raise up his Members also? Ethnick Logick is no fit judge of many Scriptural predictions, its Rules of ratiocination cannot measure these Mysteries, such as, *God is Man, The word was made flesh, God with his blood redeemed the Church*; these and such like high Truths and Things, which are necessary for us to believe for our Eternal Salvation, were hid from the Wise Ones of that age; for those Disparates here do come and agree together affirmatively, God Eternal, the Creator of all things, and he who existed before all time, was born in time: He who is impassible, did suffer: The immortal one did die: A man sits at the right hand of God: God who is All-fulness is emptied: The Omnipotent needeth the help of a Nursing-mother: The All-knowledge, All-wise one increased in Knowlede, and in Wisdom: The Every-where-present one was included in his Mothers Womb: He, that filled Heaven and Earth had not where to lay his head; He, that is transcending the most general of all kinds, and of *genus's*, is made a corporal individual, the lowest of all substances: He, who made others rich, was himself poor: The Righteous one did justly bear both the fault and punishment of the unjust: Here the LORD is made a servant, and the servant is a LORD: here the Mother is the Daughter of her own Son, and the Son is Father of his own Father: Here the All-sufficient supplyer is himself ready: Here, contrary to the Ethnick Physical Science, what was finite is made capable of what is infinite, and what was infinite is circumscribed within narrow limits: Here a Virgin conceives without Man: Here the body is born in one place, and is taken to him who is in many places, in all places at once: Here the Common Arithmetick must seek out new Rules; for, two are one, and one is two, in Christ; three are one, and one is three, in Father, Son, and holy Spirit, being the Almighty *Jehovah*. What a loss is Pagan Philosophy at in all these Mysteries, and in a multitude of more that might be added? Men do never come on so far, as to the *c* capital beginning of all true knowledge, of all sound Understanding, of all useful Wisdom, of all essential Science, till they get the knowledge, and the fear of *Jehovah Ælohim*, who has revealed himself in his Word, and manifested himself in his Works agreeably to Scripture-discoveries; this is a *d* gift from Christ: It is word-understanding, that is the true *e* good understanding, and our Tongues should answer to the *f* Scripture-saying; otherwise, if we resort to merely humane Sophies, we shall at the last, by woful experience, find afrer all our busie Inquiries and incessant Studies, and attentive

y Rom. 9.5.

z Esai. 7. 14. & 8.10. Mat. 1.23.

a Jer. 22.5,6.

b Acts 26. 8, 23. 1 Cor. 15.

c Job 28. 28. Psal. 111. 10. Prov. 1.7. & 9.10.

d Dan. 2. 21. Job 12.12. Prov. 2.6. & 8.12. John 16. 13.

e Psal. 119.169.

f Psal. 119.172.

attentive heedfulneſs, that, there are many weighty particulars in the works both of Creation, and of Providence, *g* that are beyond the power of mans induſtry, and above the reach of mans wiſdom, *h Who is as this wiſe man?* he was one of the wiſeſt men, even *Solomon*, that did ask the queſtion: It is a queſtion expreſſive of the Truth, there is none that compared to him doth weigh equally in the Sanctuary-balance with him: wouldeſt thou know, who is he? it is he, and no other but he, that knows the interpretation of a word; who can ſo give forth the true ſenſe of the word, in its original ſignificancy, as thereby to ſet out the right Nature of Things in their proper beings.

g Eccleſ. 8. 16, 17.
h Eccleſ. 8. 1. פֶּשֶׁר דָּבָר *interpretationem verbi.*

There is in the Word of Chriſt full comprehenſiveneſs, as of all other uſeful Learning, ſo particularly, of the knowledge of Natural Things, of which it doth treat and ſpeak purpoſely, and profeſſedly.

HOw great a part of the holy Scriptures muſt be tranſcribed, who would write out all that is in them, which doth treat of this ſubject matter! Here is the *i* Hiſtory of the Creation originally and fully diſcovered, which is not ſo made known in any, or in all the Books of Humane Authors, who, though ſpeaking to this particular point, yet are no further ſound than as they ſpeak and write according unto this, and wherein they ar ſound, they have borrowed and fetched from this; here they lighted their Candle, and from hence they have digged their treaſure. It is the ſpecial deſign, and the main purpoſe of ſome particular paſſages in the holy Scriptures, expreſly and plainly to open the true ſtate of Natural Things, as, the Book of *Job*, in a great part of it, many of the *Pſalms*, moſt of *Eccleſiaſtes*, beſides much of this nature, which is frequently ſcattered through this Book of books. How filled is this with *Jehovah Ælohim*'s eſſential Operations in all created Beings? whoſe demonſtrations are either, from the Creator, to the knowledge of the Creatures, or from the Creatures to the knowledge of the Creator. *Solomon* was one of the *k* wiſeſt of men, the LORD gave it to him ſo to be; and he ſpake and wrote much about Natural Things, concerning the Works of the ſeveral Days, particularly Scripture-Phyſicks; he was excelling in the knowledge of Graſs, of Herbs, of Trees, of Beaſts, of Fowls, of Fiſhes, of Creeping Things, of contemplating of the Natural Body, of the Heavens, of the Earth, of the Seas, and of the Abyſs; out of his Writings much might be diſcovered of the nature of theſe, in his Books of the *Proverbs*, of *Eccleſiaſtes*, and of his Song of Songs, incomparably beyond what can be found in all the large Libraries of Ethnick Philoſophers, or any other Naturaliſts amongſt ſuch of the Chriſtians, as have received their apprehenſions about theſe things, out of thoſe Pagan Rationaliſts, who yet are great ſtrangers unto that which is the right Reaſon, and the true Nature of theſe Things; and ſo will they alſo be, who follow them without a Scripture-guide. He, that will ask, what lawful neceſſary uſeful Art and Science can be named, of which there is not that to be found in the Scriptures of Truth, which, if throughly underſtood and collected, and then applyed and improved in fitting it to the very Eſſence, and Operations of created Beings, would bring a very conſiderable addition to ſound profitable knowledge? and whoever would undertake to return ſomewhat to ſatisfaction, by way of anſwer in a multitude of particular

i Gen. 1. *throughout*, & 2. 1, 2, 3.

k 1 King. 3. 5--15. & 4. 29--34. *compared* Prov. 25. 1.

ticular instances Theoretick and Practick, such as Grammar, Logick, Rhetorick, Mnemonick, Physicks, Metaphysicks, Mathematicks, Arithmetick, Geometry, Cosmography, Opticks, Musick, Astronomy, Geography, Geodeticks, Staticks, Nauticks, Architecture, Schematicks, Ethicks, Economicks, Politicks, History, Poesie, Ecclesiasticks, Scholasticks, Chronologie, Chirography, Law, Theology, Christianity, Medicine in all the Botanick, Anatomick, Pharmaceutick and Chirurgick parts of it, together with all the Mechanicks, which are more than I can reckon up, may easily and quickly foresee, even by such an enumeration, as this is, that such an universal comprehensive of all Liberal Sciences, afterwards distinctly parcelled out into the several knowledges professed and practised, would both take up too much of his time, and over-bulk any one Treatise, and is much beyond the skill and the strength of any one mere man: One of our own has lately asserted a deficiency in the Scriptures, as to these matters, and doth send us elsewhere, for a Supplement, mentioning several Arts and Sciences, as no where to be found in Scripture: I shall single out two of them, which are of his own chusing and naming, and then try them according to the Word, whether much of their Art be not to be found out in the Scripture with a little search, which, when compared with, and experimented by, the natural efficiency of their innate and educed Existencies and Workings, would bring in an augment to their Science, thought it be not my intendment, or undertaking to draw up Systems and Schemes of the several particular knowledges, but to quicken up the studious and ingenious to promote these Scientificks more by putting that together, which the Scriptures do afford, relating to each of them, and then to work upon their discovery, by practical improvement, and experimental observation: This Learned man declared his judgement to be, that the Scripture is no perfect Rule for a Musician, a Carpenter, a Physician, a Mathematician, an Astronomer, a Geographer, an Arithmetician, a Grammarian, a Logician, a Natural Philosopher, &c. to do their Work, Because, saith he, it is not a particular Rule for them in Arts and Sciences, the things whereof are not to be found in the Scripture at all: neither doth he assert the Scriptures an imperfect Rule, only for these and such like as these, but also for Divines, and for Worshippers; as if the Scripture did not tell the Divine sufficiently, and particularly divers things relating to his office, and the discharge of it; and as if the worshipper were not to expect there particular Laws or Rules, for all the circumstances of worship: Thus, and to this purpose he.

If it be not a perfect particular Rule for these two last mentioned, the Divine, and the Worshipper; for what Artists and Scientiaries is it a perfect particular Rule? For, these affirmations do charge the Scripture with being an imperfect Rule (as to particular Laws and Rules) not only as to Natural Things, but also as to Spiritual; it should be considered by such, who are of this perswasion, whether they do not hereby lift up Church-History, and Humane Authority, in the matters of Faith, to the debasing and denying of Scripture-perfection, and also corrupt modes and forms of Worship, such as are of Humane Invention, Institution and Imposition, exclusive of other ways of Worship, where these are not asserted and consented to, both which the whole Scripture doth condemn? At this present, it being suited to the subject I have in hand, about the advancement of useful Arts and Sciences, by making a more through disquisition after them in the Word of Truth, I shall cull out two of these Artists, who my self am of neither of their Arts, nor do I pretend to have Scientificies in them; which may so far prove and praise this design the more, that one, whose Calling and Function, whose Office and Profession is not to be either Musician or Carpenter, yet in the supply of the holy Spirit, by a little short study of the Scriptures, in the midst of a multitude of other employments, can discover so much in Christ's Word about Musick and Carpentry: wherein I am to shew, that these are found in the Scripture, both as to name and thing; and that there is a Rule in the Scripture for these things; and that God hath made the Scripture to be a Rule for them; and that, in the Scripture there are not only general Rules, but also particular Rules of those Arts and Sciences; which done, I shall propound some inquiries about Geography and Grammar.

Some

Some of the other Arts that are mentioned, I may have occasion to treat somewhat of upon the particular Works of the particular Days, of the first Week of the created World.

As for Musick, the skilful therein will bear with me, if I do not in some of my expressions so fully harmonize with their Terms of Art, as they have learned and received them; I expect they should approve and forward the design, which would raise their Ear-taking, and their Heart-affecting-knowledge in this to more Sweetness and Savouriness, more Exactness and Spiritualness, more Naturalness and Scripturalness, as relating to instituted Psalms and Hymns, and Spiritual Songs, which are heavenly parts of Spiritual Worship, more especially with respect to the voice: not at all to countenance the common abuse of this Art, when it is suited to carnal, lustful hearts, in amorous wanton ditties, or to other profane corrupt ends whatsoever, which has been in woful, sinful experience, a ruining inchantment to many a precious Soul, and a prodigal wasting of that time, which should be redeemed: but, somewhat to revive the Scripture-way of hymnifying, now in these times, of the approach of the later-day glory, and to raise Spiritual Singing to its due Purity, whereby that Ordinance may be restored and made edifying, which has been for several years, either too coldly, and formally, and carnally performed, or else too much omitted and neglected, what through mistakes in some mens judgements, and through fears in other mens hearts, who have laid aside this duty, in times of persecution, lest their own vocal Psalming should bewray their assembling to the listning-enemy. Let my design and aim in what I express about this be well remembred, that none may pervert to any ill use, what I am about to write (for, it is too commonly a corrupt practice by two sorts of Extremists, where cautionary bounds are set to any Science or Art, that, both of them do causelesly take offence, and do occasion their own sin and trouble; one by a superstitious conceit, thinks the cautionary bounds too large, and so will not go so far as to come unto what is lawful, and a duty; the other by a profane licenciousness condemns them as too narrow, and so steps too far by passing over into what is unlawful, and a sin; the one will not allow the grant of the Commissioned Science, the other will not observe the terms of it: However, (I have given due warning, at the Readers peril be it, if he transgress) though I shall withal from out of the Scriptures open much of other parts of Musick, besides that of the voice under the Old Testament-dispensations. If the sound of my words do not bring so sweet a modulamen to some critical Ears, yet the generous-spirited will soon joyn in with me, in this melodious part, that I am a friend to, an admirer of, I mean the sacred Bibliotheke, the Scripture-Library; and it has been admitted, as one Rule in Musical Airs, that then is the Air the more to be commended, when there is a pleasant passing by a sudden fall, from a Discord upon a Concord: I have the well-consonanted voice, both of Scripture and of Nature which do cry this up, though the harsh-throated opposers would noise it down.

There is no kind of voices in the World, which doth not *l* signifie somewhat by its sound; and that, with some distinctness, and separate difference in tones: sounds are signs of certain things, as the sound of an Ordinance-gun, of a drawn Saw, of bellowing Beasts, of howling Dogs, of a drawn Chariot, of chirping Birds, of Musical Instruments, especially the sound of the voice of man singing Scripture-Psalms, whose tongue in this harmonick, Heavenly Ordinance should utter and send forth a well-signifying word, an intelligible sound, that it be not speaking into the Air, but may be *m* edifying. There is a Natural Musick, which the *n* little Birds, and the Turtle-Doves, have a skilfulness in with a grateful sweetness, and a pleasant acceptableness, when they warble their tuneable Notes in the Spring-Season: how melodious then will the Spiritual Airs of Spiritual Singers be in the Spiritual Spring, when the Churches and People of Christ shall bud and blossom, grow and bring forth Fruit in those glorious times of the last days, as it is written by *o Esaias* the Prophet, saying, *They shall lift up their voice, they shall sing for the Majesty of the LORD, from the utmost part of the earth have we heard songs, glory to the righte-*

l 1 Cor. 14. 7, 8, 9, 10--15--26.

m Coloss. 3. 16.

n Song 2. 12, 14.

o Esai. 24. 14, 16.

p Gen. 4. 21. Job 21. 12. & 30. 31.

righteous. *p* The skilful Practitioners of Musick have an honourable mention in the Holy Records of Scripture-memorials, their praise is entred very early in the word-register, even before the Flood. Instruments of Musick were very

q Psal. 150.

ancient *q*, some with breath which are blown, as Trumpes, Pipe and Organ; others there are which do give forth a sound with touch and striking, as Harp, Lute and Viol: there is somewhat in Nature, which doth teach and instruct in the manner of this; the Beating, the Palpitation, and the Pulsation of the heart in man, doth direct to the manner, measure and spaces; so also doth the souls way of breathing in and out, which doth sometimes rise or fall, or is midly-even according to Musical-Art: they were of use in *Job*'s time, and we hear of their sweet sound then. *r* There is an Hebrew word, which doth signifie, to beat, or to play upon a Musical Instrument, and from thence is derived another word, which doth signifie a song, conceit, modulation, harmony, a verse, consonancy; it is the exciting of a symphonious sound; in one conjugation, the verb doth set out the moving of a sound with artificial ingeniousness: In the passive voice it denotes, skilfully to beat the Strings, or to strike the Chords; in the active it is taken of the voice of man, striking the Organs of Speech, the Throat, the Palat, the Tongue, the Teeth, the Lips, which are his Natural Instruments of Musick; (and so also of the voice of *s* Organs, and of some vocal Instruments that do stir up joy, and these also have foundation in Nature) the Noun comprehends all Instruments of Musick, managed with the hand, hand-Instruments; as there is *t* another Hebrew word, which doth signifie more properly Wind-Instruments, managed by the wind or breath, Wind-Instruments which do make a noise like a Torrent, or like the humming bomb of Bees, so that this also hath something in Nature. *u* There is somewhat of Articulateness in every voice and sound; in mans created Nature, there are such Instruments of pronunciation, as that thereby Languages also have somewhat in them that is natural, which Languages are therefore called Tongues, because the Tongue is a principal Member in forming the sound, and in harmonizing the tones; for it is an Instrument with Strings, and many Muscles, and by acuteness and gravity it has several degrees of rising and falling from one tone or note to another: So that melodious man is a kind of Organ, having his Lungs as Bellows to supply him with Breath, and his *aspera arteria* as a Channel to collect, and to conveigh that Breath, the *Larynx* gives passage to the breath through the *Rimula*, and makes a *Vibration* of those *Cartilaginous* bodies, whereby the breath is formed into vocal sound, which by the Arch of the Palat, or Roof of the Mouth, as the Shell of a Lute, is sweetned, augmented and modulated, and accented into a tuneableness, either raising the voice, or passing it into a graceful cadence, or keeping it in a middle tune: even brute Animals have a significant Artificialness in their way of making of divers sounds with their voice, whereby they understand one another, when they call, or when they give warning, when they cherish, when they are displeased, when they threaten, and such like; but I am now to speak of created Nature in man, passing into the Musical Art by a Scripture-Directory. *w* God's *Israel* of old did use Musical Instruments, when he brought them out of *Egypt*, and gave them that wonderful deliverence at the red Sea; how pleasantly did these sound when *Moses*'s Song was sung! The *x* sounding Trumpets were of *Ælohim*'s instituting, and appointing at Mount *Sinai*, *y* the Priests were by prescribed order to blow with these Trumpets over the burnt Offerings and Sacrifices: Holy *David* afterwards, as he was directed by the Spirit of *Ælohim*, made Hymns and Songs, and caused Cymbals, Harps and Psalteries, to be fitted, that the Levites in their courses might sing and play continually in the Sanctuary: O how much was this the heavenly delight of that *z* sweet Psalmist of *Israel*, at that time particularly *a*, when the Ark of God was brought into the Tent, which *David* had pitched for it! how pleasantly was the melody then heard! *b* These had the name of being the Instruments of the Musick, or of the Song of *Jehovah*; *c* every morning were these to sound: his Son *d* *Solomon* also continued the same in his time: In the days of *e* *Hezekiah*, there was a restoring of this: It was not quite forgotten, during the long captivity, when *f* by the Rivers of *Babylon*, that captived people of

r נָגַן Nagan, Psal. 33. 2, 3. נְגִינָה Neginah.

עָנַב עוּגָב Organum Musicum, quasi amabile dictum. Gen. 4. 21. Job 21. 12. & 30. 31. Psal. 150. 4. A movendo animo ad ἡδονὴν lætitiæ dicitur cujus lusu afficimur voluptate & amore à עָנַב adamavit.

s נְחִילוֹת Psal. 5. Title.

t 1 Cor. 14. 10. ἀδὴν ἄφωνον.

w Exod. 15. 20.

x Exod. 19. 13, 16. 19. & 20. 18.

y Numb. 10. 2, 8, 9, 10.

z 2 Sam. 23. 1, 2.

a 1 Chron. 15. 1, 16, 17, 18, 19, 20, 21, 28. 2 Chron. 9. 11.

b 2 Chron. 7. 6. 1 Chron. 16. 4, 5, 6. 1 Chron. 25.

c 1 Chron. 23. 30.

d 2 Chron. 5. 12, 13. & 7. 6. & 8. 14.

e 2 Chron. 30. 21. & 29, 27, 28.

f Psal. 137. 1-6.

of God sat and wept whilst they thought of *Tzijon*, when they hung up their Harps upon the Willows, and instead of singing they howled, and instead of playing on Instruments, they did beat their Breasts, when they would not gratifie a scoffing Enemy that deridingly called for one of the Songs, or Hymns, or Psalms of the Temple. When the second Temple was built at *Jerusalem*, their chearful hearts quickly find their Voices and Instruments, their mouths and hands soon recover their skill, and *g* the ordinance and order of the Song, and of the Instrument, is again received and restaured. The Harp hath its name of *b* canoreness, of lovelineſs, and of delight, being an instrument of joy; and the *i* Harp is pleasant: there are two Greek words in the *k* New Testament, which some Criticks in that Language would thus difference, the one signifies to sing with a Voice, the other with Strings or other Instruments, by which such as were melodious hymnifiers did mutually bespeak, and mutually admonish one another. How large a Treatise might here be written of the several instruments of Musick expresly particularly mentioned in the Scriptures, besides many other general expressions, which do set out the nature of such kinds of Instruments! Some were *l* three-stringed, to which was fitted a tune of three Voices or Notes, singing interchangeably by turns: others were *m* six-stringed, and there was a Psalm to the Tune of sixes, a new Song of high praises put into the mouths of spiritual Virgins, an heavenly Hymn setting forth Christ in his Glory, and the Church his Spouse in her Beauty: this is a Lilly-tune (a Flower of six leafs) yielding a fair modulation, a pleasant sound to the Ear, as that Flower is lovely to the Eye; and of all such kinds of Arts, the advancers of Humane Learning, for Arts of pleasure do count, that those do best and truest deserve the name of Liberal Arts, which do most gratifie these two senses, the Eye and the Ear; for the Eye, they commend stately Buildings, flourishing Gardens, comely Beauty, well-fashioned Garments, rich Gemms, sparkling Diamonds, and such like; for the Ear, they are much in the praises of Musick, as very delightful to that sense, when set out with the affecting variety of Voices, Airs and Instruments, well prepared, and harmoniously suited: the Arts here are more choice and skilful, and do so the better agree with those two senses, which are more chaste, and less sensual: In the Title of *n* another Psalm, this six-stringed Instrument has a word joyned to it, which doth signifie *o* a Testimony, a Psalm to be sung before the Ark of the Covenant, wherein were the two Tables of the Law, called the Testimony. In singing there should be a good accord and harmony, witnessing the same thing, it should be all as one voice well agreeing in tune and in sound, and it should testifie the faith and the thankfulness of those who sing so *p* golden a Psalm, a golden Jewel of glistering excellency in well-tuned Notes concerning Christ and his Church. There was another Instrument of *q* eight strings; to this was fitted an eighth Tune, which was the grave Tune, the Base: The *Chaldee* translateth the Title of the sixth Psalm, thus, *To sing with playing upon the Harp of eight strings.* When *David* did fetch home the Ark of *Jehovah*, he appointed some Levites with Harps upon *r* eight, for the honour and service of *Ælohim*, a Song with eight Voices, which is the grave Symphony: the word doth spring from a *ſ* root, which doth signifie, he was fat, or, he was fatted or made fat, whence another word, which is fatness, oyl for its fatness; it is a full, a fatning tune, it sweetly nourisheth, it makes chearful, it satiateth, it satisfieth, the serious spiritual Singer; there is a sweetned affluence in it, a savoury oyntment. An eight is the full complete number for Tunes, as ten is for Laws, and seven for days; although the original ground for Eights being the full complete number for Tunes, is not so properly from eight, but from seven; for when seven Notes are over, the eighth doth begin another sevenny. The word doth further acquaint us with an *t* Instrument of ten Strings; this *Decachord* was a distinct Instrument from the Lute; it yielded a solemn, yet chearful sound, when well played on, and when having a premeditated Hymn well prepared for it. *u* Sometimes the Voice was first, and the playing on the Musical Instrument was after, as doth appear by the Titles of several Psalms; it was a cut song of Psalm, and the lively Voice led the way: *w* othertimes the Musical Instrument began,

g Ezra 3. 10, 11. Nehem. 12. 24, 27, 35, 36, 42, 45.

b כִּנּוֹר Gen. 4. 4, 21. Psal. 137. 2.

i Psal. 81. 2.

k Ephes. 5. 19. Coloss. 3. 16. Ἀιδειν, est voce canere, ψαλλειν, chordis vel aliis Instrumentis.

l שְׁלִשִׁים Shelishim. 1 Sam. 18. 6, 7. Pandura, Instrumentum Musicum trium Chordarum.

m Psal. 45. Title. Shushan, Shoshannim שׁוֹשַׁן שׁוֹשַׁנִּים Hexachordum, Hexachorda. Instrumentum Musicum sex Chordarum.

n Psal. 60. Shusham Eduth.

o Exod. 40. 5, 20.

p Psal. 60. Title & 16. & 56. & 57. & 58. & 59. *in the titles of them all.*

q Hasheminith. Psal. 6. Title. שְׁמִנִּית Instrumentum Musicum, ab octo chordis sic dicto, aut cantico, quod octo vocibus, ut loquuntur Musici, canebatur: quidam gravem Symphoniam explicant, qualis est Bassus.

r 1 Chron. 15. 21.

ſ Shaman. Shemen. שָׁמַן שֶׁמֶן

t Psal. 33. 2. & 92. 3. & 144. 9. עָשׂוֹר Decachordum.

u Psal. 48. Psal. 66. Psal. 83. Psal. 88.

w Psal. 30. Psal. 65. Psal. 67. Psal. 68. Psal. 75. Psal. 76. Psal. 87. Psal. 92.

and the Voice followed, as the Title of some other Psalms doth declare; it was a Psalm of * cut-song, and was first played on the Musical Instrument, then sung with a cut-voice. It would fill up a large Treatise, to write particularly of all and every of the several Instruments in the Musical Art, which are spoken of in Scripture; and this doth give me to discern so much, that if all the Hebrew words were examined, together with all Roots and Branches, in their full significancy, and if also all the Hebrews Phrases were skilfully understood, and wisely applyed by some experienced holy Musician, that this discovery would bring a considerable augment to this Science, and be a great improvement of this knowledge: I have not done with this as yet, though it may be the Reader here was under some apprehension, that I was now closing up of this discourse on this subject; it is a practical-Rhetorick-trope in the Musick Art, to slide softly, and to fall gently from the close or cadence (to speak in their own Phrase and Dialect) when it seemed even to touch it; it is such a sweet beguiling of the hearers expectation, that it renews a raised affection, and revives a listning-ear, to what may be further sung or said, played or struck; this little quavering upon a stop, may give some delight to the Musical Reader. For the promoting of this melodious acoustick-Art, let me therefore refer to some Scriptures about Musicians and Musical Singers, about the pleasant Voice, and singing Notes, and concerning Psalms, and Songs, and Hymns, for matter and for verse, as relating to instituted Worship, both under the Old and the New Testament ministrations of Grace. There were *y* Musicians in *Nehemiah*'s time, when he became a Reformer, and brought this, as many other things to institution, according to that dispensation; for we read of sons of the Musicians, or sons of the Singers, such as were trained up both to vocal and to instrumental Musick, who by exercise were to grow up to be skilful in this Art, by such external expressiveness, to give resounding Testimonies of their inward thankfulness, and their hearty rejoycing. *z* These were Men-singers and Women-singers, these joyning in Symphony do make the Voice the sweeter, the Airs the pleasanter, and the sound the more melodious: Some do apply a passage in *Solomon*'s *a* Ecclesiastes to this, as choice delights of the sons of men, Musick of all sorts, vocal of men and of women, and instrumental, which is signified by the gemination of the word, Musick simple, and in consort; those, who would interpret it for captived beautiful woman taken in War, should consider, that *Solomon* was a man of peace, and not of war: as for delighting himself with Musick, *b* other Scriptures do speak of this, and it was such, as none such was seen before in the Land of *Judah*; there are that do interpret that place; Symphony and Symphonies, Voices equal and unequal, alike and alike, similar and contrary, so breaking one another with such a grateful mixture, and sweet temperament, that doth sound forth a well-composed Melody, and such a discordant concord, as yet doth well agree in tune. The Voices of skilful women-singers, being naturally clearer and sweeter than those of men, do add a graceful melodiousness, when in Airy fellowship with them: we may in some Scriptures hear them pleasantly joyned together; thus, *c* *Moses* with the men have *Miriam* (or *Marie*) with the woman delightfully singing forth the Glory of their Saviour, the Honour of their Redeemer. *d* Some there were, who were taught ones in the Song to *Jehovah*; and there is *e* a Song of those, who inflamedly loving a fair voice. *f* These holy Singers, and heavenly Musicians were distributed into certain orders, concerning which there were divers Rules and Laws from Christ in his Word, according as the manner of dispensing was in that day, which, if rightly understood, and well applyed, would much inlighten and increase this Art, and also direct and instruct us, who are now under a more spritual, glorious and heavenly Administration, in many raised duties, frames and actings; for by not searching more after the inward mystical signified sense and meaning of those and of other institutions

* Mizmor. מִזְמוֹר Psalmus. Psal. 3. 1. זָמִיר Cantus. Psalmodia, minuritio, minurizatio, cantus avium, qualis est Philomelæ. Cant. 2. 12. Esai. 25. 5. זַמָּרִים Cantores in Chald. Ezr. 7. 24. זְמָרָא Chald. Musica. Dan. 3. 5. כָּל־זְנֵי זְמָרָא omnis generis musices. זְמָרָה Psalmodia, Cantus, Carmen, Psalmodica Instrumenta, Esai. 12. 2. Psal. 118. 14. זְמִירוֹת Cantiones, Job 35. 10. מְזַמְּרוֹת Psalteria. Instrumenta Musica, Jer. 52. 18. *from* זָמַר putavit, præcedit; in Pihel זַמֵּר Psallere, notat modulationes artificiosas, certis cæsuris & numeris incisas. Psal. 92. 1. & 9. 2. & 30. 12. Significat cantillationes incisas, quas Fractas dicimus, quales sunt avium incunte vere.

y Nehem. 12. 27, 28.

z 2 Sam. 19. 35. 2 Chron. 35. 25. Exod. 15. 1, 20, 21. 1 Sam. 18. 6, 7.

a Eccles. 2. 8. Shiddah *and* Shiddoth. שִׁדָּה Symphonia. Instrumentum Musicum, quòd suavitate concentûs permulcet ac permeat totum hominem. שָׁרָא in Arab. thiore voce cecinit carmen.

b 1 King. 10. 12. 2 Chron. 9. 11.

c Exod. 15. 1, 20, 21.

d 1 Chron. 25. 6, 7. & 6. 31. & 15. 22, 27.

e Ezek. 33. 32.

f 1 King. 10. 12. 1 Chron. 6. 31, 32. & 9. 33. & 15, 16, &c. & 23. 5, 30. & 25. 1, &c. 2 Chron. 5. 12, 13. & 7. 6. & 9. 11. & 20. 19, 21. & 29. 25, 26, 27, 28, 30. & 30. 21. & 34. 12. & 35. 25. Ezra. 2. 41, 70. & 3. 10. & 7. 7, 24. & 10. 24. Nehem. 7. 1, 44. & 10. 28, 39. & 11. 17, 22, 23. & 12. 8, 27, 28, 29, 42, 45, 46, 47. & 13. 5, 10. Psal. 137. 2, 3, 4. Ezek. 40. 44. Ezra. 2. 65. Neh. 7. 67.

ſtitutions under the former Diſpenſation, there are many Doctrines, Laws and Priviledges, Graces, Duties and Enjoyments, which the moſt Profeſſors of Chriſtianity do much hide from themſelves, and from others, at the leaſt theſe are not ſo clear unto them. Theſe holy Singers are denoted, by their being ſuch *g* as were conſtituted to the Muſical Miniſtry, in the Houſe of *Jehovah Ælohim*; by ſuch as propheſied with Harps, with Pſalteries, and with Cymbals, which kind of Muſick was then incumbent upon them to uſe; by ſuch as were appointed to praiſe, and to celebrate by the command of *David*, that man of God; for ſuch Singers were inſtituted to celebrate *Jehovah* with Muſical Inſtruments. There was a *h* Præfect of Singers, a Præcentor, one who went before, and was above in the Muſick, to whom Pſalms were given, that they might be publickly ſung, directed to him that was to excel others in this skill, who had anthority over other Muſicians, and whoſe office it was to ſing victorious overcomings, and exulting triumphings, he was chief in the Song to form the Tunes and Notes to urge, to incite, and to direct others to continue the ſinging work till it was carried on unto the end: Theſe Pſalms and Songs were to the Maſter of Symphonie, who was ſet over the reſt, and did overcome in Muſick by his Voice, and they were ſung to the praiſe of *Meſſiah*, that Commander in chief, the great Conqueror, the lovely One, the beloved of the Father: this Chanter was to be eminent in the ſinging Ability, and muſical Art, he was the principal Song-maſter, who was to ſtir up, and to lead on thoſe that were under his teaching, inſpection and government, preſſing to that ſweet-ſounding work, till it was completed: *i* There were Primary and Secondary of their holy Singers; ſome were Tuners of the Pſalms and Hymns, who firſt began the Song, Heads of the Singers, and of the Song of Praiſe, and of thankſgiving unto *Ælohim*, over-ſeers of the reſt: *k* Thoſe who were more skilful and expert in the Muſical Art, are called Doctors or Teachers of it: *l* The new Song, that ſhall be ſung before the Throne, is ſuch as none can learn, or skill at, but the Virgin followers of the Lamb. *m* Singing is properly with the Voice; there is a vocal Muſick, with Voice lift up, that the Voice might be heard, and others might be quickned; this is foretold to be in the later days, they ſhall then lift up their voice; this is, to ſing with a raiſed breaking of the Voice. *n* There is a Virgin-tune, as there is a Virginal-Inſtrument, called Virginals; this Tune has high and ſhrill Voices or Notes, the voice of Virgins doth give a ſweeter and clearer Treble, when the Clavicord doth anſwer harmoniouſly to it, whoſe ſtrings are wreſted up with Keys. There is the *o* Counter-Tenor, a tune for middle voiced Singers, when the modulating Airs from an higher and acuter ſound to a median do pleaſantly paſs, the natural Organs, and ſtringed Parts, and opening Pipes in the bodily make of ſome men more fitting of them for a mean; a judicious ear doth find its pleaſure in this well meaſured Harmony, when the right-ſounding voice doth beat upon its drum; and there is the Grave-tune, called the Baſe, the Octave, both in Voice, and in Inſtrument; this Grave Symphony, joyned with the Treble, and the Counter-tenor do give *q* a delightful ſound, where voice has a concenting conſonancy to voice. *r* It is the propriety of ſinging, that it is an Intenſe voice, a great ſound with a louder utterance: *ſ* Symphony is Acute or Grave; and it is *t* abuſed, when miſuſed in idolatrous worſhip. Some do apply that forementioned in *u* *Eccleſiaſtes* to this, ſetting out the daughters of the Song, well-tuned Voices, Muſical Symphonies, Melodious Harmonies, Muſical Organs of the Body, Muſical Arteries bended, and inflected in ſinging; it is one of the inconveniencies of very old age, that uſually it doth deafen unto ſuch ſweeter Airs, which was *Barzillai*'s excuſe to *David*, *w* to take himſelf off

g 1 Chron. 6. 31. & 25. 1, 6. Neh. 12. 24. 2 Chron. 34. 12. & 35. 15. Ezra. 3. 10, 11. Nehem. 11. 17. & 12. 36, 46. 2 Chron. 20, 21. Pſal. 68. 25. & 87. 7.

h Pſalms 4, 5, 6, 8, 9, 11, 12, 13, 18, 20, 21, 22, 31, 36, 39, 40, 41, 42, 44, 45, 46, 47, 49, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 64, 65, 66, 67, 68, 69, 70, 75, 76, 77, 80, 81, 84, 85, 88, 109, 139, 140. *in the Titles of them.* Lamnatzeach. מנצח In re Muſica, Præcentor. Ezra. 3. 8, 9, 10, 11. 2 Chron. 34. 12, 13. Habbak. 3. 19. 1 Chron. 25. 7, 8. Doctor in arte Muſicâ peritior.

i Nehem. 11. 17. & 12. 42, 46, 1 Chron. 25. 2, 3, 5.

k 1 Chron. 25. 7, 8. 2 Chron. 34. 12.

l Revel. 14. 2, 3, 4.

m Epheſ. 5. 19. Coloſſ. 3. 16. Revel. 5. 9. & 14. 3. & 15. 3. 1 Chron. 15. 16. Eſai. 24. 14, 16. & 14. 7. & 44. 23. & 49. 13. & 52. 9. & 54. 1. Pſal. 98. 4.

n Gnalamoth. עלמות Pſal. 46. 1. 1 Chron. 15. 20. Muſica acutæ vocis, virgineæ, ut eſt muſicorum ſuperior & Altus. Nomen toni Muſici. Genus Harmoniæ, Muſicum Inſtrumentum.

o Muth-labben. Pſal. 9. *Title, if this be referred to the Muſick.* Gnalamoth laben, nomen cantilenæ; Ben autem cantoris nomen ut. 1 Chron. 15. 18, 20. Inſtrumentum Muſicum, vel cantilena, ad cujus modos, Pſal. 9. decantatus fuit Magiſtro Symphoniæ acutæ ad Medianam, *i. e.* Alti, ſi è Contratenoris, ut vocant, cujus moduli ab acuto, *i. e.* Superiore, ſono ad medianum accedunt, *q. d.* ſoni poſiti inter eum qui ſuperius, & eum qui Cantus, vel Tenor dicitur.

p Pſal. 6. 1. & 12. 1. & 1 Chron. 15. 21.

q Luke 15. 25.

r Exod. 32. 18. 1 Chron. 20. 19.

ſ 1 Chron. 15. 21. Pſal. 6. *Title*, & 9. *Title.* & 46. *Title.*

t Dan. 3. 5, 10, 15.

u Eccleſ. 12. 4. Filiæ vocis, Muſicæ, cantici, reſonantiæ: activè organa vocis, labia, pulmo, guttur, lingua, palatum, dentes, arteria vocalis (quæ voces diſtinguit & eorum tonos dijudicat) larynx, glos: paſſivè, auris. Mercer *underſtands them to be* concentus Muſicos; & omnia, quæ Muſicæ inſerviunt, & ad eam faciunt, vel in voce, vel in Organis Muſicis.

w 2 Sam. 19. 35.

off from Court-attendances. There are fifteen Pſalms, which have their Name from * Aſcending, they were Songs raiſed to a degree of height, ſung with an high voice, as is ſaid of ſome Levites, that they praiſed *Ælohim* with a great voice to on high: theſe were Pſalms of Degrees, becauſe they were ſung with various and diſtinct tones, with an high voice, and with an acute ſound, a pleaſant kind of melody: They have their Title to be Songs of Aſcenſion, or of Goings, or of Heights, ſung with high and gradual Notes of Muſick in a raiſed tone. There was a princely Leader in this Exaltation or Elevation: theſe Songs had ſome Excellency of Dignity, to raiſe believers up into an Heavenly harmoniouſneſs. The LORD has by the conſtitution, the forming, the framing of thoſe parts given ſuch Ears unto ſome men, as are more *y* Muſical ears, ſuch as can more rightly judge of melodious concord; as alſo he has given unto others more harmonical voices: How delightful is it to hear ſuch *z* lips of Songs, canorous lips, ſounding forth with ſhouting joy the high praiſes of the holy *Jehovah*. *a* This harmonious voice is propheſied of to be in the later times and days, it is called, *b* the voice of Singing, a voice of a Pſalm, and the voice is ſometimes put for the Song. Some Prophetical *c* Pſams have reference to the ſolemn Worſhip of God in the Iſraeliti∫h Church, where the ſingers and players on Inſtruments had it in *d* charge, continually to be praiſing *Jehovah*, night and day, evening and morning: *e* ſo Chriſt, the Lamb, will have Harpers with him on Mount *Sion*, that ſhall ſing a new Song before the Throne. O what an heavenly gladſomeneſs will there be among people, who ſhall be praiſing of *Jah*. *f* Muſicians in Hebrew, have a Name, which do ſet out their quavering and ſinging diviſion, exerciſing divers kinds of Song, with broken tones and ſhort verſes; it hath the ſignification of parting, breaking, or falling off, as when particular Grapes are broken, and do fall off from the cluſter in the Vintage (For *g* there was an Inſtrument or Tune to ſing *Jehovah*'s praiſes at the Vintages, when Grapes were gathered and preſſed; there was a lively vocal tuning and ſinging at that time of the year, occaſioned it may be from the carrying of the Ark of *Jehovah* from the houſe of *Obed-Edom* the *Gittite*, the ſon of *Jeduthun*, who was a Levite, and a ſinger in *Iſrael*) From hence it is applyed unto ſuch, as do ſing and chant, and do accommodate all the words of the Song apart, minutately, and in the ſeveral particularities of it, to ſome Muſical Inſtrument with conciſe Voices, and with a vibrant and frequentate ſound, which Muſicians from the Chord do call the the Fifth; for, there is a Muſical harmoniack proportion, where the number of ſyllables and of tones is one leſs than another, the numbers therein having the ſame proportions one to another, which are found to be in Muſical Conſorts; as Six, Four and Three; for, the proportion which Six hath to Four is containing one and an half, called of the Muſicians, of Five, or a Fifth, and the proportion which Four hath to Three, is that which doth contain as much as another, and a third part more, called of the Muſicians, of Four, or a Fourth, a Muſical meaſure, conſiſting of two tones, and a leſſer half tone; and the proportion which Six hath to Three, is double twice ſo much, called an Eight, or a Concord in Muſick of All; *b* anciently and more purely they reckoning their tones and notes by Numbers, ſo that a skilful Muſician ſhould be an Artiſt in Arithmetick, and in Geometry too: there is a word in Hebrew often uſed in the Book of Pſalms, which is taken by many for a Note of Muſick, importing ſuch a Song or Tune, as is going firſt deeply down to the loweſt Note, then riſing up to the higheſt Note, as may be ſeen in the Marginal Notes of eight Deſcenſions with their * Cyphers, and eight Aſcenſions with their Cyphers, which is the old plain

* Magnaloth. מַעֲלוֹת Pſal. 120. *and ſo on to* Pſal. (2 Chron. 20.19.) Initium vulgatæ cantilenæ, ad cujus numeros hi Pſalmi ſunt decantati. Hæc vox certum melodiæ genus ſignificat, ad quod decantandi erant. Eſt vox Muſica, qua variatio ſoni aſcendentis, aut altitudo vocis, ſeu tonus acutus, in quo decantati fuerint, indicetur, 1 Chron. 15.22,27.

y 2 Sam. 19.34,35.

z Pſal. 63.5.

a Revel. 14.1,2,3.

b Pſal. 42. 4. & 47. 1. & 118. 15. & 95.1. Revel. 14.1,2,3. & & 19.1. & 11.19.

c Pſal. 87.7. Pſal. 68.25.

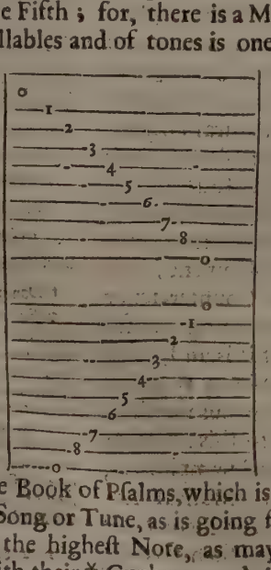
d 1 Chron. 9.33. & 25.1,2, &c.

e Revel. 14.1, 2,3. (Iſai. 30. 29.

f Poretim. פְּרָטִים Amos 6. 5. *from* Peret. particularitas, Acini decidui, quaſi uvarum particularitates (Levit. 19.10.)

g Gittith. Pſal. 8. Pſal. 81. Pſal. 84. *the Titles.* 2 Sam. 6. 6, 10, &c.

b Selah סֶלָה Nota Muſica.



* A Cypher is a Note, either above one, or below eight, which in many tunes has a great gracefulneſs in the ſound.

plain way of singing, and which any tunable voice may with ease by practice get a considerable knowledge of, and skill in, and may quickly compose very harmonious Tunes, and melodious Airs for spiritual Songs, either by himself, or with others: These Modulants did vary the sound in Song many ways, using divers distinctions of Tones, Modules, and Numbers; this doth set out the sweet Airs, and the pleasant Measures in the harmonious variableness of Tunes; they did *i* exhilerate themselves, please, delight themselves upon, or over the mouth, or concent, or harmony of the Psaltery, that Musical Instrument; for the Root in the Original significancy, is, he exhilerated specially, he made glad or joyful, he delighted peculiarly; hence a Noun signifying a Grape from its exhilerating Virtue, chearing the Heart and Mind, it has an emphatical note before it, in the Scripture referred unto. The word *k Selah*, forementioned in the Margin, doth set out, both the manner of singing, and also the frame of the heart, how it should be inwardly affected, whilst it outwardly puts forth the voice, in this sweet sounding Ordinance: it may be taken, either from a word, which doth signifie he threw down, or did lay low and level, and equal with the ground; and so it will import the falling of the Note, and the deep Humiliation of the heart in self-abasement, the casting down of Spirit and Mind, or the laying of the Soul low, even as low as the dust, before *Jehovah Ælohim*, a self-emptying humiliation, joyned with a lowly, humble and submissive Meditation, and serious consideration of the matter sung: or it may spring from another Root, which doth signifie, he lifted up, or he exalted; thus it importeth exaltation or elevation; and so taken, it is a Note of lifting up the voice, and of the heart and mind, the soul and spirit, together with the voice in the praising and extolling *Jah*, to exalt him highly: These two Notes and Psalms do well agree, for we never exalt *Jehovah Ælohim* more highly, than when we lay our selves most low; and the voice in singing hereby also becomes the fairer, the sweeter, and the pleasanter: how grateful are such elevations of the voice to an harmonious strain, and of the mind to an heavenly pondering? There is *l* another word sometimes joyned with this, which doth signifie a silent, serious Meditation within the Heart, underneath the tuneable Voice. Singers together should be conciliated, and united among themselves by Symphony, and a Concent of Voices with consent: this is the opening of the Song by its minute parts, to divide it with the warbling Voice cut in Notes and Tunes, with a brandishing sound, in repeated syllables and words, peasantly rising and falling in the harmonious modulation, to which the moved pulsed strings of the *m* Instrument, do exactly answer by Musical Concent, without rhythm or parility of Voices or Words. Musick is to be tried by Scripture and Nature, as by its Rule and Reason; it is a pleasant melody. There is a kind of Musick, representing gravity, befitting great Personages and Noble men: There is a disagreeing Symphony; as for a second and a seventh, they are at a great discord in Musick, which can hardly be reduced to harmony: There is a distance or time in Musick, according to the measure of Natural Pulses in man. *n* How heavenly is the Symphony above in Glory! there is a sweet Harmony in Angelical singing, in Seraphick hymnifying, in the New City, *this to this*, *o* as singing in a Consort joyntly together, by course resounding the praises of *Jehovah*. *p* The Singers should be all as one, to make one sound to be heard in confessing of thanks to *Ælohim*. *q* The Song of *Jehovah* was joyned with the Evening and Morning Sacrifice according to the Musical order: How well doth an holy joyfulness become spiritual Worshippers! *Jehovah* doth delight in such; how good, how comely are well-sounding praises in the mouth of righteous ones! There is a way of singing by *r* by answering repetes; and this was the manner of singing of some Psalms, when the same words which do close a foregoing part of a Spiritual Hymn, are answeringly repeated at the end of every due pause of that Song; this is the staff or cadency, containing a matter seriously and frequently to be meditated and whetted; it makes the

l Amos 6. 5. (*compare* Dan. 3. 5,7,10,15.) Poretim, *from* פָּרַט modulari. *To quiver. See the Margin of the English Translation.*

k Selah, *either from* סָלָה protravit, quasi vocis Sternandæ & remittendæ Symbolum, notans communem Pausam, in quâ omnes æquibili & temperato concentu quasi sternebantur & pausabant, non tam moderatæ interspirationis, quàm gravis cujusdam suavitatis causâ. *Or from* סָלַל extulit, exaltavit. Elevationem significat, quòd ibi cantores vocem elevarunt. *The word is used about seventy times in the Book of Psalms, and thrice in the propheey by Habakkuk.*

l Higgaion. הִגָּיוֹן Psal. 9. 16. & 92. 3.

m Nebel. נֵבֶל *See Pagnin. in his Lexicon upon this word.*

n Esai. 6. 3.

o Exod. 15. 1, 20, 21. Ezra. 3. 11.

p 2 Chron. 5. 12, 13. & 7. 6. & 8. 14.

q 1 Chron. 16. 4, 5, 6. & 25. 1, 3, &c. & 23. 30. 2 Chron. 30. 21. & 29. 27, 28. Ezra. 3. 11. Nehem. 12. 24, 27, 35, 36, 42, 45.

r Exod. 15. 1, 20, 21. 2 Chron. 5. 13. Psal. 136. 1 Chron. 16. 4, 34, 41. 2 Chron. 7. 3, 6. & 20. 21. Ezra. 3. 11. Psal. 118. 1-4. *The* 136 Psalm *was sung upon occasion of publik rejoycing.*

Tune

Tune melodious, and was used at some seasons upon special occasions; *f* when the people of God did by this sign, either express their joy, or testifie their belief in him, and their thankfulness towards him, setting out the holy spiritual gladsomeness that the faithful have, and do enjoy in Christ: This was by answering in the Song; when one did sing: Thus they sung at the Red Sea, the women after the men; and thus are they called upon, Answer, ye (in singing) to *Jehovah* with Confession. There is an use, which the Hebrew-accents are put unto in singing; for, they do in part design the Musick, and they have respect unto the Song; it is an help and direction to the well-sounding of words; *t* These Accents do serve for the right pronunciation of every word, and for the rising or falling of the sound of the Syllables: The Jews, in their usual reading of the Hebrew Text, have a way of singing it out. The Accents do distinguish a Sentence into certain Members, and proper Parts, and Clauses of it, shewing the Pauses, and the manner of taking breath between them, how many, or how few Pulses there should be. Were there more skill in Tonick, Euphonick, Musick, Accents, Hebrew words would have much more of a sweet and a pleasant sound, of a clear and satisfying sense; Hence the Accents in the Hebrew have got *u* a name, which doth signifie Savours, because an Oration without them seems insavoury, without relish or good taste, insulse and inconcin; so that, those of them are necessary in Speech, or Writing, or Printing, which do serve to pronunciation and punctation: In Greek, an Accent has *w* a name from a Song, because by the Accent the Voice is somewhat accinated, or passed into a singing-Tone; which *x* Tone is also another Greek word for it, signifying the intending of the Voice. *y* There is a Scripture Song, by the significancy of its name, that is, a Song of divers Notes, or an Artificial Song of Natural Voice, and of Experimental Case, full of Delight; it appears to be made of variable, and of wandring Verses and Tunes, which being composed, and sung by Art, do cause the more of sweetness, wherein the modulating sound, by an holy Ecstasie doth make the mind to forget its cares in its walk of Meditation; *David*, *z* that pleasant one, that sweet one, of Psalms, made such a Song, his delight and solace; so did believing-hoping-*Habakkuk*; in their wandring conditions, it was a great levamen, an asswaging solace, to their persecuted Souls, and their troubled Spirits driven up and down: in these melodious Airs they found and enjoyed their God in them, and themselves in him, when they thus seemed to err, and to be lost, whilst they sweetly wander in Holy Joys, and in Spiritual Pleasures with Erratick mixed and various Cantion, which was sung together by all the Rules and Reasons of Musick. *a* Spiritual Singing is expressive of great Joy; this singing will be to ever, to hidden age. I judge it to be one cause of the great sadness that is upon the spirits and hearts of many professing the right Worship of God in the present day, that they exercise themselves no more in this heavenly Ordinance by Hymns suited to their respective Cases, the holy Scriptures affording them such pleasant variety of proper matter, which by an ordinary gift of the Spirit, the LORD, may soon be done into apt Song; here are noble arguments and princely subjects, about which the highest Learning, and the choicest Eloquence may try their skill, and prove their Art: those, who will exercise their Wits and Pens in Poetry, may here find that, which would make them to excel; here is enough for such to utter their Poems in their Musical Studies, for the publishing of the glorious perfections that are shining forth with splendid Beauty in *Jehovah Ælohim* himself, and in his Word and Works; thus may they shoutingly sing with exulting joy, sounding forth their acclamations here on Earth, *Grace*, *Grace*! whilst those in the heavenly Palace above, round the walls of the New City are resounding, *Glory*, *Glory*. *b* As for the right performance of singing, according to the Word

f Jam. 5. 13. Psal. 106. 12. *compare* Numb. 21. 17. *with* Isai. 12. 3, 4. 1 Sam. 18. 7. Psal. 147. 7.

t Buxtorf. Thesaur. gramm. lib. 1. cap. 5. de Accentibus. *Some do compare*, Rebia, Zakef Coton, Athnahta, & Pasek, *which are subdistinction, distinction, member*, & Terminus, *in Hebrew, also* Period, colon, subcolon, & comma, *in English, to those stops in Musical tones which they call, a Minim, a Crochet, a Quaver, a Semi-quaver.*

u Tagnammim.

w Προσῳδία, *from* πρὸς, *to*; *and* ᾠδὴ, *a Song.*

x Τόνος.

y Shiggajon. שִׁגָיוֹן Psal. 7. *Title* Habak. 3. 1. *See the Margin of the English Translation.* Cantio erratica, *i. e.* varia, quæ omnibus rationibus Musicæ decantabatur simul. Carmen multâ curâ elaboratum. Initium cantilenæ, ad cujus modulationem decantandus fuit hic Psalmus. Instrumentum Musicum.

z 2 Sam. 23. 1.

a Deut. 32. 42. Chron. 16. 33. Psal. 16. 33. Psal. 32. 7. & 35. 27. & 63. 5. & 65. 8, 13. & 67. 5. & 71. 23. & 89. 12. & 90. 14. & 92. 4. & 96. 12. & 98. 8. & 132. 9, 16. & 149. 5. Prov. 29. 6 Esai. 12. 5, 6. & 16. 10. & 24. 14. & 26. 19. & 44. 23. & 49. 13. & 52. 8, 9. & 54. 1. Hos. 2. 15. Tzephan. 3. 14, 17. Zechar. 2. 10. Jer. 31. 7. & 51. 48. Psal. 5. 11. Zecher. 4. 7.

b Psal. 33. 1. & 63. 7. Prov. 25. 20. Psal. 42. 8. 1 Chron. 13. 8. 2 Chron. 23. 18. & 30. 21, 22. & 35. 15. Lam. 2. 7. Psal. 45. Hos. 2. 15. *Songs of Songs.* Exod. 15. 1--21. Judg. 5. 1 Sam. 18. 6, 7. 2 Sam. 22. 1. Psal. 18. Revel. 7. 10. & 15. 2, 3, 4. Psal. 87. 7. & 63. 5. & 32. 11. & 100. 2. & 107. 22. & 126. 5, 6. & 42. 5, 8. & 47. 1. & 118. 15. & 126. 2. Exod. 15. 1--21. Judg. 5. 3. 1 Chron. 16. 9, 23. Job 38. 7. Psal. 13. 6. & 27. 6. & 33. 1, 3. & 68. 4, 32. & 81. 2. & 95. 1. & 96. 1, 2. & 98. 1. & 104. 33. & 105. 2. & 108. 1. & 144. 9. & 147. 7. & 149. 1. Esai. 5. 1. & 42. 10. Jer. 20. 13. & 31. 12. Psal. 59. 17. & 21. 13. & 59. 17. & 51. 15. & 143. 7. & 106. 12. Esai. 12. 5, 6. Psal. 92. 4. & 89. 12. & 138. 5. Ephes. 5. 19. Col. 3. 16. Exod. 15. 2. Psal. 128. 4. Esai. 12. 2. Psal. 42. 8. Job 10. Psal. 87. 7. Esai. 5. 1. Deut. 31. 19, 21. & ch. 32. 44. Psal. 101. 1, 2. & 119. 172.

in

in experience, it ſhould be a ſinging in *Ælohim*, in the ſhadow of his wings with exhilerating: For, the Song of *Ælohim* is put for joy, and ſhould be uſed with greatneſs of joy upon ſpecial occaſions and ſeaſons; as one part of ſanctifying a Feſtival day; as, when an holy Marriage is ſolemnized; and after a Victory is obtained; the Daughters of *Tzijon* are ſometimes expreſly mentioned to bear their part in the triumphant Song: Therefore is the Song ſometimes put for joy, and for gladneſs; the tongue of Saints ſhould be filled with ſuch Song: To ſing to *Jehovah Ælohim*, is to praiſe him with joy. There is, in the particular caſes, that Believers are exerciſed withal, ſomewhat that is more eſpecial of and in *Jehovah*, which ſhould be more the matter of their Song, as, his bounteous kindneſſes, his Strength, his Juſtice, his Praiſe-worthineſs, his Word, his Greatneſs, his Holineſs, in the midſt of his *Iſrael*, the Works of his Hands, his Name, his Ways, his Gloriouſneſs, his LORD-ſhip: Hence it is, that *Jehovah Ælohim* is ſaid, to be the Song or Verſe of the ſinging Saint; his Song is with ſuch; it is he, who doth give them argument-matter of Songs; he puts a new Song in their Mouth, this is the voice of ſinging; ſuch praiſers of him are called Singers; they are Preachers, Publiſhers of his Praiſes, ſetting out the narrations of ſome notable remarkable thing, ſome matter of great and of weighty moment, that which is worthy and fit to be in the mouths of all: To ſing is ſometimes, to profeſs, to teſtifie, to promiſe. *c* How reviving, and how choice, are the good effects of holy ſinging! it doth diſſolve ſadneſſes and ſorrowfulneſſes; *d* hence the Kings had their Men-ſingers, and their Women-ſingers to delight themſelves with; thus it was in God's *Iſrael* with *David* and with *Solomon*, and thus alſo with other Princes. Seeing the holy Scriptures are ſo full of this, ſo pleaſant, and ſo profitable a duty, why has it been by many, ſo much neglected of late years? *e* To Pſalm or to Pſal, is, to ſing holy Songs to the Honour of the adored Almighty, eſpecially in Church-aſſemblies for mutual edification: thus to *pſal*, or to ſing, is joyfullly to praiſe, and to celebrate *Jehovah*, and to give him thanks for benefits received: to ſing to *Ælohim*, doth ſignifie the ſame thing; or, to ſing to the Name of *Ælohim*; or, to ſing the Glory of the Name of *Jehovah Ælohim*. A Pſalm more properly is taken for an holy Song: Thus, the holy Spirit did gift ſome with the ability of compoſing ſpiritual Cantions, fitted for Church-aſſembles and Meetings; *David* was one of the moſt pleaſant excelling Pſalmiſts. That Book which is called in the New Teſtament, by way of eminency and excellency, the Book of Pſalms doth moſtly contain *David*'s holy Songs: this part of Scripture has the name of the Book of Pſalms: one of the Pſalms, which is throughout a celebration of the praiſe of *Jehovah Ælohim*, was this Title, *Hymns or praiſes to or of* David, *or the beloved:* The inſcription of many other Pſalms is properly a Pſalm or Song, cut with Art in Muſical Notes or Tunes; this Book is alſo denoted by, *The Pſalms*; for, the LORD Jeſus Chriſt doth in one place divide the Scriptures of the Old Teſtament into, the Law of *Moſes*, the Prophets, and the *Pſalms*, becauſe this Book of *Pſalms* is much the Flower of all the Prophetical Books, named therefore apart from the Books of the Prophets, although that expreſſion, if extended larger, do comprehend all the muſical metrical Books, of *Job*, of the Book of *Pſalms*, of the *Proverbs*, of *Eccleſiaſtes*, of the Song of Songs, and what other Songs in the Old Teſtament. The great Inſpirer, and Inditer of theſe *Pſalms*, is *Jehovah Ælohim*, more particularly, and eſpecially, as to this, The holy Spirit, who uſed *Moſes*, *David*, *Solomon*, *Iſaiah*, and others, to be the Writers and Pen-men of *Pſalms*. The ſubject-matter of the Book of *Pſalms*, is various upon ſeveral occaſions, ſuited to practical Caſes in experimental Religion: Thoſe of them which are of more ſpecial note, *f* are Propheſies concerning Chriſt, this Book being often cited in the New Teſtament to this purpoſe (which are incloſed in a Parentheſis in the Margin a

c Prov. 25.12. 1 Sam. 16. 23. 2 Kings 3.15.

d 2 Sam. 19.35. Eccleſ. 2.8. Eſai. 14. 11. Ezek. 26. 13. Dan. 6.18.

e Epheſ. 5.19. Coloſſ. 3. 16. 1 Cor. 14. 15. Pſal. 57.7. & 98. 4. & 108. 1, 2. Jam. 5.13. Judg. 5.3. 1 Chron. 16. 9. Pſal. 9.11. & 27. 6. & 30.4, 12. & 33.2, 3. & 47.6, 7, & 57.9. & 59. 16, 17. & 66. 4. & 68 32. & 71.22, 23. & 75 9. & 98. 5. & 101. 1. & 105. 2. & 108. 3. & 138. 1. & 144. 9. & 146. 2. & 147. 1, 7. & 149. 3. Eſai. 12. 5. 2 Sam. 22. 50. Pſal. 7.17. & 9.2. & 18. 49. & 61.8. & 66. 4. & 68.4. & 92. 1. & 135. 3. Rom. 15.9. Pſal. 66. 2. Act. 13.35. 1 Cor. 14.26. 2 Sam. 23. 1, 2. (Mat. 4.6. & 23.35. & 21.16, 42. & 22.44. & 27.35. Mar. 12. 10. & 15. 34, 36. Luke 4.10. & 20. 17, 42. & 24.44. John 2. 17. & 6. 31. & 10. 34. & 13. 18. & 17. 12. 25. & 19. 24, 28. Acts 1. 16, 20. & 2, 25, 34. & 4. 11, 25. & 13. 33, 35. Rom. 3.4, 10, &c. & 4. 6, 7, 8. & 8. 36. & 10.18. & 11.9. & 15.3, 9, 11. 1 Cor. 3.20. & 10.26, 28. & 15. 25, 27. 2 Cor. 4.13. & 9.9. Epheſ. 4. 8. Heb. 1. 5, 6, &c. & 2. 6, 12, 13. & 3. 7, &c. & 4. 3, 5, 7. & 5. 5, 6. & 7. 17, 21. & 10. 5. & 13. 6. 1 Pet. 2. 3. & 3. 10, 11, 12.) Pſal. 145. Tehillim le David mizmor. Piel. zimmer. 2 Sam. 23. 1, 2, 3.

f Luke 24. 44.

little before) as also Prophecies relating to the later-days-glory: this Book of *Psalms* is of very profitable use, not only in respect of reading, but also as to singing: *g* these holy Songs were much in the mouths of the believing Jews. The words of *David* and of *Asaph* were *Psalms* written by *David* and *Asaph*, to be sung by the Levites to the honour of *Jehovah Ælohim*: *h* they are also useful matter for Christians to sing under the New Testament dispensation of Grace; though *Psalms* in those Scriptures last cited in the Margin do further note other holy Scriptural Cantions; *i* holy Singing being still a Duty in our publick Church-assemblies, *Psalmodie* in a Congregation of Believers must be in a known tongue; *k Psalmodie* is sometimes put for Musical Instruments, with which *Jehovah Ælohim* was praised; or, for the Psalm and Song which was sung to his praise joyned to the Musical Instrument: it is therefore called the Voice of a Psalm, because these two in that day went together: sometime a *Psalmodie* Voice is put for great joy and gladness. There are some Songs, which are *l* proper and peculiar to a people; the Jews had such, so the Tyrians, and the Tarsenses: there is a *m* Song of Fools; of these kind of Singers, at their merry-mad-meetings, and there prophane revelling-banquetings there are but too many, minuting and mincing, breaking and quavering their Voice, with their Drillo's on the Mouth of the Lute or Psaltery, and devising to themselves Instruments of Musick, like *David*, abusing that to their carnal disport, and luxurious pastime, which he invented and instituted at the Word of *Jehovah*, according to the pattern of all that which was was with him by the Spirit, which he made him to understand in writing by his hand upon him. *n* There are Songs of *Tzijon*, called Songs of the Temple, and Songs of *Ælohim*: and there are Songs at *o* corrupt idolatrous worship; even the superstitious will do somewhat of the external part of this natural Duty: *p* There is a Funeral Song; when the day of *David*'s own death drew near, he sweetly sang himself into visions and enjoyments of the Heavenly Glory: *q* There is one Book, which is named, *The Song of Songs*, a chief, a choice, an excelling Song, setting out the Beauties of Christ, and of his Spouse, and sounding forth the Mutual, Spiritual Espousals, and Communion between him and his Church, of all his one thousand and five Songs one of the most singular: *r* There is an holy Song, the Scripture-Records have a many of these sacred Hymns. The LORD Christ himself sung an Hymn, in the midst of the Church, Convention, Convocation, Assembly, or Congregation did he sing praise of and to his Father from-with-him; and the blessed Angels are holy heavenly Singers; how delightful is this Duty, and how pleasant is this melody, when the harmonious-heart, and warbling tongue, do frame and tune aright in this priviledge! how healthful are these sweet Aromatick heavenly Airs for the New Creature to breath in! the tongue is then much a believing Glory, when, with other Organs of Speech, it doth its part in articulate, vocal singing. Is this so much the language of that better, that heavenly Country? and should not Believers be well skilled in this, whilst they are here below in a strange Land, that when they pass into the upper world of glorified ones, they may forthwith joyn in so melodious an harmony? what? a Saint, and go on from day to day in an untunable distemper? There is a *s* New Song, which the new created ones in the last days will more experimentally and skilfully sing; and there are spiritual Songs suited to the present Administration of Grace, which is a glorious Ministration of the Spirit. An *t* Hymn is, holy Verse, sung to the praise of *Ælohim*, containing his excellingly-commendable perfections in himself, and his special loving kindnesses to his people: *Paul* and *Silas* sung an Hymn in a prison, and it is one of Christ's requirements of Believers now, that they should sing Hymns and Psalms: their Songs must be Spiritual, the Holy Spirit exciting and directing this Ordinance, which is to sound forth spiritual matters, respecting God's Glory, and mankind's Salvation, Word-songs fetch'd from thence; not the scurrilous Ballads of the prophane, not the drolling songs of the Drunkards, nor the Poematick Ditties of Pagans, nor the rounds and catches of cracking Fools over their pots and cups, nor the wanton Verses of lustful Amoroso's, nor the false stories, and idle tales of wandring fancies; but songs sung in Grace with the

g Ezra. 3. 10. 2 Chron. 7. 6. & 29. 30.

h Ephes. 5. 19. Coloss. 3. 16. Psal. 119. 172. יַעַן respondebit, cantabit, cantando laudabit.

i 1 Cor. 14, 15, 16, 19.

k Psal. 81. 2. & 98. 5. Isai. 51. 3.

l Esai. 24. 8, 9. Jer. 7. 34. Ezek. 26. 13.

m Eccles. 7. 5. Amos 6. 4, 5, 6. 1 Chron. 28. 12, 13, 19, 21. 2 Chron. 29. 25. 1 Chron. 16. 4. & 25. 6.

n Psal. 137. 3. Amos 8. 3, 10. 1 Chron. 25. 7.

o Amos 5. 23. & 8. 3, 10.

p 2 Sam. 1. 19. — 2 Chron. 35. 25. 2 Sam. 23. 1, 2, &c.

q *The Song of* Solomon. 1 King. 4. 32.

r Exod. 15. 1. 2, 3. &c. *compare with* Rev. 15. 3. Deut. 31. 19. & 32 ch. Numb. 21. 17. Deut. 26. 3, &c. Judg. 5. 1, 2, &c. 1 Sam. 2. 1, &c. 2 Sam. 22. 1, &c. Psal. 18. 1, &c. Song of Sol. Psal. 45. Esai. 5. 1, &c. & 26. 1, &c. & 27. 1, &c. & 12. 1, &c. & 38. 20. Habak. 3. 1, 2. &c. Luk. 1. 46, 47, 48, 68, &c. Luk. 2. 28, &c. Mat. 26. 30. Psal. 22. 22. Heb. 2. 12. Esai. 6. 3. 13, 14. Revel. 4. 8. & 5, 9. & 7. 9, 10. & 15. 3. & 19. 1-7.

s Psal. 33. 3. & 40. 3. & 96. 1. & 98. 1. & 144. 9. & 149. 1. Isai. 42. 10. Rev. 5. 8, 9. & 14. 3.

t Ephes. 5. 19. Coloss. 3. 16.

u Ephes. 5. 19. Coloss. 3. 16. 2 Chron. 7. 6. Mat. 26. 30. Mar. 14. 26. Acts 16. 25.

the affection of gratitude, and a thankful mind, carried on with a graceful dexterity, so as that at once they may both please and profit, delight and edifie, the hearers of and joyners in it; and they must be *w* in the heart, from intimous affect there, going along with the harmonious Voice, that the outward voice may profess the inward exultation; and all this must be unto the Lord, not as Ethnicks, who would decorate their false and dunghil idol-gods, by singing Hymns unto them, nor as common Fidlers and Bag-pipers, who make a sharking trade to themselves, by serving the lustful and the idle humour of vain men; but celebrating the due praises of a God in Christ, of *Jehovah* in Father, Son and holy Spirit. Away then with all nugatory versifyings, and pure cantilenes, with rebounding bellowings, and unedifying noises; and let this holy Institution be reduced to its regular use, in an artificious suavity, *x* *Halelu-jah* is an Hebrew compounded word, signifying, *Praise ye-Jah*, Him who is Being its self, truly and indeed subsisting, the Being of beings, a glorious self-Existence, having his *y* Being of himself, and giving a being to all other things, to all his Creatures, putting an existence into every Word of his by his Works, making every promised Mercy, and threatned Judgement to be the very same thing in experience, which the Scriptures of Truth do speak it to be in the Revelation, in opposition to all imaginary idol-gods, that they are lyes, vanities, and no-things: *Jah* is one of the great Names of God, and *Halelu-jah* is the song of triumphing Saints: in the Old Testament it is often used, and that much in a prophetical way with respect to the last days, when it will well become the thankful mouths of those honoured Saints, in whom so much of Christ's delight is: if it be so sweet now in the Prophecy; O then, how satisfying will it hereafter be in the fulfilling! for, the New Testament is no stranger to it. Where this voice is either Initial or Final, put either at the beginning or at the end of a Psalm, there it is rather to be retained, as it is in the Hebrew, than to be rendered in other Languages, in its compounded significancy, and should be understandingly used as an Acclamation or Exhortation, for, so it doth note. *z* Psalms are sometimes taken for most graceful and sweet things, which do give unto a spiritual singer ample matter of holy Joy, and of heavenly delight; at times also they are put for matter or argument, stirring up to sound forth, and to preach abroad the praises of *Ælohim*. *a* The holy Scriptures are plentifully stored, with choice matter for holy versifying, with precious subjects for spiritual songs; where the LORD hath bestowed the gift of Tongues, of Art, and of Eloquence, the Musical Scientiaries may try and improve their skill herein; the Metrical Versifiers, and the Tonick Artists, may here find enough about which to exercise their hymnifying Meditations: The Psalmist made his Pen to take many a pleasant walk this way, expatiating in the praises of the most High, which he has published in holy Writ: O what savoury commendations of *Jah*, and of the Word, and Works, and People of *Jah* were there that came from him. *b* *Jehovah* is the Strength and the Salvation of his people, and he is their Song with Voice cut in Notes and Tunes; they shall yet *c* sing (so as to celebrate with Verse) the Song of *Moses*, the servant of God, and of the Lamb. This instituted Ordinance will recover its life and beauty in the later days, and it shall yet again appear in its lustre, and sound in its melodiousness. *d* This quickning Institution was of old a part of Evening, and of Morning-worship, such delight did the LORD and his Saints take therein; these Birds of Paradise had their chirping seasons every day, when they tuned up their pleasant Notes, though at other times upon special occasions their sweet voice was heard, but these were stated and constant: when will tunable souls recover, use and improve their right to this priviledge, and set it up as Church and Family-worship? The over-sticking unto old Translations, which have not some ways been such exact versions, and to former ill rendrings in many places in their Rhythmical composures, and the not-making of a discreet choice of apt matter to suit the Psalm to the present subject, season and providence, and the flat, formal, dull, dead performance of this Duty, has been a temptation unto some to lay it wholly aside, though this were their errour: when Rhythms are so affected, as to obsure the sense, and the making of the last syllables in sound, has made the several

w Psal. 57. 8, 9. Luke 1. 46, 47.

x Psal. 104. 35. & 105. 45. & 106. 1, 48. & 111. 1. & 112. 1. & 113. 1, 9. & 116. 19. & 135. 1, 21. & 146. 1, 10. & 147. 20. & 148. 1, 14. & 149. 1, 9. & 150. 1, 6. Rev. 19. 1, 3, 4, 6.

y Rev. 1. 4. Amos 2. 4. Jer. 10. 15. Acts 14. 14. 1 Cor. 8. 4.

z Psal. 119. & 95. 2.

a Col. 3. 16. Isai. 27. 2, 3.

b Isai. 12. 2.

c Revel. 15. 3. Exod. 15. 1, &c. Numb. 21. 17. Deut. 31. 19, 21, 22, 30, &c. ch. 32.

d 1 Chron. ch. 25. & ch. 26. & 23. 30. 2 Chron. 5. 12, 13, & 7. 6. & 8. 14. & 30. 1. & 29. 27, 28. Ezra. 3. 10, 11. Neh. 12. 24, 27, 36, 42, 45. Coloss. 3. 16. & 4. 1, 2, 3. *compared.* Ephes. 5. 14--20. 1 Cor. 14. 15, 16, 17, 18, 19, 23, 24, 25, 26. Psal. 30. *Title. compared with the rest of the Psalm.* Numb. 10. 7, 8, 10. Psal. 92. 1, 2, 3. & 141. 1, 2. & *Title*, & 17.

ſentences joyned together, not ſo well to agree in ſignificancy, and in ſenſe, it has hurt this Ordinance, by running it into a number Poetical, beſides the Rule Scriptural. There is a natural, ſpiritual meaſure of words in reſpect of the metrical ſtile, and the verſifying form of them, which would afford a very uſeful Muſical Art, were it more according to the Word, wherein the refined diſcerning of the Acouſtick ſenſe, or Hearing faculty, would raiſe this Science to higher Honour, and more profitable practicalneſs, and be able to paſs a better judgement upon it, than the unſcriptural Precepts of this Art, as managed by the moſt, can ever experimentally teach: not only the meaſures of words in Verſes, but the ſeveral kinds of Verſes ſhould be ſo exactly ſuited, as beſt to fit, and moſt ſweetly to anſwer the ſubject-matter in hand: As variety, both of kinds of Verſes, and of changes of Tunes, doth ſweetly affect, ſo alſo doth the aptneſs, both of the kinds, and of the Tunes; for, ſome of both theſe do more properly become confeſſions of praiſe in Laudatories, others confeſſions of ſin in humble acknowledgement, ſome others are more for lamentation, other ſome are more for admiring, exalting, and adoring, ſome are more to draw forth Acts of Grace, to incourage Faith, Hope, Love, Humility, Joy, Patience, and ſuch like, others are more for Petition and Prayer; with much more, which a ſerious reſearcher into Scripture might find out: If ſome other men have perverted the true Nature of this Muſical Art, we ſhould, in this age of attempts to advance Learning, be perfecting of it (as of other uſeful Arts, and profitable Sciences) according to the Word. *e* There is a gift of the Spirit in compoſing of Scripture-Hymns and Pſalms, and ſpiritual Songs in the purer Churches of the later days, which ſhall be reſtored to its right uſe: Thoſe *f* ſpiritual Songs, which are ſo commanded and commended to us, in the New Teſtament, are ſuch Songs as are ſuited *g* to the heavenly-glorious new-Teſtament, Miniſtration of the Spirit: as every other Ordinance under this diſpenſation of Grace, is raiſed to more ſpirituality, ſo ſhould this of ſinging alſo be; the ſongs ſhould be ſongs of the Spirit, ſuch as do ſavour of a larger effuſion of the Holy Spirit: theſe holy Songs ſhould be ſuch, as are breathed out by Spiritual Singers filled with the Spirit, ſuch as in one Spirit are more directed to the Father in the name of Chriſt; they ſhould be mutually teaching and admoniſhing of one another: for which end, *h* the word of Chriſt ſhould indwell in us richly in all Wiſdom; the more ſcriptural the words are, and the more pertinent, ſtill the better. How heavenly is the Hymnifying-way of ſinging! *i* this was practiſed by the LORD Chriſt, and his good Diſciples, even after that he had inſtituted, and obſerved the New Teſtament-Ordinance of his Supper: *k* The word of Prophecy in the New Teſtament has upon written Record the new Songs of later days; and there are Old Teſtament *l* Prophecies alſo of this: The Melody of theſe new Songs, will yet be more ſpiritualized, and made more cordial; of old, it was more by Muſical Inſtruments, plaid upon with the hand; but it ſhall be more *m* a making Melody in the heart (as well as with the voice) unto the LORD, when the Muſical Inſtruments ſhall be, *n* the Inſtruments of the Spirit, when the heart-ſtrings of Believers ſhall be more touched, ſtruck, pulſed, affected, plaid on. *o* A new Song is ſometime foretold, and yet the new Song it ſelf is not particularly expreſly ſet down in that place: *p* Skilful Hymnifiers ſhall be inſtructed how to compoſe it, ſuited to new Matters, to new Mercies, to new providencial occaſions; and the Prophecy doth ſpeak of this, as if it were ſtill now actually fulfilling, the Holy Singers do actually ſing, in the preſent ſenſe a new Song, and as new; new for the matter, by putting of ſeveral ſuitable Scriptures together; and new for the manner and end, at leaſt as to the raiſed degree of ſpirituality, and of heavenlineſs, for the Principle and Rule, for the frames and actings alſo: the Scriptures were fulfilled *q* concerning the LORD Jeſus Chriſt as to this (as well

e 1 Cor.14.15, 26.

f Epheſ.5.17,18, 20. & Col. 3. 16, 17.

g 2 Cor.3.6--11. & 1 Cor. 14. 15. Philip.3.3. 1 Pet. 2.5. 1 Cor. 9. 11. Rom.8.5,15,26, 27. 1 Cor. 2, 12, 13,14,15. Rom. 1.11. 1 Cor. 12. 1. & 14. 1, 15. Col.1. 9. & 3. 16. Heb.8.5. & 9.23.

h Col.3.16. Pſal. 119.172.

i Mat. 26. 30. Mar.14.26. Acts 16.25.

k Rev.5.9--14. & 7.1--12. & 14. 1, 2,3. & 15. 3,4. & 19. 1--7.

l Pſal. 96. 1. & 98. 1. & 144. 9. Eſai.42.10. & 26. 1,2,&c. & 27.2, &c. Pſal. 149. 1. & 40. 3.

m Col. 3. 16. Epheſ.5.19.

n Pſal. 33. 2,3. neginoth ruach.

o Eſai. 42. 10, & 43.19. Jer.31.22. Pſal.32.7.

p Revel. 5. 9. & 14. 3. & 15. 3. *So* ᵓᾴδειν *is uſed* cum Accuſativo notante materiam novam quæ canitur: *when* ᾴδειν *doth ſet out a new manner or end, then* jungitur cum Dativo perſonæ. Epheſ.5.18,19,20. Col.3.16,17.

q Pſal.22.22,25, *compared with* Heb.2.11, 12. Pſal.40.3,9,10. *The* 22 Pſalm *was ſpoken by Chriſt to his Father; this is clear by comparing* Pſal. 22.2. *with* Heb.5.7. Pſal.22.8. *with* Mat.27.43. Pſal.22.18. *with* Mat.27.35. & John 19.23,24. Pſal.22.1. *with* Mat. 27.46. Mar.15.34.

as in all other things ſpoken concerning him) and it ſhall alſo be with reſpect to the followers of this Lamb: He had a new Song given in his mouth, praiſing *Jehovah Elohim* the Father with an Hymn and Song of the Spirit in the midſt of the Church, in the great Church-aſſembly, and Congregation of Worſhippers, in the Convocated Meetings, at Inſtituted Seaſons; it was there where he Evangelized, or preached the gladſome tidings of Juſtice, or of Righteouſneſs.

When the Judicious Reader has put all this together (to which his own induſtry and obſervation might add more collections from the Scriptures) and has conſideringly well digeſted this matter, let him then ponderingly bethink himſelf, whether a Muſician, if he will ſpeak according to the Truth, can juſtly ſay, that the holy Scriptures do afford him no particular Rules and Directions in the Muſical Art? Or, whether the things of this Art be not to be found in the Scripture at all? There is a Scripture-harmony, wherein the Rules of Philoſophick Muſicians do fail; for, in this word, here Maxims are made Minims, and Minims are made Maxims; here the ſhort is long, and the long is made ſhort: here a Song is heard, the Text whereof is given, but no Muſical Art can fully expreſs its Melody, neither can it be repreſented by Muſical Notes: † So it was, when the Saviour of his people from their ſins was born of a Virgin, and a multitude of the heavenly Hoſt, with the Angel of the LORD did ſweetly ſing the Hymn in harmonious Concord, when profeſſing believing Chriſtians will be better at leaſure to ſtudy the Scripture more throughly, and when they ſhall more experience their hearts to be kindly affected therewith, they will find more reaſon to admire its fulneſs, and to plead its Cauſe.

† Luk. 1. 9--14.

I Have held the Eye and the Ear of the Reader long enough to the Muſical Art of Scripture-melody: I am now to paſs, if he will go along with me from the Muſical, Metrical Meaſure of Words, into the Geometrical Meaſure of Timber in the Fabril-Art; for, the Carpenter-Rules are alſo to be found in the Word of Truth: the holy Scriptures do not paſs by in ſilence theſe manual Artificers, but do take cognizance of them; neither do they make mention of them only in ſome general terms and expreſſions, but they alſo do give many particular Directions about their Art. To let go ſome other things relating unto this, ſuch as ſ the Metaphorical expreſſions about it, which yet do open ſomewhat of the skill of it, the Scriptures have ſeveral names, by which they are deſcribed in the Word: ſometimes they are ſimply called † Carpenters; elſewhere they are deſcribed to be Artificers in Wood, to be Workers in Wood, or about Wood or Timber: the Idolaters did ſinfully abuſe and pervert this Art unto an ill uſe, and a bad end, who were curious in their ſinful way to frame their abominable vanities and lies. *Nebuchadnezzer* carried the Carpenters out of the Land of *Judah* into *Babylon* to uſe them there. The LORD himſelf gave skilfulneſs in this Fabril-Art unto *Betzaleel* and *Aholiab* about fitting the Tabernacle and the Ark, which was a great honour put upon theſe Artificers. *Hiram*, King of *Tyre*, ſent ſuch to *David* to build him an houſe: *Solomon*, a wiſe King, uſed their skill, and a remark is ſometimes ſet upon ſuch, as excelled herein: When the firſt Temple was inſtaured under *Joas*, as alſo under *Joſiah*, theſe Princes ſaw the uſefulneſs of ſuch Workmen; who alſo were imployed by the Religious Governours, when the Temple was ſet up. *Joſeph*, the Putative Father of Chriſt, was of the Trade, and the *Nazaren*'s gave this name of Carpenter to the LORD Jeſus Chriſt himſelf, who is ſuppoſed to have handled ſomewhat of the Fabril-Art in *Joſeph*'s Family, before he exerciſed his publick Miniſterial Office.

ſ Zechar. 1. 20, 21. Eſai. 28. 27.

† 2 King. 22. 6. & 24. 14, 16. 2 Chron. 24. 12. & 34. 11. Ezra. 3. 7. Jer. 24. 1. & 29. 2. Mat. 13. 55. Mar. 6. 3. 1 Chron. 22. 15. Exod. 31. 5. & 35. 33. 2 Chron. 2. 14. Eſai. 44. 13. Job 38. 5. Zechar. 1. 16. Eſai. 40. 20. & 41. 7. & 44. 13. 2 King. 24. 14, 16. Jer. 24. 1 & 29. 2. Exod. 31. 5, 6. & 35. 33, 34. 2 Sam. 5. 11. 1 Chron. 14. 1 & 22. 15. 2 Chron 2. 14. 2 King. 12. 11. 2 Chron. 24. 12. 2 King. 22. 6. 2 Chron. 34. 11. Ezra. 3. 7. Neh. 11. 35.

As

u 1 Cor. 3. 10.

As for the *u* Architectonical part of the Fabril Science, which is the particular instance given by that learned opponent, who has argued, that there are no particular Rules given to Carpenters in the Scriptures, for the exstructing of an house; let any diligent Inquirer into the Word about this, but put together the exact measures of the Ark in *Noah*'s time, of the Tabernacle and Ark in *Moses*'s days, of the first Temple in *Solomon*'s Reign, of the second Temple under *Nehemiah*'s Government, of the Prophetical *w* Temple in *Ezekiels* Visions, of the new four-squared City in the *Revelation* (not now to mention many other stately edifices recorded in the Scriptures) and then say, whether there be so little or nothing of particular Rules in the Word, as a Directory for uniform building? especially, if to all this there were added besides, for the perfecting of this Art, all the original Words and Phrases, relating to this Manual Science in their proper, apt, full significancy. This discovery alone about those Structures, and these Words and Phrases, though no more were added, if pursued by men of judgement and of skill, of faithfulness and of industry; would quickly bring in matter enough for a large Treatise on this subject, which I have neither call nor leisure to do.

w *He that has leisure, and is willing, if he understand the Author, may read* Villampandus, *about the measurements of this Temple, and of the uniformness, and exactness of it in the whole, and in all the parts of it; where much of the Manual Mysterie of the Fabril-Art is opened and discovered, and made practical.*

Here in this Book of God you may meet with the Carpenters measuring-Instruments, and with their Working-tools, and *x* with the fittedness, and usefulness of them: here we read of their Measures and Dimensions, such as Latitude, Longitude, Profundity, and Sublimity; wherein the Scriptures go beyond Pagan Physicks, and Mathematicks, these constituting only three Dimensions, Length, Breadth and Height (such strangers were they to the Deep Mysteries, both of Grace and of Nature) whereas, those do give us an accompt of four, and they have much to say concerning each of them distinctly, severally and apart, as also conjoynedly when put together in a well-proportioned Timber-building, which is another hint of large spreadingness in this Art, for those to consider who will imploy their thoughts in this study. *y* The Carpenters Rule and Line, is here taken particular notice of; by this he is to measure, and to try his work, whether it be right and exact, or not? Whether all the parts do cohere and answer in a just proportion, and in a due symmetry? The creating *Ælohim* himself is said, when he created this Earth, to extend a Rule upon it; he squared it in its *z* four Corners according to the truest Art; whereby he doth direct such Workmen in their Timber-Structures; and the Word of Christ has dignified this Instrument by applying of it to it self in being the Canon, the Rule of Faith, of Worship, and of Life, of the whole of our Religion; the Canonical Scripture is that, by which all Doctrines must be examined, Whether they be right, and do answer according to this or not; the Supreme Judge has established and promulgated his Word, as the Law of judging, that it might be the perfect and adequate measure of what is *a* right, to distinguish it from what is crooked; the unerring Norm of all spiritual judging is this God-inspired Doctrine, which the Head-Governour of his Church hath proclaimed unto men, whence they may understand what that sentence is, which he doth pass upon cases, and may conform to it all their judgements and actions in all matters to be believed and practised: Wood-Carpenters do thus extend their Rule straightly to examine rectitudes, to prove what is straight, and what is inflex: and therefore when the LORD intended the restauration and restitution of the Church, and Commonwealth of his People, of the reparation of the City, and of the re-edification of the Temple, he sets it out in a Vision to his Prophet *b Zechariah*: A Master-builder passeth along, ready furnished with fit implements, laying out, and measuring the plot of the City, whether there were length and wideness, and room enough to be fully capacious for the receiving and containing of so many inhabitants, as were to repeople it, drawing the Ichnographick, delineating and describing the building in the whole platform thereof, that it might be exactly carried on according to the Rules of his Art, by the Instruments of Architecture; some of those Instruments were mensory, used for measuring of the several Edifices; such was the *c* Line, which takes the Latitude of a thing, or its compass about according to the

x Job 38.5.& 11. 8.9.Ephes.3.18.

y Gal.6.16. Phil. 3.16. 2 Cor. 10. 16. Esai. 44. 13, 14. Job 38.5.

z Rev.7.1.& 20. 8. Deut. 32. 36. Neh.9.22.

a Isai.42.16.

b Zechar.1.16.& 2.1,2,4.

c Jer. 31. 19. Ezek.47.3.

Figure

Figure of it, and is sometimes coloured with red Lead, or with Chalk or Oker, or such like, for the drawing of a right Line, whose duct the Carpenter doth follow in exequating and complaning of his Timber or Boards; hence are those *d* phrases in the Scripture, to mete out the parts with the Line in the hand, to extend, or to stretch out the Line: thus doth the Wright, the Workman of Trees or Wood, upon a piece of Timber, where and how far to cut it off, or otherways to work it; thus also, for the Line to go forth, or to be extended, or to be put unto somewhat: This Mensory-line the Prophet saw in the hand of Christ himself, and of his under Officers, as that Architectonick Instrument, by which the parts of the Temple-Structure were equated. The Carpenters *e* Perpendicular is here spoken off, as taken in hand, and used by him for the measuring of Altitudes, and of Uprightness, and of Levels, when he, who is well instructed in building, will put forth his skill, there being great need of using the Plummet, or Plumb line in this Science, when reduced to practice, the weight whereof was either of Stone, or of Tin, or of Lead, by which a Carpenter doth prove, and try the rectitude of his Structure; as the Timber-work goes forward, or is towards finishing, the Architect busily imploys himself with his Plummet, Plumb-line, or Level, to see if every part and the whole do lie square, level, and perpendicular: Masons also did the like: *f* a Mensory Reed or Rod has heretofore been used to the like purpose; the LORD Jesus Christ himself, thus appears in prophetical Scripture, as one who measureth his new house in the later days, with his golden Reed: Here you may find his *g* Planes great and less, the greater to fetch off the rougher, and the more rugged part of the Timber, the lesser and finer to smooth it afterwards, and to polish it with the more exactness; the word coming from a Root, which doth signifie to scrape or to pare away: the skilful also may here find the use of engraving Tools, of Carving Instruments; the fittedness of Hatchets, and of *h* Axes, great and small, for their peculiar purposes, and proper uses; the Carpenter is here directed, of what matter to have these made, of Iron, and of what sort of Iron, the Northern Iron or Steel, or a mixture of both, this Northern sort being the firmest, and strongest, and hardiest, not so easily broken, and they are the best and fittest for use, those Regions affording the best sort of that Metal, and the Artificers about this, being in those parts skilful in Iron-works, and in tempering of them; the use of these is to cut withal, and the manner must be by laying them on with strength, that the Timber thereby may be fitted for Building, when it is hewed, and fashioned by these Instruments: Spiritual Discerners should in this great providential day see the *i* Ax of Christ judiciary proceedings laid at the Root of the Trees, not only to lop off particular unfruitful Branches, but also to cut down whole imbodied Societies, if they bring not forth fruit meet for repentance, answerable to amendment of Life. The Scriptures do take notice of a *k* two-edged Ax, a Twy-bill, which is a description drawn from the form of that Instrument: it speaks of a Carpenters *l* Hammer, which has its singular usefulness in its kind, to break, to drive in, to fasten, and the like; some of the potent cruel Enemies of the Church and People of God are Metaphorically set out by such Hammers, as would oppress and break them: *m* It makes mention of the Nails, and of the Pins, that the Hammer doth drive; it tells you of what matter these are made, some of Iron, or Brass, others of Wood; it doth declare their use, which is both to fasten things in their place, and to hang Vessels and other Instruments and things upon: the words of the wise are aptly compared unto these, when well set on by the Teachers in Assemblies, who are to endeavour to fix their good Counsels in the memory of the Hearers, and to hold the people close to their office and duty; a wise, faithful Magistrate fitted for the due administration of Justice in a Kingdom or Commonwealth, is compared unto such a well-fixed Nail, in its right place, confirmed in his seat of Dignity, the peace and other happiness of a Nation much depending upon his good Government, and the Subjects being held and born up in their Duty by his Authority: The Reader may here observe, how the LORD doth in his Word spiritualize these earthly things and imployments, whereby he would teach them to be holy and heavenly in their particular Functions

d Esai. 34. 11, 17. & 44. 13. Ezek. 47. 3. Jer. 31. 38. Psal. 19. 5. 2 King. 21. 14. Job 38. 5. Lament. 2. 8. Zechar. 1. 16. Isai. 28. 17.

e Zechar. 4. 10. Esai. 34. 11. Amos 7. 7, 8. 2 King. 21. 13. Isai. 28. 17.

f Ezek. 40. 3, 5, 6, 7. & 41. 8. & 42. 16. & 48. 8. Rev. 11. 1. & 21. 15, 16.

g Esai. 44. 13. 1 King. 5. 18. מקצעות Instrumenta, quibus faber decorticat superficiem ligni, asciæ, dolabræ, a קצע in Hiphil, rasit, abrasit, incidit, decorticavit.

h 1 King. 5. 18. (Jerem. 15. 12.) Deut. 19. 5. & 20. 19. 1 King. 6. 7. Esai. 10. 14. Judg. 9. 48. 2 King. 6. 5, 6. Psal. 74. 5. 2 Sam. 12. 31. 1 Chron. 20. 3.

i Mat. 3. 10. Luke 3. 9.

k Judg. 9. 48.

l Prov. 25. 18. & 26. 18. Judg. 4. 21. & 5. 26. Psal. 74. 6. Jerem. 23. 29. Isai. 41. 7. Jerem. 4. 10. Isai. 44. 12. Jerem. 10. 4. & 50. 23. & 51. 20.

m 1 Chron. 22. 3. Isai. 22. 25, 24, 25. 2 Chron. 3. 9. Psal. 22. 17. John 20. 25. Revel. 1. 7. Eccles. 12. 13. Zechar. 10. 4. Esai. 54. 2. Ezra. 9. 8. Exod. 27. 19. Numb. 4. 32. Judg. 4. 21, 22. & 5. 26. Esai. 33. 20. Ezek. 15. 2, 3.

Functions, that they may abide in their Callings with God, and may know in experience how to have the Christian Religion to run into the whole of their day and work, and may see it evidently reconcileable, and reducible to practice for a man to be diligent, industrious and laborious with his hand, whilst all the while he is believing, serious and pondering in his heart, having sweet Meditations, and being glad in *Jehovah*, turning his ordinary work into special Worships, and having fellowship with the Father, and with his Son Jesus, in the supplies of the holy Spirit, even whilst he is conversant about the things of this world in his lawful employment: O for more of such handy-crafts-men! whatever they do, it shall prosper. As for Timber-pins, it instructs the Carpenter to make them of strong firm word, not of that which is weak and yielding, as the wood of a Vine is; a discreet Carpenter will not take of the wood thereof to make a piece of work with it, he will not take a pin of it to hang any Vessel thereon, a wooden-nail, or peg of it is not fitted for the use of hanging up household stuff, or working-tools, or any heavy matter upon it; by which comparison and similitude the LORD gives hypocritical *Israel* and *Judah* to know, that of all the people in the world, carnal, earthly, hollow-hearted, professors of Religion, are some of the most unprofitable and useless. The Carpenter may learn from this word, what kind of Timber to chuse and to use, even that, *n* which is of Trees that will not rot, Cedars, Oaks, Ashes, Elms, Firr-trees, are especially commended amongst others, wise workmen will discern between what is sound, and what is rotten. I expect that skilful Carpenters will be in this on my side; For *o* the Scriptures do much commend those, who were very skilful in this Mechanick Art: such were the Sydonians, the Tyrians, and some others, who had practical excellency of curious knowledge in this Artificious Affabrous Science. *Ælohim* himself doth set himself out *p* as an Architect: Thus is Christ the Builder of his Church, and *Paul* was under Christ a wise Architect. The *q* Saw is here spoken of, the use of which Instrument with Capenters is to cut Timber and Boards asunder: to make men thus to pass under the Saw, and to cut them asunder, is one of the most grievous kinds of tormenting punishments, which some inraged Conquerors have exercised their subdued Captives with: it is an Instrument meerly passive, which doth act no further than it is acted, having all its force, and receiving all its efficacy from that Agent, or from these Agents, that do move it to and fro, up and down, backward and forward, in cutting; and therefore the Saw cannot magnifie it self against the Agitator, the Mover of it; it was then a wicked thing in that proud King of *Assyria* to exalt himself, when the LORD used him as a Saw in his hand for the humbling and subduing, the correcting and chastising, of a sinful hypocritical people; he ascribed his great Victories which he obtained, not unto *Jehovah* as the Author of them, but unto himself, to his own Wisdom and Valour; he carried on an ambitious plot of his own to inlarge his Territories, and to spread his own Dominions, but, thought not upon, intended not, that which was the LORD's wise, just design, and holy good end: Thus you see, how God in his Word doth furnish even Sawers with profitable matter of holy Meditation. How large is the Scripture about the right structure of an House, in the whole, and in the several parts of it! *r* when, and how to build is taught of *Ælohim*: wise men do not use to build, *s* what before they had destroyed; *t* he that would build an House, should compt the cost, the charge, lest he leave imperfect that work which he began, and so expose himself to the mocks of all: Carpenters are such Artificers, *u* to whom the Scriptures give the appellation of Edificators, or Builders, or Makers of Houses, because one of the choice parts of building usually is the Timber-work; which must be laid level upon some solid *w* Basis, that it may stand upright and firm, and moved as upon a sustaining Fulture, and an upholding Stabiliment; Timber-pillars must be well founded or grounded, set with Art on their Sockets, that they may be staid up and fastned; Pillars in Hebrew have their name from standing firm, immoved, upright, standing under, and sustaining of the House; the Sockets were as Feet or Grounds to sustain what Timber, or Boards, or Planks were laid upon them, or were put into them, having hollow Mortaises for the Tenons of the Boards to be fastned in, that there

n Isai.44.13, 14, 20. & 5.24. & 40. 20.

o 1 King. 5. 18. 1 Chron. 22. 4. Ezra.3.7. 2 Sam. 5. 11. 1 King. 5. 1,6. 1 Chron.14. 1.

p Amos 7. 7, 8. Heb.3.3,4. 1 Cor. 3.10,11.

q Esai. 10. 15. 1 King.6.7. & 7. 9. 1 Chron.20.3. 2 Sam.12.31.

r Prov.24.27. Mat 7.24-27. Luke 6. 48, 49. Eccles.3.3.

s Gal.2.18.

t Luke 14.28, 29, 30.

u 1 King.5. 18. 2 King. 12. 11. & 22.6. 2 Chron.24. 11.

w 1 King.7. 2,12, 27,43. 2King 25. 13, 16. 1 Chron. 4.14. Jer. 27. 19, 22. Psal. 104. 5. Job 36. 6. Song. 5.15. Exod.26. 15, 16, 17, 18, 19, &c. 1 Tim.3. 15.

there might be an equal perfect joyning, a work to be performed with skill and care; here the *x* Carver of Wood is directed to go to *Jehovah* to be fitted with the Spirit of *Ælohim*, in Wisdom, and in Understanding, and in Knowledge, and in all workmanship, to devise cunning Works, to work in all this kind of Timber-workmanship with studious and artificial Ingraving, or cutting, or ploughing in Wood; the most ingenious handy-crafts-man in this Mechanick Art may here try his skill: here the Carpenter is wised about *y* Beams and Rafters, what Timber to make them of, how to lay them, how to fasten them in the Walls; they have one of their names in Hebrew from running to meet, because in the manner of their fitting and laying on in an extructed edifice, they should be so exactly fitted, as that, they, and what they are put upon and into, may, as it were, run to meet, and to receive one another by mutual coaptation and contignation; there is one part of them, which is Ligament or Band to receive the junctures of the Building; and another of their names they have from their density or thickness: *z* the Commissures, or Couplings, or Couples, are here spoken of, as the Junctures, or Consociations in an House, those Timber-pieces that do make a conjunction in the Edifice: the Pavement or *a* Floor of Boards is here mentioned, which is the lower Expanse or Firmament of an House: here you have the Timber-side-pieces, which are as the Ribs of an House; you have the Cieling, *b* the Roof or the Covering; this is the upper higher part of an Edifice: *l* the Doors, Ports, Gates of an House are often treated of in Scripture, and are applyed to many other things, affording matter of profitable Meditation: *d* the Thresholds are here spoken of, so are the Posts; what shall I more say concerning the Carpenters *e* Compass, and the use of it; concerning his *f* Platforms, with more that might be added upon this subject-matter, if it were worth mine and the Readers while to heap up together all the proper materials relating unto this manual Art? which those, who would be curious therein, and are more at leisure to search deeper and further into this inquiry in a Scripture-way, may with study and diligence more furnish themselves withal, in order to the Artificial Symmetrical joyning of Timber-pieces together into an exact Frame: so that, a raised heavenly mind would admire to see so much of this Fabril-Art, so scattered up and down in the Word; for, it doth much commend the excellingness of Scripture-knowledge, that in so great a part of it, it doth teach divers things, and several Truths at once. O that I could prevail so far with the generous Minds, and with the ingenuous Spirits of this age, as that, they would first of all (after the prayer of Faith, put up unto the LORD for being taught of him) study the Scriptures upon the particular subject-matters, which their inquiries are exercised about in any lawful Arts and Sciences, and let Scripture-knowledge lead them as far as it will go: if it were so, that all were not there, yet do not reject what is there, and then improve it by drawing forth from thence what *Jehovah* hath put of it into Nature,

x Exod. 31. 1, 2, 3, 4, 5. & 35. 33. חָרַשְׁתָּ fabrefactio, seu exaratio, lignorum, ars mechanica in elaborando lignum (sicut & in aliâ materiâ) à חָרַשׁ aravit, exaravit.

y 1 King. 7. 2, 6 12. 2 King. 6. 2 5. Habak. 2. 11. 1 King. 6. 6. & 7. 2. Nehem. 2. 8. & 3. 3, 6. Psal. 104. 3. Song. 1. 17. קֹרוֹת קֹרָה *from* קָרָה occurrit, *and another word* כָּפִים *and another* עֲבִים Ezek. 41. 26.

z 2 Chron. 34. 11.

a 1 King. 6. 15, 16. Hag. 1. 4.

b Gen. 6. 16. Jerem. 22. 14. Mat. 8. 8. Luke 7. 6.

c Gen. 19. 11. Mar. 1. 33. & 2. 2.

d Ezek. 43. 8.

e Esai. 44, 13. Job 26. 10.

f 2 King. 16. 8.

Seeing we are upon the advancement of useful Learning, and somewhat is now to be written about the Augment and Restauration of the Geographick, Chorographick, and Topographick, Science and Art, I have these few Queries to propound to the Studious in this kind of Learning.

Queries. WHether it would not much promote Scripture-knowledge, which is the best knowledge, to have such Maps drawn of the Earth, of Countries, of Places, of Distances, and such like, as do exactly agree with the Scriptures, with those particular Scriptures that do relate thereunto? and to have those Maps more common amongst the people to give them further insight, and truer information in such passages of the World? somewhat of this has been done already, but we incourage perfecting work.

Q. Whether all the Books of Ethnick, Philosophick, Geography, should not be corrected and reformed by Scripture-Geography in its description of the Earth, of Countries, of Cities, and of other places, which doth give us, as the most ancient, so also *g* the only infallible and perfect Narration, how the several parts of the Earth were inhabited, and properly by the Sons of *Noah* and their Posterity?

g Gen. 10. *and* 11. *chapters, collated with other Scriptures relating to this subject matter.*

Q. Whether the true Origination of the right Names of the several inhabited Nations were not derived from the proper Names of those of *Noah*'s Posterity, who were the first Possessors and Founders of Cities in those places, and gave Names to those Countries? and whether the Hebrew signification of those proper Names, both of Persons and of Places, would not bring more light to the true description of those Countries, and of their situation, than as yet any humane Geographies have discerned by?

Q. Whether the Original Names, by which the several parts and Countries of the inhabited Earth are called in the Scriptures, should not be revived, and restored, and used in the several Mother-Tongues? and this, not only in the Translation of the holy Scriptures into other Languages, but also in all other Treatises, that shall speak of those Countries.

Q. Whether, seeing *Noah*'s Ark did rest upon the Mountains of *Ararat*, in the Eastern part of the dry Land, where he and his Family did settle themselves for a while, and from whence afterwards they and their Generations did spread themselves? Whether *Shem*, who removed *h* Eastward, being said to go East East, did not possess and people *America*, where divers Names of places are still retained much according to the Scripture-Hebrew? and, if so, whether then, the late Globes and Maps be drawn according to the Original Truth, which do place *America* in such a quarter and coast of the Earth, that yet received her first inhabitants from the East-borders of *Asia* (as they now call it) and which do leave such a vast Ocean of so many Leagues between *Sinear* and *Anjan*, between the North-East parts of *Asia*, and the North-West side of *America*, as they commonly describe them? and, whether these be not continent, at most but dis-joyned by some great River or narrow Channel of the Ocean?

h Gen. 1. 30.

As for Grammar-Learning, relating to the Original Language in the Scriptures, I have at preſent theſe conſiderations to propound unto the Ingenious, and Ingenuous, the Studious, and the learned Linguiſts by way of further inquiry.

Queries. WHether the deſign of this Treatiſe being the perfecting of the knowledge of all uſeful Arts and Sciences, and the Reſtauration, and advancement of Learning in a Scripture-way, as the true, the right, the excelling, the only way thereof, whether, therefore it were not a neceſſary and profitable work, to compoſe a Grammar of the Original Language or Languages, wholly according to Scripture, and the Rules found there, and no longer to make Scripture ſpeak according to Philoſophick Grammars, and their Rules invented by men, which Rules are often contradicted by particular Scripture-inſtances, ſeeing that theſe Arts and Sciences are to be fetched out of the Original Language, and not from Humane Authorities, that ſo, in theſe later days, we may have a proper remedy againſt the confuſion of Tongues?

2. Whether in ſuch a Scripture-Grammar, great wiſdom and diligence ſhould not be uſed, that the Orthoepick, and Orthographick part of it be ſo accommodated to the Original Languages, as that, the Scripture-Tongues may be more purely ſpoken, more correctedly written, more ſpeedily learned, more exactly meaſured, more ſweetly ſounded, more rightly accented, and more profitably improved?

2. Whether the Etymological part of ſuch a Grammar ſhould not be ſo fitted to the real origination, and the natural ſignificancy of Scripture-words, as that, there may be a well-agreeing Analogy of all thoſe words, from the Root to the Branches throughout, in one and the ſame common notion of meaning, and with each other all the Scriptures through, and with the perſons or things which they do repreſent, that words may be but the notes of true Eſſences, and the interpretations of created Natures? and, that a complete Lexicon be framed to this purpoſe, ſetting out the ſignificant meaning, and the proper intendment of the original Words themſelves, to be derived and deduced from created Exiſtences, having an innate Reaſon thereof in them? and, whether all other Languages are not Hebrew Dialects, having cognation with this Original Tongue?

2. Whether the Syntactical conſtructive part in the regimen of Original words, when put together in Sentences, ſhould not be kept cloſe unto in the very ſame order of the Words and Phraſes in all Tranſlations into Mother-Tongues, without any the leaſt trajection, or tranſpoſition of Words, or of Points, Variation, Addition, or Supplement, or Subſtraction, leaving the propriety of their meaning and Government to the Interpreter and Expounder of them, the Commentator and Dilater upon them, the Paraphraſer and Applyer of them, as the holy Spirit from the Father, in the Name of the Son ſhall give him skill and utterance, by a due regard had to the Context, and by a faithful collating of other ſuitable Scriptures in an Harmonious Concent?

Q. Whether there be any thing in the Original Text, either from the difference of the Stile, or from the ſignificancy of the Accents, or from any other Grammacal conſideration, which doth, either naturally in its ſelf, or by inſtitution of the Holy Inſpirator, give us a more juſt accompt, and genuine diſtinction of the ſeveral parts of Scripture, than that, which at this day is in common uſe amongſt us, by the Titles and order of the Books, by Chapters, and by Verſes, and what it is?

Q. Whether all humanely invented Enallages, all changes whatſoever of one part of Speech into another, of Perſons, of Genders, of Numbers, of Caſes, of Letters, of Words, of Names, of Vowels, of Accents, of Syntax, of Moods, or of what elſe that doth belong unto the Original Languages, as alſo wrong-fancied-Anomalies, ſhould not be altogether laid aſide in ſuch a Grammar, eſpecially when paſſing into a Tranſlation?

Q. Whether all humanely pretended Paragoges, Redundancies, Expletives, Pleonaſms, Inſignificancies, Deficiencies, of any Letters, Syllables or Words, ſhould not be quite rejected by diſcerning Grammarians in ſuch a Grammar, as obſcurings and wrongings of the Original Languages?

Q. What is the true Orginal Emphaticalneſs of the Original Punctations and Accentations? And how do theſe or any other part of the Original Languages direct in the right ſound, the juſt pronunciation of words, and in the orderly diſtinction of a Sentence, into its certain Members and Clauſes by its due pointings?

Where the LORD has furniſhed any others in their greater ſtore, with more diſcoveries of this uſeful Nature, could I live to ſee this way of Scripture-knowledges more countenanced and promoted by them, it would give joy in my heart: however it be, whatever the iſſue and the ſucceſs of theſe intimations be, i 1 Sam 2.3. I exalt His Name, who is the All glorious *Jehovah*, i the *Æl* of Sciences, that he hath in this ſo graciouſly helped me ſo far to ſerve my Generation according to his will before I fell on ſleep. If the Reader be under ſuch apprehenſions, that this Book of mine might well have been ſpared, becauſe it is my principle to bring all unto Chriſt's one Book of Scripture; I expect ſo much ingenuity from him, as to acknowledge, that there muſt be ſome way and medium found out, and held forth for the communicating and commending of the excellency of Chriſt's Book, which is a Book One and All, were it throughly underſtood, rightly applyed, and well improved; and I knew no other means of like ſpreadingneſs with this, that is before thee, which I was in any preſent capacity of making known unto the World, k Wiſe *Solomon* condemns the folly, and the fruitleſſneſs, the vanity, and the vexation of Ethnick Books, and of Philoſophick Studies, where Supernatural Directions were not to be had, though men profeſſing the true Religion, did much betake themſelves thereunto, and did in many particular ſubjects write out of, and according unto them: What a multitude of Books are there that Humane Authors do make? though their writings do not give that full ſatisfaction which the moſt do wrong look for there: how often do new Treatiſes flutter abroad? the laſt uſually undertaking, either to confute other mens arguings, or to correct their miſtakes, or to reprove their miſcarriages, or to inſtruct them, or to add to them, or further to confirm them, or with ſome ſuch like deſign; and then quickly after out comes another paſſing his judgement upon that, which went but a little before: and what do men by this but publiſh the imperfection of all their own Writings: and the ſame ſentence will be paſſed upon this Book of mine, though my Treatiſe has this advantage beyond others, that its deſign and drift is, to plead for, and to praiſe, that Eminent Book of God, which is the only perfect Book. If the more ſpiritually diſcerning among the peruſers of this Treatiſe do diſcover

k Eccleſ. 12. 8-14.

corrupt

corrupt Mixtures, humane Frailties, ignorant Miſtakes, and unadviſed Errors therein, they are to remember, and to conſider, that the Author is alſo a man, of like affections and weakneſſes as they, there is no difference, but what rich Grace, and free Love doth make; which therefore doth call for their compaſſionating pities, earneſt prayers, and friendly helpings, laying aſide all proud inſultings, revengful tramplings, and perſonal reflectings. Courteous Reader, let the Scriptures be more ſtudied, where is a complete declaration of the mind and will of the All-wiſe *Ælohim*, and which can fully ſatisfie thee in thy weighty inquiries: It is an endleſs labour, and a wearisome task, both to make and to read other Books: The end of the whole Word of God, and of all hearing of it, is, that we might fear *Ælohim*, and keep all his Commandments; for this is all *Adam*; about this Book ſhould we lay out the ſtrength of our thoughts, the redeemings of our time, and the bent of our Studies; theſe holy Scriptures are not ſo large a Volumn, but that it may be read over in ſome few Weeks or Months, and the oftner it is read over by a ſpiritual diſcerner, diligent obſerver, wiſe improver, and believing practiſer, ſtill the more doth it open of its Treaſure of Knowledge; here is a Library made up of one Book, ſo intire in it ſelf as that it is able to make thee wiſe unto Salvation: O beſtow thy pains principally here! here chiefly imploy thy Studies! be not weary in turning theſe frequently over! ſaving Knowledge and true Happineſs, is no were elſe fully revealed: To move thee hereunto, remember and conſider, that thy actions, all of them, open and ſecret, good or ill, muſt ſtand or fall according to this Book, as they are conformable to it or not, and all this as our eternal State, either of bliſs, or of miſery, thine who readeſt this, and mine who write this.

There is much of Spiritual uſe to be made by Believers of the improved knowledge of Natural things, for the diſcerning and injoying of fellowſhip with the Creator and Redeemer.

IT is neither beneath the grave Majeſty, and Royal Anthority of the Word of the LORD, nor beſiders its real intent, and deſigned purport, to converſe with Believers about created Beings, thoſe great works which do ſo much ſpeak the glorious Excellencies of their admired Maker. The orderly recording of the Works of Creation, in the beginning of the Book of God, ſeverally and diſtinctly on each of the foregoing ſix days of the firſt week of the created World, and of the Sabbath-reſt upon the ſeventh, the laſt day of the week, unalterably confirmed by an unchangeable Law, this doth put holy Meditation upon the working, and the reſting of the Creator and Redeemer into a methodical, profitable Spiritual way; it would furniſh an experienced Saint with proper matter every day for the feeding of his thoughts, to the nouriſhing of his Soul, the ſatisfaction of his Spirit, the ſtrengthing of his Heart, and the inlightning of his Mind. That Humane Invention of transferring the weekly Sabbath from the ſeventh to the firſt day of the week, has wholly inverted this eſtabliſhed order. The Pſalmiſts frame was then uſually moſt raiſed, and moſt refined, moſt humble, and moſt heavenly, moſt ſerious, and moſt ſavoury, *l* when he ſaw and imployed much of Chriſt in the Creatures, which kept him up in the better and more continued preparedneſs to meet the LORD in his Sanctuary-goings in other ſolemn inſtituted Ordinances; he will make but little of the Word of God, who makes nothing of the Works of God: one great

l Pſal.8. Pſal. 104. Pſal.136. Pſal.147. Pſal. 148. Pſal.92.

end,

end of the Creators giving a being to Creatures, was to ſupply a man with continued matter of admiring, and of adoring the wonderful Former of all this. O how much, and with what kindlineſs, think ye, was *m Adam*'s heart affected with the ſight and contemplation of this goodly beautious Structure; whilſt he ſtood in uprightneſs! with how great delight was his Tongue, his Glory in trumpeting of that perfection, that ſhined forth in all, and in every of the works of the Creator! much of *Adam*'s wiſdom appeared in his giving of apt and fit names to all the Beaſts of the Field, and to all the Fowls of the Air, according as the Natures, and the Powers of their created condition were. In Authority, many who have gotten a name, as if they had been the firſt inventers of ſome profitable knowledges, yet themſelves went to School to ſome lower Creatures, to learn skill of them; which was one of the firſt abuſed occaſions of the heathens making and ſetting up of the Forms of ſome Bruits, of Beaſts, of Fowls, of Fiſhes, of Serpents, of Herbs, as their Idols, which they worſhipped. The great Admirers, Illuſtrators and Promoters of Humane Learning have acknowledged the Originals of the diſcoveries of many witty Inventions to proceed firſt from the obſervations, which Learned men have made from thoſe experiments, that meaner beings than themſelves have providentially ſet before them: (thus do they ſpeak, as to men; for the true reaſons, and the proper cauſes, and the real originals, of the Virtues and Powers of created Exiſtences, have their firſt foundation and diſcovery in the Word, and in Nature) Theſe Philoſophick men give us ſome particular inſtances of rational knowledges directed to by natural perception, and inſtinct in irrational beings, owning theſe for being ſome of the prime Maſters of Arts, and Doctors of Sciences. Who inſtructed the Surgeon how to cure wounds, but the wild Goat by applying ſome Sanative Graſſes, and Herbs, and Flowers, which led him to the uſe of ſome things in Chirurgery? Hence alſo have ſome been taught the cure of Impoſtumes, ſuch as are between the skin and the fleſh; for, when there is a putrified matter which impoſtumiſeth, before it ripen of it ſelf, and come to break, the wild Goat oppreſſed with the noxious pungency of the itching humour, rubs himſelf againſt Stones and Shrubs, until his Impoſthume break, and the whole filth from the bag do pour out it ſelf, and ſo the beaſt eaſeth himſelf: Whence learn'd the Chyrurgeon, the profitable uſe of the Herb Dittany, for the extracting of Arrows or Splinters, or whatſoever it is that gives a wound, and leaveth ſome poyſon behind, if the hurt be not mortal; but when Harts, who, when they were ſtruck with a Dart, or were otherways ſhot with an invenomed Arrow, preſently reſorted to this Herb, which has a ſpecifick Virtue latent in it, whereby this Plant, when eaten by them, both ejects the Weapon, and expels the Poyſon? The cure of wounds with Dragon, Briony, and Comfrey, ſome have learn'd from the Serpent; as alſo the curing of Eyes, when evil affected, with Fennel; Cats have found Valerian to comfort the ſight; and Swallows uſe Celendine, as an Herb friendly to the ſight, with which they heal the eyes of the young. Phlebotomy, the cutting of a Vein to let out blood, and the ſtopping of it again, ſome were informed in by the Sea-horſe, which is skilful at Scarification, and at cutting of a Vein; for, when he feels himſelf under a great and dangerous diſtemper, by overmuch eating, he rubs himſelf againſt Reeds, or ſomewhat elſe that is hard, until a Vein breaking, he let out a ſufficient quantity of his blood, and then he haſtneth to ſtop the aperture, and to heal and cloſe it up by applying of mud and of dirt to the orifice of the wound. The Art of Building was ſomewhat taught by the induſtry and skill of Swallows, and of Bees: ſome Phyſicians were inſtructed in forming of Pills from Scarabes, that do gather things round on an heap, and then make Balls: The Art of Spinning ſome have learned from Silk-worms, of Weaving from Spiders, of Vomiting from Dogs, of Clyſters from the Bird *Ibis*, purging himſelf by putting up part of his crooked Bill into that part, by which the Excrement is diſcharged; alſo the Hern, who with his Bill doth infuſe Sea-water inſtead of a Clyſter, thus practiſing of it upon himſelf by his own beak. Whence came the knowledge of Powder-Artillery for the Warriour, but by a Potlids occaſional flying open? From theſe and ſuch like have Philoſophick Profeſſors

m Gen. 2. 19. 20.

fetched

fetched their principles of knowledge; which doth shew, that the God of Nature hath put much into the Nature of created Beings, which if improved by Scripturalized reason in a word-way, would raise Arts to a wonderful height. The LORD himself in his Word doth send his own people to be better informed in their Duties and Priviledges by other Creatures; so blockish and stupid is fallen man, who, since he acted below Religion, is fallen beneath Reason: He preached unto them the Doctrine of observing Seasons of Grace, and of improving of opportunities of Salvation, from the wisdom of *n* the Stork, and the Turtle, the Crane, and the Swallow, who do exactly keep to the due, fit times of their going and coming: they might learn from the Ox, and from the Ass, which are some of the dullest and stupidest of bruit Creatures, to make other manner of acknowledgements of the LORD's kindness to care for them, would they more seriously ponder, and duly consider of this. Has man some *o* discerning in these lower things, and should he not use his Religion and Reason about higher matters, who has by his noble make *p* a wisdom beyond so many other Creatures, by his concreated endowments? doth not Christ himself check and convince, rebuke and confute, the unbelief and distrust of such, who are over carking, and too sollicitous about Food and Rayment, by putting them upon considering of his providential care *q* for Fowls and for Lillies? The LORD Jesus doth delight himself in teaching of his people the *r* useful knowledge of the Works of Creation in his written Word; for every Creature should lead us to him, and leave us with him; and by his holy Spirit in the Scripture, he doth often set out Spiritual Truths, and things *s* by Created Beings, and Natural Powers, teaching by *t* Similitudes, and Parables, by which under some apt resemblances by things incurring into the outward senses, and such as were familiarly and well known amongst men, somewhat of an higher nature and meaning was propounded, figured and represented; Christ's teaching was much after this manner *u* of Parables: Thus were the hidden Mysteries of Christ's Spiritual Kingdom made the more easily intelligible to plain understandings, and the greatest Truths became familiar to mean capacities of profiting Disciples, who were taught two Lessons at once. O how much do the Wisdom and the Goodness, and other glorious Excellencies of *Jehovah Ælohim* shine forth in his Works! He garnished the Heavens, and repleniſhed the Earth, and stored the Seas with all manner of variety and good things, fit for the use of Man, and then he created Man, bringing him into a well-furnished habitation, where man found all ready prepared to his hand, whatsoever was requisite both for necessity and for delight; that, by all this the LORD might draw up the heart of man to himself, and keep it fixed in Communion there, whither every creature called it up, whilst *Adam* and *Eve* stood firm in integrity. The Christian Religion should pass into our particular Callings, so that even in these *w* we should abide with God, when we are employed about common matters and earthly things. How often hath the LORD confirmed his Covenant of Grace to his people, by such *x* natural Existences? fetching instances, and giving probations of the reality and truth thereof (for the confutation of Atheism, and of Infidelity) from the Heavens above, and from the Earth beneath, and from all the Host of both, from Sun, from Moon, from Stars, from the successive courses of Night and Day, from Winter and from Summer, from Heat, and from Cold, from the Height above, and from the Deep below, from things present, and from things to come, that which way soever man cast his eye on either of those two Books of Scripture and of Nature, of word and of works in this great School, the Disciples of Christ might still be learning of somewhat profitable. What was that method, and means, and way, which *Jehovah Ælohim* did take for the convincing and humbling of *y Job*, but by an holy reasoning, and friendly expostulating with him about the Works of Creation? and it had an answerable, suitable good effect upon him. The true knowledge of Natural things is laid down in the perfect word by the All-wise God, as one great foundation of *z* Theology, and of Christianity; and by these visible Witnesses will the righteous Judge of all leave the condemned world without excuse, at that last great day. Errours in Philosophical

n Jer. 8. 7. Job 39. 26. Isai. 1. 3.

o Luke 12. 54--57.

p Job 35. 11.

q Mat. 6. 25--30.

r Prov. 8. 22--31.

s John 3. 12.

t Hos. 12. 10.

u Psal. 78. 2. Mat. 13. 3--53. & 21. 45. & 22. 11, &c. & 24. 32. Mar. 4. 2, 10, 11, 13. & 7. 17. & 12. 1, 12. & & 13. 28. Luke 5. 36. & 6. 39. & 8. 4, 10, 11. & 12. 16, 41. & 13. 6. & 14. 7. & 15. 3, &c. & 18. 1, 9. & 19. 11, &c. & 20. 9, 19. & 21. 29. Psal. 49. 5. 2 Sam. 12. 1, 2, &c.

w 1 Cor. 7. 20, 24.

x *Compare* Gen. 9. 8--17. *with* Isai. 54. 9, 10. & Jer. 31. 31--37. & 33. 19--26. Psal. 89. 34--37. Gen. 15. 5. Psal. 79. 3. Isai. 66. 22.

y Job 38, 39, 40, 41, *Chapters, and the beginning of the* 42 *Chap.*

z Rom. 1. 19, 20. & 2. 14, 15, 16. Jer. 10. 11--16. Exod. 20. 10, 11. Heb. 11. 3, 6. Act. 17. 18, &c. & 14. 15, 16, 17.

phical Learning are greatly dangerous unto Professors of Christian Religion; the corruptions in that have caused so many Heresies, and continued so many Controversies; so that, if we could search after the Foundations and Principles, from whence most mistakes about Religion have their Spring and Origin, we may find them laid in Humane Wisdom, by its vain Affecters; such as, the pretended power of Nature, and freedom of will, in fallen man, as to Spirituals and Eternal; the asserted Dictates and Placits of the Understanding, as the ultimate undenyable resolvers in all Cases, with a great number of such like: Some whole Societies of corrupt Professors are but Philosophick Sects received and called by another name; as, those that make the instincts of their own Souls, the impulses of their own Spirits, and the motions and imaginations of their own hearts, to be their only Rule, by which they measure their judgement concerning good and evil; and the fixed constancy of their belief, or the wavering doubtfulness of their perswasions, to be the measure of duty, or of sin: whence sprang this but from that sort of Philosophers, who placed their happiness in silencing of all disputes of the mind, and in smothering of all scruples of Conscience, affirming Good not to have any inherent chuseable Being in it self, and Evil not to have any such constant fixed Malignity in its own Nature; but all their actions they thought to be condemnable, when they did somewhat, which they had any inward reluctancy against, and averseness from; and to be commendable when they were clearly resolved, and fully determined in their minds and wills, to do this or that: But no more at present of this. It is Scripture-Learning only, which through the teachings of the holy Spirit can instruct us in the right use, and holy improvement of the knowledge of Natural Things, so that, the growing Believer is Holy and Spiritual, even in his trading with those Talents; and whilst he is exercised about these, his Scripture-wisdom doth commend it self in its own excellency, and in its preferableness above and beyond all meer Humane Understanding for the many good and choice fruits and effects thereof, being *a* first pure (in it self, and in its efficaciousness, or chaste) then pacifick (or peaceable) modest, obsequent (or well-swasible) full of Mercy, and of good Fruits, not contentious (or void of wrangling disception) and not hypocritical (or void of simulation). Whereas, some have made the observation, that these, who are so deeply conversant in the secrets of Nature, do generally degenerate into Atheists, not acknowledging an *Ælohim*, as the first Causer, but ascribing all beings and productions to natural causalities: this, where it is found to be so, is to be understood only of the Ethnick Philosophy, which doth take those who are Students in it off, and doth carry them away, from Christ and from his Word; not of that Scripture-wisdom, which doth so directly lead Disciples to Christ, and to his Word: for, this saving sound knowledge doth produce a quite contrary effect, even to make them most Saints, and most Believers, passing them wholly out of self, and off from Creatures, to resolve all into, and to refer all unto, the Being of beings, the Cause of causes, the Eternal first Essence, the chiefest, choicest Good, the truest, best Happiness, the main ultimate End, *Jehovah Ælohim* blessed for ever. When men of Faith, and of Experience, do wisely observe the whole frame of this created World, and all the parts thereof to run their course with continued chearfulness, and without wearisome tiredness, to discharge those Offices which their Creators Will hath assigned and enjoyned them unto: This consideration doth stir up in them high and honourable thoughts of the Maker and Disposer of all these things; and the serious Meditation, that the Creation shall be renewed and refined, and restored to its integrity, and perfection of Estate, and appear yet once again in its pure cleanness, and in its purged excellency, is a Call unto the Saints *b* to shine forth the more in growing measures of glorious Holiness. O what a day will that be, when the New Heavens, and the New Earth, wherein dwelleth Righteousness, shall be created, for Christ's followers to see, and to enjoy him in? when the chosen among mankind shall be fully perfect in Vision and in Knowledge, in Grace, and in Glory, in Holiness, and in Happiness. By this discovery I would remove that occasion of stumbling, which some do lay as a stone of offence before them, to stop and to hinder themselves in this further grand inquiry about the

a Jam. 3. 13, 17, 18.

b 2 Pet. 3. 8, 11, 13.

proficiency

proficiency of Learning, as if this would degenerate Christians into Pagans, and Believers into Naturalists, and send them from Christ to Creatures, to the debasing of the true, pure Religion; whereas, it would call off men from ignorant Paganism, to a knowing Christianity, and advance all profitable Learning into a spiritualized usefulness, and work up the Scholars in Christ's School to a more refined heavenly raisedness, both in Principle and in practice.

The Holy Scriptures in speaking of the Works of Creation, and of Natural Things, do speak of them, as they really are, and not as they seemingly only appear; according to exactness of Truth, as the Nature and Essence of them are, and not according to the wrong conceits, and ignorant mistakes of vulgar Minds, and common Opinionists.

IEhovah Ælohim has put the Essence, and the real Nature of created Beings, into the aptest and most expressive *c* words in their full and proper significancy; and *Adam* gave the fittest *d* names to the Beasts of the Field, and to all the Fowls of the Air, according to their quality and condition, which was an evident discovery of his great Wisdom: and what is a Word, but such a Note, whereby every thing is distinctly known, both in it self, and also wherein it doth differ from other things? The Holy Scriptures do often from the Works of Creation, and from Natural Things, *e* prove what they do affirm unto the outward senses, confirming the Faith, and incouraging the hope of Saints, in Christ, and in his Word, and in his Covenant of Grace in this Word, by these senses, and confuting their incredulity and distrust from hence: now, what confirmation of the one, or confutation of the other, could this be, if those means of probation were not real and sensible, and self-evidencing in those Beings themselves, which every man that has the right Exercise of his Reason, and the due use of his Senses, must acknowledge to be so as is said? the Faith of the LORD's Covenant people grows confident concerning revealed Truths in what they do not see, by those things which they do see and discern with their Senses. Many a choice discovery about several of the Works of Creation, have been revealed to some Spiritual Discerners in their private Studies, under an imprisoned state, by the holy Spirit from Christ's true Word, before they ever made search after them, by the use of their outer Senses, into the nature of those Created Beings, before they had any ocular Demonstration of them, or made any visible Observations upon them; which afterwards by comparing of these Creatures with those Scriptures, they have found in experience exactly to agree; so as no mere Humane Author, no Pagan Philosopher, either has discovered, or can discern. Of what Nature soever those things are, which God hath revealed in his Word unto reasonable Creatures, the same are they bound to believe them to be, as he has there made them known unto such: For, they are thereby become a part of the complete Object of Faith: so that, we are not only to believe the Declarations of the Doctrines of the Christian Religion, in those great Mysteries of Three in One, of God manifested in the Flesh, with such like, and also the Prophesies to come in after-ages, with a great deal more concerning Duties, Graces, Priviledges, &c. but also, that grand History of matters of Fact past and

c Gen. 1. *throughout*, & Ch. 2. 1, 2, 3.

d Gen. 2. 19, 20.

e Gen. 8. 22. & 9. 12.--17. & 15. 5. Jer. 31. 31.--37. & 33. 20.--25. Esai. 54. 9.

gone, ſuch as the written Journal of Created Beings, in the beginning of the Bible, and all the after-diſcourſes of Natural Things, as they are contained in the Scriptures of Truth. Created Nature is the copyed Tranſcript of Holy Scriptures. What a bold daring attempt then is it for vain man to be ſuch an Interpreter of the words of his Creator, concerning the great Works which he has done, and the Beings which he has formed, as not to admit of the plain ſenſe of thoſe Scripture-words and expreſſions, the original Letter, and the proper ſignificancy whereof he will not deny or contradict? For, there is great verity in, and real anſwerableneſs between theſe words and thoſe things. The literal ſenſe of the Word of Chriſt, where it ſpeaks poſitively of the Works of Creation, of Natural things, is not to be gone off from: if an Allegorical or Myſterial ſenſe be any where, as to this pleaded for, it muſt be proved, that there is an evident neceſſity thereof in the ſame place, either by the words and meaning of themſelves, or by the Context, or elſe by comparing of it with other Scriptures: where it can be evidenced by ſuch expreſſions, ſignifications, contexts, or collations, that any paſſages in, or relating to, the Hiſtory of the Creation are ſymbolical, ſignifying ſome other Myſtery, yet even there, if that were admitted, firſt of all muſt the ſenſe of the Letter ſimply, and the truth of the Hiſtory in the plain meaning of the Narrative-Record be firmly eſtabliſhed. Tranſlators ſhould keep cloſe to the proper meaning of the Original words; otherwiſe they do expound the ſenſe (as they apprehend) in Syntax, and are not regular Etymologiſts to explain the ſignificancy, and to maintain the property of every word: Scripture-words are to be turned into other Languages, not as men ſuppoſe they mean in trope, but as they naturally ſignifie in Truth: The uſefulneſs of a literal verſion in order to the advancement of Learning is very well worthy to be treated of in its place. The Scriptures are not accomdated to vulgar received Errours, or mere imaginary conceits, or vain falſe appearances, but they ſpeak of things, as the things themſelves really are, Is not the LORD Chriſt *f* Truth it ſelf? how tremblingly afraid then ſhould ſorry man be of making him a lyar, by ſpeaking one thing, and meaning a quite contrary? *g* There is no tranſmutation in him, nor obumbration of turning, no variation nor caſting of ſhadows by his turning; it is Blaſphemy to charge him as a *h* Teacher of Error. He has given this teſtimony by his own Words to his own Works, when he had taken a diligent ſurvey of them, that what he had made, was every part, and the whole of it, when ſet in its beauteous frame, *i* Good, ſo as he had expreſſed it to be. Can infinite Wiſdom and truthfulneſs miſtake in his expreſſions? would he, who is ſo abundant in Goodneſs, and in Truth, tell his people otherwiſe, than the real Hiſtory is? Chriſt's Words do all along ſpeak of theſe matters, affirmingly, aſſertingly; they ſpeak of his Works, not as they ſeem unto common capacaties, upon miſtaken grounds from erroneous principles, but as the verity of their exiſtence is. *Nomenclature* doth ſhew, how that Things and Beings are put into the Names of thoſe Things and Beings, and this by inſtitution of Original ſignificancy, as the expreſſions do declare: *k* The Word and the Works of God are here held out to be Truth: *l* Mens errings do proceed from their not underſtanding of the Scriptures, and of the Power of God, not from the taking of Chriſt upon his bare word; *m* Holy Ones in the Word do diſſwade from Error; and can we imagine then, that the Word ſhould ſhew men how to err? would this have men ſtill to continue in their being deceived, to have them read and think that for true and certain, which is falſe and miſconceived? Chriſt witneſſeth of his Words, that there is nothing *n* wreathed or perverſe in them; they are words of Truth, and there is certainty in them, being fitted to reſolve queſtions to the ſatisfaction of inquiring Spirits. The LORD's wording of the Hiſtory of the Creation, is his firſt revealed *Idea* of all things, manifeſt to rational Creatures. The real Natures of Created Beings do directly anſwer to Scripture-ſpeakings concerning them: the things *o* ſeen were things made, and the Maker of them would have his own real perfections to be read in them. How unavoidable would the many dangerous ill conſequences be, that will neceſſarily follow upon the contrary opinion? how would all Foundations of credibility, and of veracity be ſhaken and over-turned?

f John 14. 6. 1 John 5. 10. Rom. 3. 4.

g Jam. 1. 17.

h Dan. 3. 29. *See the Marginal rendering in the Engliſh Tranſlation.*

i Gen. 1.

k John 17. 17. Pſal. 119. 151. Pſal. 19. 4.

l Mat. 22. 29. Mar. 12. 24, 27.

m 2 Chron. 29. 11. 1 Cor. 15. 33. Galat. 6. 7. Jam. 1. 16. 2 Pet. 2. 18. & 3. 17. Rom. 1. 22, 23, 25, 28. 1 Tim. 4. 1. 1 John 4. 6.

n Prov. 8. 5--9. & 22. 19, 20, 21.

o Heb. 11. 3. Rom. 1. 19, 20, 21. Rev. 4. 11. & 14. 7.

There

There is a clear and a constant evidence and demonstration of the senses well exercised, and rightly judging amongst all reasonable Creatures, all the inhabited Earth over in all the Ages of the World, who have brought in one and the same Testimony concerning the reality of things, as this word doth express them to be, which is a full proof. It is a Theological Truth of resolving the probation, by senses into Scripture-expressions, and of rectifying all deceits and mistakes of the Senses by the word-Rule. It was, and is the Scripture-way, to prove things by Senses, and to call upon Senses to bring in their Verdict according to Scripture. Thus were all the proceedings in *Jehovah*'s judicial Laws in all Cases; wherein any matter of fact is to be witnessed, and accordingly any matter of right to be determined, as Justice, Truth and Equity required. *p* Inward and outward senses regulated by the Word, are great resolvers of weighty questions; these Senses being every one of them differenced, both in Nature and in Grace, by their distinct, proper, and singular operation: Scripture-words do not set out Created Beings, as directly opposite to right-judging rational Senses. Should we resort to humane reasonings, and to carnal imaginations in these inquiries, we could acquiesce here; for, these in several men at the same time, and sometimes in one and the same man, take him at several times, are varying one from another, and contrary to each other; and often they are but shews and colours; not the real things themselves; whereas, the Creator will have his Creatures to be a sensible Testimony to the Truth of His Word: Those, that do tremble at God's Word, and who do stand in awe of its Authority, do find sensible Demonstrations within them, and evident arguments in the things themselves, against such bold assertions, as do call those expressions to be absurdities, which are literal affirmations, and down-right positions, in this word, and that do mis-name it to be servile superstitious fear to oppose the meaning of Scripture-phrases. Remember, that I write not now about Types, Shadows and Figures, contained in the word, where the signs are sometimes put for the things signified thereby (though here also there be some outward and visible thing truly represented to our senses) neither about communication of properties, whereby that is sometimes attributed to an whole Person or Subsistence, which agreeth to him but in respect of one of his Natures, as when God is said to purchase this Church by his Blood, which Blood properly doth appertain to Christ's Manhood, and not to his Godhead; but, of Created Beings, in their real Existences, which are the same in Nature, that the Scriptures do call them in name: Scripture and Nature are uniformly concordant one with another, and all the whole Scripture, as well as all the whole Nature, doth well agree with it self, and therefore let it be further considered, whether it were a sound and sober, a solid and savoury answer in him, who being urged with the plain express significant Letter of the fourth word or command for the Seventh-day-Sabbath, doth lay down this for one of his premised propositions, that, though the Letter of the Text ought alway to be carefully heeded, yet alway to stick to it; and never compare Scripture with Scripture, for the better understanding of the sense thereof, may prove a dangerous snare; (which he applies in part unto a sticking to the Letter of the fourth Commandment) without minding the scope, sense, and meaning of it; bethinking, that thereby a man shall cast a mist before his eyes, which will exceedingly hinder him from the right understanding of the Mind of God therein: *If I should do so*, saith he of himself, *I shall find it so to be*: Thus he. That Word of Christ unto one, who inquired by what doing he should inherit eternal Life is here now with me, What *q* is written in the Law? How readest thou? that answer must we receive in and from this Law, which is written in this Law, and which we do read so written in it; for, this is still a right answer: To compare Scripture with Scripture for the right understanding of that fourth Word, has been already done, and will be further performed, when I come to treat professedly on that subject-matter, when it will be made evident from the Word, that the whole Scripture doth speak in its true, proper, literal significancy for the Seventh-day-Sabbath, the scope, sense and meaning of the fourth Command, being altogether expresly for it. *r* If the Law of the Ten Words, particularly of the Fourth, be not literally expressive of their true, right meaning,

p Heb. 5. 14; 1 Cor. 12. 16, 17. Job 12. 11. 1 John 1. 1, 2, 3. Luke 24. 39. John 20. 25, 27. Lev. 5. 1.

q Luke 10. 25—28.

r Deut. 4. 13. & 10. 4. Exod. 34. 28. Deut. 5. 22. & 27. 1—8 Josh. 8. 32—35. Prov. 8. 5—9. Rom. 3. 19. (2 Cor. 1. 13.) Mat. 5. 17, 18, 19.

I know not what of the Scripture is, where every discerner at the first reading and hearing may presently know its meaning, as will be further shewn. Here, as it is written, so we read, neither is it to be otherwise understood, nor in any other sense to be taken, than in that which doth first present it self to the intelligent Reader or hearer: So far as we are under the Commandingness of this Law, we are under all whatsoever it speaks this way; and it speaks of the Seventh-day, in express Letters and Words, as the Sabbath, exclusive of all the other six foregoing days of the same week, which it nameth and calleth to be days for working in our particular Functions; every *Iota* and Tittle thereof being ratified by Christ, and therefore its Letter doth bind: It appears to me to be a vain, daring boldness, for a worm-man to assert, that the Seventh-day is not the Sabbath of *Jehovah* thy God, and thou mayst do work therein, when this great Lawgiving King of kings, and LORD of Lords doth so expressly affirm and command, the Seventh-day is the Sabbath of *Jehovah* thy God, thou shalt not do any work: When men will use more faithfulness and diligence to be better skilled in the literal significancy of the Original Language, they will see cause to admire the Wisdom of *Ælohim*, who has so self-evidencingly put things into words, especially in these two parts of Scripture, the History of the Creation, and the Law of the ten words.

The vain affectation of Humane Wisdom, which doth thrust upon the credulity of so many a Doctrine of probabilities (concerning the works of Creation and Natural Things) from Anti-Christian and unscriptural Philosophy, but is not according to Christ, and to his Word, is such a deceitful way of false reasoning, as makes a prey of Souls, and is carefully to be avoided, and is but falsly named Science.

THose, who take the Holy Spirit to be their Leader and Conducter, and the Holy Scriptures to be their Rule and their Way, may upon due search discover ſ this. The smooth-tongued Orators, the deceitful Sophisters, the vain Philosophers of this World, they, their Sayings and Writings are not a firm ground for a believing Disciple of Christ to bottom his Faith upon, for as much as they are but slightly superficial, and scarce likely's; the ground-work of their Learning being but Humane Fiction, and self-conceited imagination, such a Doctrine of Probabilities, as we are cautioned against. That Philosophy and Wisdom, which is derived from the Invention and Tradition of fallible men, and is according to the Elements of this World, and not according to Christ, is a spurious wisdom not to be owned by the followers of Christ: what a many of the Questions and Disputations in Ethnick Philosophy is there about Elements, which the Scripture doth speak expressly at and against? That Wisdom, which is a worldly humanely-invented wisdom, is judged by the Scriptures of Truth, † to be a terrene wisdom suited to the earthly designs of covetous worldlings; to be animal fitted to the voluptuous Arts of sensual Souls; and

ſ Coloſ. 2. 4, 8, 9. 2 Cor. 1. 12. 1 Cor. 2. 4, 12. 1 Cor. 3. 19. Eſai. 45. 20. Jam. 3. 13--17. Acts 17. 18, &c. Rom. 1. 21. 1 Tim. 6, 3, 4, 5, 20, 21.

† Jam. 3. 14--17. 1 Cor. 2. 14.

and to be deviliſh, framed to the proud Models of ambitious Climbers: This corrupt wiſdom is miſchievous in the bad Fruits, and the evil effects thereof, how prone to quarrelſome litigiouſneſs? how contradictingly oppoſing of the Truth? how impudently immodeſt? how headſtrongly inſwaſible? how devoid of good Fruit? how full of emulating diſputes, of fallacious brables, of over-reaching controvertings? obſerve in experience, and ſee and ſay, whether it doth not puff men up, making them *u* ſick about Queſtions, about ſtrifes of words, about verbal diſtinctions, when every word almoſt in a debate is wreſted and wryed to a multiplicity of meanings, and a variety of ſenſes, about which they would endleſly cavil, and craftily equivocate, from whence have ſtarted up ſo many Sects in Philoſophy, and thereby in Theology too, teaching another Doctrine; and they, who teach this, do not come up to the wholeſome words of our LORD Jeſus Chriſt, and to the Doctrine which is according to right Worſhip; from ſuch are Chriſt's Diſciples to withdraw: their unſcripturally-curious concertations, and their empty unprofitable diſputations do ſhew a corrupt mind, and do bewray a devoidneſs of Truth. Heatheniſh Philoſophy would turn men aſide from Chriſt, who is the true full eſſential Wiſdom, and from his inſtituted Worſhip, unto carnal reaſonings, and a corrupt ſervice. *Paul*'s manner of arguing in theſe Caſes, was from the true ſound knowledge of Created Beings, and of Natural Things: *w* Thus he convinced the *Athenian* Philoſophers, who generally counted Word-learning to be but verbal-babling, and a proclaiming of new Demons or Devils; and he expreſly declareth againſt *x* Greekiſh-Ethnick-Philoſophers. The Epicurean and Stoick Philoſophers were ſome of the moſt violent oppoſers of, and ſubtil adverſaries againſt the Chriſtian Doctrine: and what? ſhall riſing Graduates in Chriſtian Academies, as they grow new and further proficients in Learning, be ſtill ſworn unto the words of theſe Pagan Magiſtraliſts? What can we expect from mere Animal or Phyſical men, but a worldly Wiſdom and humane Learning, that which is *y* fooliſhneſs, whilſt themſelves are fooliſh? the fooliſhneſs (as theſe men do miſcount it) of God is wiſer; it is their animality, and want of ſpirituality, that doth put them upon miſ-judging of this to be fooliſhneſs. The Grecanical wiſe men are much in ſearching after that wiſdom, which doth chiefly conſiſt in ſpeculation or contemplation; the wiſdom of the incredulous Jews is more converſant about viſible ſigns, and ocular demonſtrations; for, without ſuch ſenſible confirmations as theſe, they will not believe, though multitudes of them in the days of Chriſt, and of his Apoſtles did ſtill continue infidels in the very face of miraculous atteſts: Both theſe Wiſdoms are diſtinguiſhed, and divided from that Wiſdom which is of God, whoſe Foundations is Jeſus Chriſt and his Word: the Diſciples of Chriſt, eſpecially thoſe of them, who are in the office of the Miniſtery, are to keep the *z depoſitum* of ſound Scripture-doctrine; they are actually to be averſe from profane clamours about empty vanities, which do affix unto words ſuch a ſenſe, as is wholly alien from their true proper ſignificancy, and which by ſophiſtical School-diſtinctions do keep wrangling about Phraſes to pervert their plain right meaning, and do wreſt ſome Scriptures they underſtand not, wrongfully accommodating them to maintain ſome Error, or to defend ſome Vice. There have been ſuch as have boaſted much of their profound knowledge this way, who have both themſelves erred from the ſcope concerning the Faith, and have miſled others alſo. It is a falſe aſſertion to affirm, this or that is true in Philoſophy, though in Scripture it be found otherwiſe: For, if Scripture-truth do contradict it, then that, which is ſo contradicted, is not a truth, but an error, (however, Philoſophy miſcal it true) introduced by the Father of lies. Where any Philoſopher did aſſert any thing about the Creation according to the Truth, there they had it, either from the Word, or by their outward Obſervation, and experience from Senſes agreable to the Word: ſome of them either had the knowledge of God's Word, and did read the firſt Books of Scripture, or at leaſt had ſome traditionary Records of them, and did read them. If that be indeed ſo, which ſome, whom I have met with, have affirmed, that thoſe *a* Books, at leaſt ſome of them, which thoſe Believers and Converts did burn in that part of the Hiſtory of the Arts of the Apoſtles, were

u 1 Tim. 6. 3, 4, 5.

w Act. 17. 18, &c.

x 1 Cor. 1. 22.

y 1 Cor. 1. 20. 25. & 2. 12, 14. & 3. 19.

z 1 Tim. 6. 20. 2 Tim. 1. 14. παρα-θήκην.

a Acts 19. 19, 20.

the

b Higgajoun, in Chaldee doth so signifie, and amongst the Rabbines.

the Books of Ethnick Philosophy, such *b* as the Heathens Logick, Dialectick, Grammar, Rhetorick, &c. so that, the like execution were to be done still against the same Treatises, that to this day do persist in their Treasons against the Crown of Christ, and the Dignity of his Word, the Libraries and Shops in Philosophick Universities would leave much of their Shelves empty, though he who writes this is like to be judged and condemned for an Heretick in the Commonwealth of Learning, and to have his Name and Reputation killed whilst he himself is alive, and buried before he himself be dead: But these must be let go for the sake, and in the cause of Christ, and of his Word, who will have a day of Resurrection of Names, as there will be at the last of bodies. One of the most learned, and most experienced of natural Philosophers in the present age, who has been at great cost and pains to make the most watchful Observations, after all his curiosity in seeking and searching has consented to the publishing of a Treatise, to let the World of Vain Affecters of Humane Wisdom, and of Philosophick Learning to know, that, after all his inquiries, and researches into hidden secrets of mysterious Nature, he can come at no certainty (especially about the Heavenly Bodies, and what doth belong to them, and generally about what is at a great distance from our eye, or quite out of our sight) Cosmical suspicions are found in the Title, and in the Pages; so that, his Philosophy, as to the most of the eminent Works of the Creation, particularly as to the Celestial *Phænomena*, and subterraneous hiddenesses, is, if not come to plain nothing, yet quite passed into doubt, suspicion, and scepticism, so that, his acknowledgements are much the same in this with mine. It would be the Wisdom and Honour of such generous-spirited Virtuoso's now at length to' come wholly over to the Scripture-way, for the proficiency of Arts, and for the augment of Sciences, where and where only such men of deep understanding can sit down sweetly satisfied. Scripture-Learning is gone forth conquering, and Word-knowledges will ere long be triumphing. All other Science is but

c 1 Tim.6.20,21. τῆς ψευδωνύμε γνώσεως.

c falsly so called, both about the Works of Creation, and the Doctrines of Faith; however, the deluded world have given it the name, yet it is devoid of the Essence; it doth start a many thorny and argute Questions, and it ingageth in a multitude of frivolous concertations of Sophisters, and of Philosophasters, such as School-Divinity, or Scholastick-Theology doth abound in, and is almost quite through all over run with Dialectick Nicities, and Metaphorical Formalities, to raise dust, and to make a mist, that mens eyes can see but little of their way, as if all knowledge were placed in this, whereas, it neither doth deserve, nor can make good such a name. That is worth the name of Wisdom, that is

d 2 Tim.3.14, 15.

Wisdom to *d* Salvation, that is the commendable Learning, that is sanctified Learning; and that is the praise-worthy experience, that is holy experience. It

e 2 Tim. 1.13, 14.

is Scripture-Science, that is the great, the only *e* deposited Treasury of all Writings, that is to be kept for the confutation of all Opponents, who object against the Truth. The rest are but prophane Clamors about empty Vanities, such as are of a different kind and nature from the Analogie of Faith; frivolous concertations of Sophists, Logical impertinencies, Metaphysical puzlings, that do not deserve the Name, because they have not the Reality of useful Knowledge; where they have any thing of profitable Learning, as a few grains of good Corn in a great heap of Chaff, there they Originally received it from the Word, and from the LORD's people, who held forth their knowledge according to the Word before others. Thus the Chaldeans, from the Hebrews, so also the Egyptians, the Phenicians, the Grecians, though they all mingle it with their several Errors, Superstitions and Idolatries. Never yet could the Disciples of any Unscriptural, Antiscriptural, of any Unchristian, Antichristian, Philosopher meet with such a complete Model of the Created World, from any of their Masters, as might give them any through satisfaction thereabout, though according to their several Sects they have been great Admirers of themselves: There are of them, who have pretended to more skill than those, who went before them in the Philosophick Way, and have undertaken to be Correctors of other mens Opinions and Writings, about a System of the World, and yet they have not believed themselves, that their own Hypotheses were true and sound; as particularly,

the

the vertiginous Asserters of the Diurnal Motion of the Earth. One great cause of his Errring, who was the famous misleader of others into this gross mistake, was his slighting and rejecting of the Scriptures about these matters; as if it were a subject altogether alien from VVord-revelation. The several Earnest Contenders, both for the old and new Philosophy of later years, after all their new VVorlds, which they have set up and trumpeted before, as if all must bow before their Systematical Calf, and worship their modular *Moloc*; yet, what have they done after all their studies and endeavours, but proclaim openly in Print, that they are both of them out of the right way, the one and the other wandring out of the path of Truth, and that they have taken up with such fallacious shews, as are discovered by Scripture-light to be apparent falshoods? And therefore the adaptest, shortest, and every-way best, Method will be to lay aside all the rest, and to take up things purely from the VVord of Christ. All besides this, are but the fanciful framings, and imaginary VVorlds of self-pleasing Dreamers; though they applaud their own cunning in excepting against the Scriptures, as no fit Judges in these Cases, yet I cannot commend their Conscience in such a wrongful dishonourable charge, as they hereby bring in against Christ, and against his VVord. There are some parts of the Created VVorld, which right Reason, and enlightned Nature cannot but acknowledge, that they must be: As a place of reward for the Good, and of punishment for the Bad: And yet because they are not, to those who are on this Earth, exposed to their senses, they cannot be understood what and where they are, but only by VVord-revelation. The great mistakes of some, both Translators of, and Commentators upon, the VVord-History of the Creation, have been occasioned mostly from hence, that they have followed Philosophers and their VVritings more than Christ and his Scriptures: which is the great error, and the blemishing spot in those expositions upon *Job*, which many otherwise singular Annotators have completed and published. For almost throughout that whole Book, much thereof doth treat of Created Beings, as the Heavens, the Luminaries there, the Rain, the Dew, the Snow, the Hail, the Wind, the Earth, the Water, the Abyss, the Gulph, Hell, Light, Darkness, the four Quarters of the World, with many others, and with many particulars about each of these, they do much Philosophize, which I now write, not to revile the Name, or bespatter the Memory of the departed Authors; nor to undervalue the many choice Observations, and profitable Collatings of Scripture every where almost to be found in several of those Treatises; but to warn the Reader, that when he comes to such passages about this kind of Learning, which I am now upon, he would not suffer himself to be imposed upon, by the Authority of those skilful men, in practical Religion, and experimental Christianity, and Scripture knowledge. All Authorities, Arguments, Experiments, Resolutions, that we would have to be cogent and convincing, must be soundly Scriptural. That which the several Philosophers with their several followers have vainly sought for in their several Principles, is to be found in Truth and Purity only in the Scriptures. Art thou for Magistral Dictates? Who can so give forth these, as to command a belief of them, but that *Jehovah Ælohim* in the *Messias*, who alone is supreme and infallible? Art thou for Abstruse Speculations? Who has such Treasures of Knowledge, and of Understanding, so fully hidden with him, and so freely imparted by him, as the LORD Jesus Christ, who has all hidden things, and wonderful Secrets, and rare Mysteries *f* numbred before him, or ready told, as at his fingers ends, the which, as occasion and opportunity doth serve, he doth utter to his Church and People? Art thou for self-exalted Ratiocinations? VVhat are these compared with him, who *g* is only VVise, VVisdom it self, the VVisdom of God, whose Foolishness is wiser than men; into the Obedience of whom all Humane Reasoning must be captiv'd? Art thou for outward sensations? Are they any where so clear and certain, so sure and satisfying, as in Christ's Written Word? where every thing is realized and proved, either to spiritual or to bodily senses; according as the Objects are, that are suited either to the one or the other? For, to confute the infidelity, or to soften the hardness of mens hearts, *Jehovah Ælohim*, for the confirmation of his gracious promises has fetched sensible proofs

f Dan. 8. 13. Matt. 11. 19. John 1. 18.

g 1 Tim. 1. 17. Prov. 8. *throughout* Luke 11. 49, 1 Cor. 1. 18--31. 2 Cor. 10. 5.

proofs. *b* From the Heavens above, and the Luminaries there, from the Hoſt of them, from the Earth, from the Waters, from the Abyſs, from the ſucceſſive courſes of Night and Day, from things preſent and to come. Art thou for ſceptical Inquiries? Whither can thy doubting queſtioning Soul go for ſatisfactory reſolution, *i* but to Chriſt, and to his Word? So that every one of theſe ſeverally, and all of them joyntly muſt at the laſt come hither, if ever they would be ſet right. The late New Philoſophers, though they make this to be their Motto, which they ſuperſcribe in their Coat of Arms, *k Into no ones words* (are they ſworn) whereby they reject all humane Magiſtery, wherein they are ſo far right: yet if any of them would have it to be alſo underſtood with this great Exception and Excluſion of Chriſt's Word, as to an acknowledgement of his infinite Wiſdom, and to a ſubmiſſion to his infallible Authority revealed therein; ſo that, ſuch either do deny, the profound Principles of all profitable Learning to be here, and here only, or elſe do not ſearch (neither would have others to ſearch) for them, to draw out uſeful Arts and Sciences from this full Treaſury; it is then in ſuch of them, but the proud exalting of carnal ſelf, and of corrupted Reaſon, which the jealous God will pour contempt upon. But, if withal they will ſtudy their Natural Hiſtory, and their experimental Art, in the Scripture-Library, acknowledging the fulneſs, and the perfection of this God-inſpired Book, for all uſeful Knowledge, as the Author of it hath copied it out, and commented upon it in Created Nature, in the true Eſſences of formed Beings, in the proper cauſalities, and genuine productions according to their Primitive make; if they will meaſure the Laws of Nature by the Laws of the Word, the Rules of Motion by the Rules of the Word, the Light of Experience by the Light of the Word, that Hypotheſes of Phyſical Principles, and the Axioms of Mechanical Models, by the Doctrines and Interpretations, the Poſitions and Explications of the Word, ſo far as it hath a refe-rence unto them, they might then be men of Name, and tranſmit the profitableneſs of their Science to Poſterity; when the Light of Scripture, and the Eſſence of Nature, and the Works of Art do uniformly frame, and operate together, they do wonders. The Reader here is to take notice, that this Treatiſe doth commend the Scripture for its containing of Arts and Sciences, of Learning and of Knowledges, ſo far as they are lawful and uſeful, needful and neceſſary: And therefore if any Objector would be ſhewing of his wittineſs in asking of a great many Queſtions of Philoſophical Nicities, and of unrevealed Matters, if I diſcern them to be impertinent to this ſubject, and unprofitable in themſelves, they are alien from this inquiry, and do not belong to what I am ſearching after, who am perſwading of others to be more in the ſerious deep ſtudy of what is *l* revealed in the Holy Scriptures, and to put together all that which is found in the Word, relating to any particular Science and Art, and ſo to improve that, *m* not intruding into thoſe things, which they have not ſeen, vainly puft up by their fleſhly mind. Could I prevail ſo far, that a due through Collection were made by the judicious and induſtrious, of what is already in the Word; about theſe wonders in Nature, it might then be afterwards further conſidered, whether we may not well be without the reſt of that knowledge, which any over-prying Queſtioniſt would ask about, wherewith to perplex others, and to puzzle himſelf? It is not every *n* profeſſing of ones ſelf to be wiſe, that makes him to bring forth real, uſeful Wiſdom. It would be folly in us to be wiſe in our own conceits: That is true Wiſdom, which is Wiſdom unto that which is good. What will it be to ſeem wiſe, and not to be wiſe? The only Wiſe God who guided the Holy Penmen of Scriptures in their writing about Natural, as well as Spiritual Things, and about the Arts and Knowledges of thoſe things, did teach them to underſtand what they did write about, and they have left more of this Learning behind them in the Word, than is yet found out. There is an honourable Virtuoſus, who has travelled far in Natures way, and has made ſome of the deepeſt inquiries into Experimental, Corpuſcular, or Mechanical Philoſophy, that in the requiſites of a good Hypotheſis amongſt others of them, doth make this to be one of its conditions, that it fairly comport not only with all other truths, but with all other *Phænomena* of Nature, as well as thoſe 'tis fram'd

to

b Gen.15.5. Pſal. 89.2. Jer.31.35, 36,37. Iſai.66.22. *and in other places.*

i Song 1.7, 8. John 6.68.

k Nullius in verba.

l Deut.29.29.

m Coloſſ.2.18.

n Rom.1.22. & 11.25. & 12.16. & 16.19. 1 Cor. 3.18.

to explicate, and that, not only none of the *Phænomena* of Nature, which are already taken notice of do contradict it at the present, but that, no *Phænomena* that may be hereafter discovered, shall do it for the future. Let it therefore from hence be considered, whether seeing, that History of Nature, which is but of humane indagation and compiling, is so incomplete and uncertain, and many things may be discovered in after-times by industry, or in some other way by providential dispensing, which are not now so much as dreamed of, and which may yet overthrow Doctrines speciously enough accommodated to the Observations that have been hitherto made (as is by himself fore-seen and acknowledged) whether now, the only prevention and remedy in this case (which is otherwise so full of just fears, of real doubts, of endless dissatisfaction, and of perplexing difficulties) be not, to bring all sorts of necessary knowledges to the Pan-sophie, the Alness of Wisdom, in the Scriptures of Truth, where none of the forementioned Scriptures have any ground to set their foot on, in regard that Word-Revelations about Natures Secrets, are the unerring products of infinite Wisdom, and of universal fore-seeingness, which are always uniform and the same, in their well-established order, and stated ordinary course without any variation, by an unchangeable Law of the All-knowing Truthful Creator, and Governour, and Redeemer. *o* Wise *Solomon* himself was much in the dark, and altogether at a loss, whilst he studied the Nature of many things only in the way of Pagan Philosophy; he experimented it to be a vain attempt of his foolish imagination to get in that way the perfect knowledge of the Essence of Creatures, and of Causes, and of Effects, the Created Works of the Six Days in their first Origine and continued Being: it was far from him, he evidently discovered, when he had made some proof of that kind of study and scrutiny: Many Creatures were at a far distance from him, some above him, as the North-heavens, and their Lights, which mere Humane Astronomies could not sufficiently inform him in; others were below him, deep, deep, such were the hid Treasures of the Earth, the Abyss, the Gulph, and Hell; he went round these subject-matters in his thoughts, but could not get through them, into the exact knowledge of them, by all his industry and search; no private studying, nor open converse could fully inform his understanding, what the proper Existence, the true Reason, and the solid Art, of the Mysteries of Nature, as well as of Grace were, till he was entred a Disciple in Christ's School, where he was better taught by the Spirit of the LORD, in those two great Books of Scripture and of Nature.

o Eccles. 7. 23, 24, 25. Job 11. 6--10. Psal. 139. 6. 12. Prov. 2. 3, 4.

The vain Affectation of Creature-Knowledge in the Apostate Angels, and of Humane Wisdom in fallen Man, has all along been endeavouring to corrupt and to pervert, both the pure Word of Ælohim, *and his Created Works, whereby they are misrepresented to the* Rational-intellect *in wrong shapes.*

WE may pass some judgement upon one of the first great Sins of Apostate Angels, by that Method of Temptation, which the old Serpent did use in assaulting *Eve*, and of *Adam* by *Eve*, which was a vain Affectation of Creature-Knowledge, and of self-invented Wisdom. They would find *p* out a new Philosophy suited to their own proud concepts of things, *p* setting

p 1 Tim. 3. 6. Gen. 3. 1--6. Eccles. 7. 29.

up of self, and of Creatures, as the great Idol, seeking out some other way of Science and of Worship, than what was formed in them by Created Principles, and was put into Natural Existences, and both these discovered in some Word. They sought out many Inventions to see if they could find a chief Good in the Creature: they would make and try Experiments what might come out of them. The Tempter had high conceits of his own abilities, and he would have Man to excogitate other Reasons and Causes of things, than were in Created Nature, and in Word-Revelation. Hence it is, that this caution is given us, *q Let no one deceive you with sublime discourse touching the worship of Angels, pressing into that he knows not.* It is the design of those evil Spirits to raise up in the mind of man such high opinions of them, as to extol them to be for knowledge far above the degree of a mere Creature, and to raise a mans knowledge much farther than he hath any good warrant for; and for the prosecuting this hellish design, they would engage man in converse with them, to draw man into a discipleship under them, that man might go to School to these revolted Spirits, as if these could and would teach man higher and better than the LORD, or his Word and VVorks have done: By these stratagems and illusions to beguile man into a Veneration of them for their Scientifick Excellencies. And thus did these degenerate Angels, and impure Spirits prevail over Mankind at the first. And this is the cause of all the prohibited black Arts of Judiciary Astrology, Diabolick Magick, Hellish VVitchcraft, and such like forbidden Sciences, and Satanical depths, under the gaudy Title of profound Mysteries, whereby many do lose the prize, that is ready and prepared at the Goal, while they yield themselves to be drawn aside with such Sophistick Seductions. These hellish impostors under a specious shew of colourable Religion, would bring in dangerous and damnable Errors and Heresies against the pure simplicity of the Evangelical Doctrine; and they imployed under them such seducers, as did much corrupt and deceive many of the ignorant and credulous, fetching their Doctrines not from Scripture Revelation, but from Humane Reason adulterated, holding forth some curious speculations, taught in the Philosophick Schools, namely the worshiping of Angels, as middle intercessors between God and men, arrogating unto themselves, without any just right, a power of judging and assigning the reward of Eternal Life unto none but such only, as would subscribe unto their new and false doctrines, defining and determining the causes of Faith and of Religion, at their own will and pleasures, and not according to Christ in his Word, and all this under a pretext of Humility, and of demission of mind, which is the Romish usurpation, and Anti-christian Tyranny at this day. And this is a sort of Wisdom, which is therefore called Demoniacal, because it has the Devil for its Author. *r* By which Satan would be reputed the learned Master of Arts, and the Reverend Doctor of Sciences. And would have men to enter themselves as Pupils under his Tutorship in his College: And therefore in that forementioned place, to the *Colossians* cited in the Margin, *Paul* warn'd them not to suffer any one, not the Devil himself to lord it over them, to abuse his power and subtilty upon them, by pretending that he will give a great Prize of Honour and of Reputation to them, if they would deliver themselves over to his will in instructing them; For thus he fallaciously argues in his Philosophy, that men should so walk in humility, as not to go directly unto God, or unto Christ, but should first resort unto Angels for their Instruction; and should make Angels, such glorious Creatures, to be as Mediators between God and them, for the negotiating of all their Affairs, (which is a piece of Platonick Anti-Theology, and Anti-Christianism, still maintained and practised in Ethnick and Papistick Philosophy) Satan would have them to climb up, and to thrust themselves into sublime points of hidden Wisdom, as if they were profound Mysteries of refined Speculation, above the vulgar capacity: which yet are but phantastick devices, and groundless imaginations; in the disquisition whereof he would have them to pride and to please themselves, as if they had learn'd some rare knowledge, some witty Invention, some singular Art, some extraordinary thing; which yet was but a fleshly understanding, a carnal wit, a corrupt reasoning, a sly seduction; taking them off from holding the Head Christ,

q Coloss. 2. 8, 18, 19.

r Rev. 2. 24. Jam. 3. 15.

Christ, and from keeping close to his word, to draw them aside to that vain, false and deceitful Philosophy, to such affected Creature-knowledge and Humane Wisdom, as would make a prey of their Souls. Reader, let me take thee by the hand, and lead thee through some parts of the Scripture Paths, to shew thee in this walk, how Philosophy has been corrupting and perverting the Word and the Works of *Ælohim*: He that shall read the Ethnick stories about the Origine of the Universe, may see, how the Aristotelian pride rejected all Scriptural Revelation of Faith, about this Worlds beginning, affirming the Eternity of the World by his corrupt Reasoning, and vain Philosophizing. Thus also the Stoical conceitedness asserted an Eternal first Matter. The Pagan Astronomers have fancied and argued, that there are Nine Spheres in the Heavens. The Pagan Poets made all created Productions to be out of a first Matter, as a common stock and subject of all generated Beings; out of which every thing was found. This is the Ethnick Physiology of many others of them. So confused were their Notions, so fabulous their Narrations. Some Pagan Naturalists do make a Primogenious Fire to be the first Light, out of which they say the Celestial Lights were composed. Others do make the Firmament or Heaven to be the fluid watery, or aerial part of a formless Chaos: Some would make the ancient Nature of men to be commixt of Male and Female Sex, in one and the same man. And others have made many feigned stories of his Golden Age. How many corrupt mixtures in Ethnick Poets about the Flood, about Gods and Goddesses, and their Generations, which many young men are so defiled and tainted withal in the common Schools of Learning, that it is long, if ever, before they get rid of them. The Idolatries and Superstitions of Pagans, which were defended by their Philosophizers, what were they but corruptings of the Mosaick Platform, of which they had received somewhat by Tradition? Such a temptation was it even upon the *Israel* of God of old to learn the Modes, the Forms, the Ways, the Philosophick-Learning of the Heathen. What an Enemy to the Doctrine of Salvation by Faith in Christ was the Grecian Philosophy? What a disfigured face has it put upon Religion by its mythologizing vanity? How many of the Original Words and Phrases, by which both persons and things are aptly named and called in the Scriptures, hath it altered and abused, by expressing them in a different equivocal manner? What a mis-shapen Monster are its Religion and Laws, whilst it would so apishly imitate the Scripture Tradition, as to adulterate it, if it could, into a resemblance of its own uglineſs and deformity? The *Corinthian* Sophie and Sophistry, received from and by the Spirit of this World, would be contradicting the Wisdom of God in a Mystery. The Logicks, that Humane Wisdom taught, were an Enemy to this; that Physical Animal Man was the Physical Philosopher, who did not comprehend those things which are of the Spirit of God, for, they are foolishness unto him, and he cannot understand them, † because they are spiritually distinguished or judged. Thus has the greatest part of the Sons and Daughters of *Adam* all the inhabited Earth over, for many Generations been greatly imposed upon; and still it is so, even unto this day: And what is yet further matter of more Lamentation, those, who have the name of the Scholastick Learned amongst Christians, do still pertinaciously adhere unto many of the Philosophick Errors, and fabulous Tenets. He, that heretofore would go into the Philosophy Schools here in *England*, and hear the Lectures of the most, might sit out a whole hour at a time, and scarce hear one savoury sound word of Christ, and of the Word of Christ. And there is a design set on foot of late, to make the vertues of Pagans to be fully equal to, and specifically identical with the Graces of Christians; as if to turn Christians into Pagans, were an adapted means to turn Pagans into Christians. I have long stood by, and been a secret, silent bewailer of this evil, but the LORD hath now drawn forth my spirit to be an open declarer against it, that this way I might be finishing of my Testimony. There is such a Venerating Esteem in some of the Judgement of the Ancient, and in others, of the Learning of the Modern Philosophy, that its likely I shall be thought not so prudently to have consulted, either my own credit, or my own quiet, in undertaking to be such an Universal Controler of many Men, Books, Studies, Arts

/ Deut. 12. 30. & 18. 9. Psal. 106. 15. Jer. 10. 23.

† 1 Cor. 2. 14--16. & 1. 18--28.

and Sciences, in such an Age, wherein preconceived Opinions are heightned into such a settled confidence, and grown into such a gigantick strength: But I have long since committed my All to him; who has taken the care of me, and hath accepted of my acts of commitment; and there my Soul injoyeth its sweet repose. Neither am I altogether without expectation, that the adored Almighties will use this Treatise to prevail with some serious Spirits, to entertain a greater commerce with the Scriptures of Truth, than hitherto they have: And that the right apprehensions of mens minds will yet better transform into the true Nature of things. Whilst Philosophick Arts are so over prized, there will be but little further inquiry; and whilst Scripture knowledges are so undervalued, progressions in useful Sciences will not be promoted. If Rational Intellects may be better rectified, and more informed according to the Laws of the written Word, and the operation of Created Beings, I shall rejoyce in the profit of any, whilst I am exercised with contradictings from many with their perverse Brawlings, or disputing Exercitations, as the Scriptures do call such strifes of words. It is not unknown to some what slye Artifices Satan has used in the several Ages to corrupt the Word, especially in the more ignorant Ages under Antichristian darkness, by Marginal addings, and various readings, unequal dividing, altered printings, and such other invented devices, whereby to make Truths hidden or obscure, and errors passable and plausible, a too deep digging into which, and an over particular opening of which I judge at present to be no work of mine; though some late reputed Criticks in Original Languages, and in Scripture knowledges, have been too prone upon any little occasion to set these before the eyes of such as too often have rather been shaken than settled upon them. The sayings of *Jehovah* are * pure sayings, Silver refined in an Earthen-melting-Furnace, Cruse, or Oven; purified seven times. Whatever dross or impurity the Devil, or any of his Instruments have immix'd with them, they shall have a Fire to be throughly cleansed, and perfectly cleared from it. All and every saying of *Elohim* shall be purified; therefore it is that his servant loves his Word. He is a Shield to them that trust in him, when those who have either added to, or taken from his words shall be reproved, and be found to have been lying ones; And I do hope, there will be a pure every way uncorrupt Autograph, or Apograph of the Scriptures of Truth: Neither am I without some Words of the LORD, upon which to bottom Faith, Expectation and Prayer, concerning this matter; a great and a glorious Work, highly and fully worth the most serious and diligent search after, by Christian Princes, by Learned Men, and by Eminent Believers. Spiritual Discerners should know how to take and to improve this hint; which I had rather they themselves would industriously pursue, than at present put me upon any further opening of my thoughts with the grounds of those my apprehensions, in such an Age of quarrelsome jangling, of endless contentiousness, ‖ and of lips of folly: In the mean time, till there be this glorious appearing of Christ, and of his Book, according to Prophetical Revelations, I bless his Name, for himself, and for his Word, and for any gracious Work of his Word upon my heart; having felt a day of his Power there, whereby he has made me willing to stand in some holy awe of him, and of his Word, and to dispense it in some growing measures as I have received it, in uprightness, as of God, in the presence of God, so speaking it in Christ. If any will so sell this Word of God, as to falsifie it by corrupting it any ways, by dealing deceitfully with it, ‡ by playing the Hucksters with it, adulterating and sophisticating of it, by mingling of Philosophick Errors, and Humane Inventions, and Unwritten Traditions with it: Thus to make the market of their own private gain upon some ignorant deluded soul, by their crafty handling, and covetous dispensing of it by false glosses, and counterfeit garnishes, giving forth wrong senses, and making undue applications of it, raising false Doctrines, and inferring ill uses from thence; let such consider in the fear of *Jehovah*, how they will answer it at that last Great Day, when they shall be judged to their Eternal Estate by that Word, which they have so much wrested and wronged. O how great cause have they to inlarge in *Jehovah*'s praises, ‡ who, having in their younger years taken in much of the Philosophick taint, were afterwards by

* Psal. 12. 6. & 19. 8. & 119. 140. Prov. 30. 5, 6. 2 Sam. 22. 31. Psal. 18. 30.

‖ Prov. 10. 8, 10. 1 Tim. 6. 3, 4.

‡ 2 Cor. 2. 17.

‡ Act. 7. 22. Dan. 1. 4, 17. & 2. 2, 12, 13, 14, 18, 24, 27, 48. & 4. 6, 18. & 5. 7, 8, 15. Obad. 8. Act. 17. 18, &c. Act. 6. 9. Job 11. 12. Isai. 5. 21. Jer. 8. 8, 9. & 18. 18. 1 Cor. 1. 19, 20, 27. & 3. 18, 20. Gen. 41. 8. 2 Sam. 14. 2. Isai. 29. 14. Jerem. 9. 12, 23. 2 Cor. 1. 12. Job 15. 2. Exod. 7. 11. Isai. 19. 12. & 44. 19, 25. Jer. 10. 7. & 50. 35. & 51. 57. Ezek. 27. 8, 9. Isai. 47. 10. Jerem. 10. 14. & 51. 17. 1 Cor. 8. 1, 7, 10. 11. & 13. 2, 8.

by

by his Spirit and Grace cured of its groſs miſtakes and dangerous errors! that a *Moſes* eſcaped from out of Egyptian Aſtrology, Sorcery, and ſuch other ſuperſtitious diabolical Arts! That a *Daniel*, *Hananiah*, *Miſhael*, and *Azariah*, got ſo well off from Chaldaick Books, ſo full of vain Arts, and of Idolatrous Sciences! that *Ælohim* gave them Knowledge and Underſtanding to diſcern Truth from Falſhood; whereby to convince, and to confute Ethnick Errors, and Paganiſh Tenets, and that they were ſo kept from prohibited Magick, and ſuch black Arts! That the new converted Chriſtians were preſerved and antidoted by the Principles and Laws of their true, pure Religion, from and againſt the poyſonous diſputes of Epicureans, Stoicks, Libertines, Gnoſticks, and ſuch other Philoſophers! That a *Paul*, ſo trained up in ſeveral corrupt knowledges, was afterwards ſo ſavingly inlightned, ſo ſound in Scripture Learning, ſo skilful, ſo uſeful, ſo ſucceſsful a Preacher! O what ſpecial matter of great thankfulneſs was there here! Vain man would be wiſe above, and beſides, and againſt what is written, although woe be threatned againſt thoſe, who are wiſe in their own eyes, The wiſdom of ſuch ſhall periſh. There is a knowledge that is vain, which a wiſe a man ſhould not utter. The worldly wiſe ones of Philoſophers do irride the Chriſtian Religion, and of Polititians do hate it. O the bleſſedneſs, the happy goings on with a ſtraight foot, of them who are made Wiſe to Salvation! It has been in all Ages of the Church the device and the attempts of Satan, and of his Diſciples to abuſe men by z paralogiſms, by ſuch falſe reaſonings, as by a ſhew and colour of Truth do circumvent the unskilful, and unexperienced in the Word of Righteouſneſs: And their aſſaults have been mainly made againſt the Churches and People of God, under ſpecious ſhews of Reaſon, and of Religion, to introduce ſomewhat that is quite contrary to the Nature, Purity and Simplicity, of the Chriſtian undefiled Doctrine. Hence have they endeavoured to thruſt in the worſhiping of Angels and of Saints departed, by invocating of them, by dedicating of Temples and of Altars to them, by making vows to them, with many other uninſtituted Obſervations of humanely invented Ceremonies, and divers Philoſophical trifles, which are no authorized warranty, nor legitimate argumentation from the Word of God, nor from ſound Reaſon judiciouſly informed thereby. Oh how daring bold is humane curioſity, that will adventure to be wiſe beyond due bounds of ſober knowledge, a when men will preſume to be Doctors, not underſtanding what they ſpeak, nor of what they affirm: The Schoolmen, with the Papiſts and others who have trod in the ſteps of thoſe Scholaſtick Doctors, have generally greatly erred herein, by obtruding upon others many Forgeries and falſhoods for Articles of Chriſtian Faith, which were taught themſelves only by the dark diſcourſings of their own blind minds, ſuch as are their *Scientia media*, their free-will, their inherent Righteouſneſs, their meritorious Works, their creature-idolizings, with ſuch like dogmatical decrees, and received opinions of proud men, which they fetched out of the Metaphyſicks of Philoſophers, and out of the Ethicks of Pagans, from whoſe corrupt Principles, they would deduce the great Truths, and the ſaving Myſteſteries of the Chriſtian Religion, bottoming their unſound concluſions upon their own fandy opinions, thus ſubjecting Theology to Philoſophy, and Chriſtianity to Sophiſtry.

z Coloſſ. 2. 4, 8, 18, 19.

a Rom. 12. 3. 1 Tim. 1. 7.

Thoſe

Those Books which are commonly called Genesis, Exodus, Leviticus, Numbers, Deuteronomy, *or the Book of* Moses, *and of his Writings there, have the approving Testimony of those true faithful Prophets that did follow after him, as also of the* LORD *Jesus Christ himself, and of his Apostles: and the History of the Creation, and of the Works thereof in the* b *Beginning of the Bible, is true in the literal sense, and was intended and recorded so to be understood, and all those Philosophical Allegorical and Mystical Senses, which any do give thereof, that are contrary unto this, are to be avoided and rejected.*

b Gen. 1. throughout, & ch. 2. vers. 2, 3, 4.

THis is the first revealed and written Word, the most Ancient Book, by which all Humane Treatises, where they err, must be corrected. I exclude not any other part of Holy Scriptures, but do own all through, as a perfect Summary of all useful Learning, and do bring them in for the confirmation of Truths, only the Reader is to remember and consider, that one great part of my present Design, is to propound some such particular inquiries concerning the Works of Creation in the several Days of the first Week of the World, and to give such a Scripture Judgement upon some special Cases, as may restaur and advance true profitable Knowledges and Arts. Christ in his Word hath put his honourable Title upon the Writings of *Moses*, that he calleth it *c* The Book of *Moses*, The Book of the Law of *Moses*, The Book of the Law of *Jehovah* in the hand of *Moses*. The *d* Churches of *Ælohim*, in the several Ages thereof have given *Moses* their large Testimonial, as under their Hands and Seals. It is worth the noting here, that that rich tormented fool recorded in that History by *e Luke*, had not in all his life time right apprehensions of the invisible World, by all the helps that the Learned Philosophers, and Natural Historians could afford him, and that he thought Mankind were by such as those so commonly and generally corrupted, and misled into errors and mistakes about the different places and entertainments in that other World, for separated Spirits and departed Souls, according as their States, Frames and Actings, their Principles, Rules and Ends were whilst on Earth, that scarce a mere man alive upon the whole Earth, particularly where his Brethren lived, and with whom they conversed, could or would set their Judgements right in this weighty Concern, about the locality of Heaven and of Paradise, of the Gulph, and of Hell; for which Reason he desired of *Abraham*, that he would send some to his Fathers House, one or other, who had been in those places, which men on earth do not so see; he himself as to himself, having before received an answer, that *Lazarus* could not come from on high, to dip his finger in the water as he would have had him,

c Mat. 12. 26. 2 King. 14. 6. Luke 2. 22. 2 Chron. 34. 14.

d Neh. 8. 1, 2, 3. Dan. 9. 11. 13. Mal. 4. 4. Luke 24. 27, 44. Act. 15. 21. Rev. 15. 3. Psal. 103. 7.

e Luke 16. 22--31.

on

on in his way, to have cool'd the tongue of that damned wretch, in regard there was such a Gulph between them; so that, there was no ordinary passage from the one to the other. The reply that was made to him was this, They (thy Brethren) have *Moses* and the Prophets, let them hear them, if they hear not *Moses* and the Prophets, neither will they be perswaded, though one rose from the dead. There was enough in the Writings of these about Heaven and Paradise, about the Waters and Abyss, about Sheol and the Gulph, about Hell and that place of Torment, to inform them, and to declare unto them the dreadful posture of the lower part of the Created World. This *Moses*, the man and servant of *Jehovah*, had, when he was born, the Beauty of *Ælohim* shining upon him; and although he were *f* learned in all the Wisdom of the Egyptians, yet has he left upon Record only that Scripture-Wisdom, which he was taught by the Holy Spirit, being with all fidelity in the Church in the Wilderness, with the Angel (of the Covenant, *Jehovah* Christ sent by the Father) who spoke to him in Mount *Sinai*, where he received the Oracles to give unto the LORD's people, whom he commanded a Law, which is the inheritance of the Church of *Jacob*. To this *Moses*, Christ manifested and made known himself, eye to eye, face to face, mouth to mouth, *g* so proclaiming his Name, and making all his Goodness to pass before him, as that, by a secondary Glory reflected from the LORD upon him, the skin of his face did shine with such an overcoming brightness, as was dazling to the eyes of the Israelites, and they were afraid to come nigh him. Of all the Prophets arose in *Israel*, there was none like unto *Moses*, whom *Jehovah* so knew. This *Moses* was a faithful Historian, and those things, which he wrote were not his own; but *h* the Truth and Laws of *Jehovah*, by his handing them out; even *i* Enemies themselves being Judges. Christ doth *k* approve of *Moses*, and of all that he spoke and wrote from him. What *Moses* said was the Commandment of *Ælohim*; *l* what he spake unto *Moses*, the same is spoken unto us. The LORD Christ has raised up some or other in the several ages, to plead the Cause of the literal sense? of the Works of Creation, in the History thereof, in the beginning of the Book of God; and Wise men especially in this last Age have professed their expectation of the sound knowledge of Natural Things, and of their real Essence and true Properties, in this first Weeks Journal of the Created World, by their several attempts to interpret it this way. The literal sense of *Moses*'s Hebrew (who was an *m* Hebrew, which Hebrew is the Tongue and Language wherein he wrote *Jehovah*'s Laws) is the *n* ground of all Interpretations; for this Language hath apert significancies and plain properties of speech, which must in the first place be received when opened, that the natural meaning of the Scripture may be evidently known. Much of sound Scripture-knowledge, doth consist in a right explaining of the Words and Speeches in those five Books beforementioned, *Genesis*, &c. by conferring them with themselves in those Writings of the Prophets and Apostles, which are Commentaries upon those five Books, by a true and sound explication, as the Letter is, and giving forth thence the genuine meaning of those Words and Phrases, which therefore Christ *o* hath confirmed to every Jod and Chirek. There is Originally, a certain, proper, distinct, and only one, signification of the Hebrew Words, which is true and genuine, and which, under Christ, and his Father, and Spirit, is the best Interpreter of the Holy Scriptures upon the discerning heart of an experienced Believer: which would be abundantly confirmed by an accurate Collation of other Scriptures. The first words therefore of Scripture, particularly and especially is this History of the Creation, must be held forth in their Primitive meaning, where they are first used in their proper, literal sense, which doth give forth light to the right understanding of them in those other Scriptures, where the same Words and Phrases are afterwards used. So that it is generally the common Error and usual Defect in most of our Hebrew Lexicographers, that they give so many differing, and sometimes contradicting significancies of one and the same Hebrew word: whereas they should set down the only one proper, distinct meaning of every Hebrew Root, and carry the juice of that Sense into all the Branches that do spring from that Root; such a meaning of it as may well agree with that word, where ever it be met with,

throughout

f Act. 7. 20--38. Exod. 2. & chapters. Heb. 11. 23--27. Numb. 12. 7, 8. & Heb. 3. 1--5. John 1. 17. Deut. 34. 10. & 33. 4.

g Exod. 33. & 34. chapters.

h 2 Chron. 34. 14.

i John 9. 28, 29.

k Luke 24. 25, 27, 44. Mar. 7. 9, 10. Mat. 17. 3.

l Mar. 12. 26. Mat. 22. 31. *compared.* Mat. 22. 24. & Mar. 12. 19. *compared.*

m 1 Chron. 6. 1, 2, 3. & 2. 1. & 1. 34.

n Mat. 19. 3--9.

o Mat. 5. 18.

throughout the whole Scriptures. Which one Direction followed and improved with holy skill, and ſtudious induſtry by men fitted for ſuch a work, would bring in a great augment to uſeful Learning. The Holy Scriptures are written, as they are to be read, and muſt be ſo acknowledged, eſpecially theſe matters, Hiſtorical and Narrative of the Creation, without doubtfulneſs or doubleneſs of meaning. They uſe ſuch a manner of ſpeaking, as is not otherwiſe to be underſtood, not to be taken in any other ſenſe, than in that which at the firſt reading doth plainly offer it ſelf to a man of ſpiritual underſtanding. And of all Scriptures I take *p* this of the Hiſtory of the Creation, and *q* the Law of the Ten Words more expreſly to call for this. In which two are the complete ſummaries and comprehenſive Modules of the Truths and Duties of the Chriſtian Religion, and of the Nature and Uſes of Created Beings. I charge not darkneſs and obſcurity, doubtfulneſs or doubleneſs upon other Scriptures: But theſe two parts I have now more particularly in my eye, and all the reſt of the whole Word of God is more or leſs one way or other a Commentary and Annotations, an Interpretation and Explication, of theſe which have a common and familiar underſtanding, ſuch as thoſe, who have the due exerciſe of their right Reaſon, and of ſpiritual Senſes, may, as ſoon as they hear, conceive what it meaneth. The Scripture-Hiſtory of Created Beings hath its Intrinſecal-ſelf truthfulneſs in it ſelf, and its Extrinſecal-ſelf-evidence unto others, which is beſt manifeſt by the holy Spirits clear ſhining upon the naked ſimplicity of the Original Text in a ſavingly inlightned-heart. The Wiſdom of *Adam* was, and the Wiſdom of *Adam*'s ſons would be, (that which made his, would ſtill make their faces to *r* ſhine) to know well the interpretation of a Word, the Expoſition, the Phraſe of a Word, the Solution, the Declaration, the Explication of it. The Original Text of Holy Writ in its literal ſignificancy, muſt, under the Holy Spirit, who indited it, and under Chriſt and his Father, he ſpeaking it from the Father, be the judging Rule of approving, or condemning of mens Explications of it, and Paraphraſes upon it, and Illuſtrations concerning it, and of their ſeveral Syſtems and Models of the Created World, anſwerable to thoſe Explications, Paraphraſes and Illuſtrations, as they are found either agreeing with, or diſagreeing from that. Created Beings muſt be ſo conceived, expreſſed and modelled, as to be an exact counterpart, in all things meaſured exactly to this Scripture-Hiſtory of them. Scriptural Words and Names, by which the ſeveral Created Beings, are rightly called in *Jehovah*'s Word, are the moſt perfect and proper Definitions of any particular thing in its moſt ſpecifial difference from any other Creature. The only true Eſſence and ſpecifical Being, and particular entity of any Creature, is the only true ſpecifical and particular difference of that Creature, and doth give a perfect Definition, and (when the Word is opened) a proper deſcription of it. Though it were the ſpeaking of the ſame thing, as the ſame thing identically. Thus if it be asked, what is the Earth? The anſwer were pertinent and full, to ſay it is *ſ Æretz*, in its real Being, in the ſame ſenſe that the Scripture doth call it ſo, and for which it hath given it that Name. The like may be affirmed of other Creatures; for, every Created Being had a diſtinct make, and a different Exiſtence. When we would deſcribe a Creature by ſome of its properties, as to ſay, The Earth is dry, *t Jabeſhah*, this relates to another Matter, the beſt Definitions, and the moſt ſignificant of Eſſences are thoſe peculiar Words and proper Names, which are given to particular Created Beings, in the Scriptures of Truth. Till we are more brought off, from Philoſophical darknings and obſcurings of things, into Scripture Light, and into its way of knowing the true Nature of Created Beings, there will ſtill be captiouſneſs and contentiouſneſs about ſuch puzling Terms of Humane Inventing, as would hold mens underſtandings in continued ignorance. Every converted Being is beſt convertible into it ſelf, and is righteſt known by its own Identicalneſs. Where Creatures do differ, their Names do differ alſo. It would much forward the ſound knowledge of the real Truths in thoſe Matters, if extra-Scriptural Philoſophical Terms were altogether laid aſide, and the Expreſſions were ſuch as we find in the Word of Chriſt. For, the words of mens coyning are miſtaken Terms of Humane Art, and do miſlead into Error, and will ſtill keep

p Gen. 1. throughout & ch. 2. 1, 2, 3.

q Exod. 20. 1--17. Deut. 27. 1--8. Nehem. 8. 1--8. Prov. 8. 9.

r Eccleſ. 8. 1 Peſhar. Dan. 5 17, 8, 15, 16, & 7. 16.

ſ Gen. 1. 2.

t Gen. 1. 9, 10.

up

up endleſs contendings: Whereas, the Words and Names, by which Scriptures do call things, do make us to apprehend Created Beings rightly in our Minds, according as the things themſelves are in their own Nature. This Journal, this Diary, of the firſt Week of the Created World, is a plain Narrative, containing a clear Hiſtory of the matter of Fact, which things done are identically declared and deſcribed by the moſt apt ſignificant expreſſions. It is a moſt faithful punctual Record; So that it is no other, no leſs than to give *Ælohim*, the adored Almightie's the lye to his faces, to deny either the plain Truth of the Fact, or the proper ſignificancies of the expreſſions. The God of Infallible Veracity doth not in any part of this Narration, intend any thing by any expreſſion, either of falſity concerning things, or of deception to perſons. Private Opinioniſts can never evade or elude the unerring Authority of the Exact Expreſſiveneſs of the Original Language in this Scripture. He that would be ſatisfied concerning the foundation of credibility about the Creation, muſt reſort to the plain and ſimple ſenſe of this Text, according to the Subject-matter thereof, and the Context of this, and the Collation of other Scriptures. The very explication of Scripture Terms, doth preſent the Truth of Created Beings in their own naked ſimplicity, carrying by the Aſpect and Eradiation thereof, a clear evidence of the Nature of the things themſelves. This Hiſtory is the Scripture Naturals, and the Chriſtian Phyſicks. Even young Children that are of quick apprehenſions, are capable of taking in of this kind of Learning with great delight, ſo far at leaſt as it is demonſtrate to their ſenſes, and as for the reſt, their ſenſes may be directed towards the ſeveral places of the inviſible World. As to point out to them the ſeveral Works of the Creation on the ſeveral diſtinct days: and with the finger to ſhew them which is the Expanſe, What are the Heavenly Luminaries, the Fowls of the Air, the Earth, the Waters, the Seas, the Light, the Darkneſs, the Beaſts, the Fiſhes, the Worms, Man, and ſo of the reſt: And what is the poſiture of the Creation? Thoſe Hebrews therefore are under a great miſtake, and do hinder much of the knowledge of *Jehovah Ælohim* in this Word and Works, in forbidding any to read four parts of Scripture till they are thirty years of age, (the age of the Sacerdotal Miniſtry,) The beginning of *Geneſis* is one of thoſe places, where the Creation of the World is deſcribed. Whereas, the eye of young ones would tell them, the Creators Works are a viſible, legible Commentary upon his Word. The ſecond place is the Song of Songs; Whereas, this alſo doth ſet out ſpiritual things, by ſenſible ſimilitudes, and doth deſcribe much of Created Beings in an affectionate way between the deareſt Lovers, Chriſt and his Churches, Chriſt and the Believers, Fellow-believers, and Siſter Churches, with each other: And this Scripture is therefore adapted to the underſtanding of young ones, who may the better be taught what to believe, by what they ſee; and their own eyes, and other ſenſes may inſtruct their Souls, and their Underſtandings and Affections may be mutual Helps and Guides to each other. The third place is the beginning of *Ezekiels* Prophecy, where the Majeſty of the LORD is deſcribed, the beauty of Cherubins, and of the living Creatures, of the Angels, in their ſubſerviency. The fourth is, the later part of *Ezekiel*'s Book, from the fortieth Chapter to the end, where the New City is deſcribed. Though theſe two later places alſo, being Viſions, may the more evidently, as to the external part of them, be plainly ſhewn to growing young ones; who might in fewer Months be skilled in Geometry, the Doctrine of Meaſures, and ſome other Arts, as the Truth, Reality and Uſefulneſs in thoſe Knowledges is, than others will attain unto in ſo many years, by Philoſophical Studies. And what a ſhame is it to the Learned Artiſts of the Times, that VVomen and Children would quickly be made more profiting Graduates than themſelves. If any Traders in Humane VViſdom are angry at this diſcovery for a while, yet let them obſerve the workings of convictions by this Scripture Light upon their minds, and they will, when more conſiderate, bring in a Teſtimony for Chriſt, and for his VVord, if they will be ſo ingenuous as freely to communicate their Experiences. For, my hopes do promiſe to my ſelf, that I ſhall have moſt mens Conſciences with me in this Cauſe, though my fears do threaten, that moſt mens corruptions will be againſt me for this Cauſe.

Having led the Reader thus far along in his Way, I ſuppoſe that now his Expectations are raiſed to meet with ſomewhat of weighty Inquiry about the Works of Creation on the ſeveral Days, the clear diſtinct knowledge whereof may have a direct tendency; and an apparent profitableneſs for the Reſtauration and Inſtauration of Arts, and the Advancement and Augment of Sciences, ſuch of both theſe as are uſeful, and ſo far as they are thus uſeful, and all in a clean way of Pure Religion.

The firſt Great Inquiry at my Entrance ſhall be this:

Q. *Whether was the* LORD *Jeſus Chriſt* Jehovah, *as his Father is* Jehovah, *and as the Spirit of his Holineſs is* Jehovah, *they one* Jehovah? *Whether he were appointed by his Father, and Anointed by his Spirit to be the One Mediator, the only* LORD *and Lawgiver? And whether he were the Creator of all things, as the Father is Creator, and as the Holy Spirit is Creator, they the Creators? And whether is not this included* u *in the firſt words of the Holy Scriptures* Bereaſhith baraa Ælohim, *and in that word* Jehovah, *who preſently in the very next Verſe after, the ſhort Hiſtory of the Creation, is ſaid to be the Creator and Maker?*

u Gen.1.1, & 2. 4.

THe renewing of the wonderful Works of Creation in the rare ſecrets thereof, will be found in holy experience to be no derogation to the admirable Works of Redemption in the great Myſteries thereof, when once it ſhall be made to appear, that he who was the *w* Creator, is the Redeemer too, and that one great Cauſe why the Redeemer is no more believed and adored is, for that this Creator is no more credited and exalted: It is mainly with a deſign of Honour to that Chriſt, whom my Soul loves, that I am ingaged in this Printing-war againſt ſuch an Hoſt, and ſo many Armies of Philoſophick Giants, and of Helliſh Forces; In his Name and Authority with the *x* Sword of his Spirit, which is the Word of God, ſhielded by Faith, I am called to go forth againſt them all. I therefore begin with this, becauſe *Jehovah* Chriſt himſelf is the *y* Captain of created Hoſts, whoſe cauſe is the juſteſt, and whoſe ſide will be the ſtrongeſt. It is he, who doth *z* Banner it above ten thouſand: To him I reſort as to an Almighty *a* Warrier. Whoever thou be that wilt give this Treatiſe the reading and conſidering, do not look upon it as a low mean enterpriſe, as if it were a ſubject-matter too beneath a Miniſter of Chriſt, in his firſt printed Eſſay in ſuch an Age, of growing Light of abounding Knowledge, of fruitful experience, of prophetical diſcoveries, of raiſed expectations of refined Chriſtianity, of many Scholaſtick Tractates publiſhed by the generous minded and learned Virtuoſo's of the Times: For, this deſign underſtood and improved, according to its true worth, and real uſefulneſs, will be found to be a great improvement in the Commonwealth, both of Learning and of Religion, by reviving the glorious Creation, by reſtoring of Primitive Chriſtianity, by directing mens Studies aright into the only way of ſound proficiency, to the Honour of Chriſt, and the Reputation of his Word, in the both Temporal and

w 1 Pet.4.19. Iſai.50.2,3.& 43. 1,10,11,15.& 44. 2,21,22,23,24.& 45.5,6,7,8, 12, 13,14,15,17,18. & 40.9--26. Rev. 14.6,7.

x Eph.6.16,17.

y Joſh.5.13, 14, 15.

z Song.5. 10.

a Exod.15.3.

and Spiritual, the present and eternal, good of the Sons and Daughters of *Adam*. *b* Christ hath magnified upon all his Name, his Word: The Portion of his Friends shall be to observe his Words; such will he teach goodness of reason, a savoury sense, for they have believed in his Commandments. O how sweet are his saying to their Palate! more than Honey to their Mouth! Their steps shall be firmly directed in his saying, for his Servants love it, and him will they hear; Rise up, O *Ælohim*, Plead thou thy Plea!

b Psal. 138. 2.

That the passage here may be the more cleared, I shall publish somewhat about the lawfulness of mentioning that great and glorious Name, *c* *Jehovah*; and not only so, but further also, about the profitable use of it; and further yet, that it is a duty, at fit seasons in its place, actually to give it a vocal expression, especially now in these later days; though, not only the superstitious Jews, but many Philosophick Christians, do declaim against the use and naming of this Word.

c Deut. 28. 58.

There are in the Hebrew Tongue several Names, by which the great LORD over all doth call himself: *d* Some are Names of Essence: Others are Names of *e* Power: Some others are Names of *f* Preheminence, and LORDship, and Superiority. Another of his *g* Highness: Amongst them all this proper Name, *Jehovah*, has its excellingness. It doth set him out, as that All glorious he, *h* who alone ever was, now is, and ever will be. He alone, who *i* so is that he cannot Not-be; all created Existences have their Being from him; and were not only made by him, but have also their continued conversation by him; so that *k* their subsistency is in him: In him they are, they live, they are moved. This is the confession of rational Nature. All things are *l* for him, for this end has he given them their Being, that they might be to his Glory. It is he who puts a Being into his Words, turning them into Works. *m* All the Promises in him are *Yea* and *Amen*, he himself being the Interpreter. It is he, the same, who gives *n* a Being to the New Creature, and doth uphold it in its Existence: Of him, and by him, and unto him are all things: To him be Glory for ever! The Creator, who in the beginning of the History of the Creation is called *o* *Ælohim*, or the Judging-adored-Almighties, who spake particular Existences into their Essences; he is named *q* *Jehovah* joyned with *Ælohim* in the close of that History: he that made the Heavens and the Earth was *Jehovah Ælohim*. *q* Some parts of this Word, are often put, either in the beginning, or in the end of proper names. * By naming of *Jehovah* is noted the mode of his Essentiality and Agenty; *r* It is their sin, who do not call upon this Name, for it is expresly to be named. It is therefore an Error in the vulgar versions of Greek, Latin and English, when they render this proper Name appellatively, which hath no plural Number, no demonstrative Note prefix'd, is not read in the constructed State, so as to change its last Letter, neither doth it admit of any affixes at the end: This particular Name of his shall be glorious. This Word has been put into the *s* name of a place, and of an Altar. So that such a place, and such an Altar could not be rightly named without using that form and manner of pronunciation, as its Consonants and Vowels are. *t* Though proud *Pharaoh* for a while would not know, not acknowledge, this Name, *Jehovah*, yet *Ælohim* by his Plagues upon *Pharaoh* did at last make his mouth pronounce it. *Pharaoh* said to *Moses* and *Aaron*, concerning them and the Israelites, *Jehovah shall be with you.* This is that Hebrew Word which is made up of all the Vowels, also of Accents, and it doth consist only of such Vowels and Accents: There are in it *A*, *E*, *J*, *O*, *V*, it has *H* to begin a syllable, and *H* to end a syllable. It is evident, that the Ethnick's *Jove* and *Jao* got its sound from their hearing of this word *Jehovah*, to be pronounced by the Hebrews, they retained some of the Hebraick Origination in the very sound of it. O how incomprehensibly Glorious is this infinite unchangeable

d אֲדֹנָי, יָהּ, יְהוָה Psal. 83. 18. & 68. 4. Exod. 3. 14.

e אֱלֹהִים, אֵל, אֱלֹהַּ

f שַׁדַּי, אֲדֹנֵי

g עֶלְיוֹן

h Revel. 1. 8. Exod. 3. 14.

i Mal. 3. 6.

k Psal. 104. 29. John 5. 17. Act. 17. 28.

l Prov. 16. 4.

m 2 Cor. 1. 20. Exod. 6. 2, &c.

n Psal. 102. 18. Ephes. 2. 19. Rom. 11. 36.

o Genes. 1. 1.

p Genes. 2. 4.

q Jahu, in fine: as Jirmejahu, Jeremiah. In principio verò Jehu.

* 1 Chron. 16. 2.

r Psal. 14. 4. & 83. 18.

s Gen. 22. 14. Exod. 17. 15. Judges 6. 24.

t Exod. 5. 2. & 10. 10.

changeable Essence, who was from all Eternity, is, and will be, to all Eternity, without any mutation! Who really doth declare and exhibit himself to be indeed such a one, as he manifesteth and promiseth himself to be in his Word!

a Exod.3.14.

a Jehovah himself was the Author of this Name of his; and it is not attributed to any Creature: It has in it all the parts of *w* Duration, past, present, and to come. *Jehoshuah* read all the words of the Law, the Blessings and the Cursings according to all that is written in the Book of the Law, there was *x* not a Word of all that *Moses* commanded, which *Joshua* read not before all the Congregation of *Israel*, with the Women, the little Ones, and the Strangers, that were conversant among them: If all, and not a word unread, then *Jehovah* was read, for this Word was there. *y* It was foretold, that even the Priests would be despisers of this Name, but withal it is propheſied, That it shall be great from the going forth of the Sun, to the going in thereof; and they, shall in a more especial manner be remembred by him, who wisely think upon his *z* Name: One of *Solomon*'s Names, of his cognames, brought to his Father *David* by *Nathan* from an Oracle, was *Jedidjah*, beloved of *Jah*; for *Jehovah* loved him, and therefore he sent his Prophet *Nathan* so to call his Name, because of *Jehovah*, that somewhat of *Jehovah*'s Name might pass over into *Solomon*'s Name: for *Jah* is the contracted word of *Jehovah*; which name *Jah* is annexed to a multitude of names in the holy Scriptures; whereby the ignorance and unbelief of the superstitious heart-veiled Jews is justly reproved, who will not acknowledge this syllable, this word, *Jah* to be the contracted of *Jehovah*, lest they should be made withal to confess, that the Word, the Name *Jehovah* should by sound of voice be distinctly and expresly in all its Consonants and Vowels pronounced with due reverence. How much is there of this Word and Name that doth run into Scriptures! Sometimes it doth set out the glorious excellency of the Eternal Being; other times the virtue and favour of this Eternal Being; The acknowledgement, celebrating, and praising of this Being. The profession and worship of this Being of beings, and much more. This Name is invocated often in the Word, and is sometimes put for the Command, Will, or Authority of this Great LORD. How many times is this Expression used, thus saith *Jehovah*, in the beginning, in the middle, and in the end of a Sentence? The Margin of this Page cannot contain all the Citations of these in every of the places of Scripture. *a* This Name and Word was to be on the High Priest's Forehead, that all the people might see it, and read it there, how else could they understand the Mystery of it? And the like is propheſied of elsewhere, with an eye to *b* this Name of his; he will do much for his people in the later days; *c* and it is covenanted, that in the purer Church then, the knowledge of the Glory of this Name shall so aboundingly cover the Earth, as the Waters cover the place of the Seas: He doth take notice of it, and is displeased at it, *d* when this Name of his is scoffed at.

w Jod shevated doth point out the future, Cholem, the present, and He quiescent in Canets, the past. Havah, Hovah, and Jihejah.

x *Compare* Deut. 27. 1,2,3,4, 5,6, 7, 8, 9, 15. *with* Josh.8.32,33,34. 35.

y Mal.1.6, 11. & 2.1,2. & 3. 16.

z 2 Sam.12. 24, 25.

c Exod. 28. 36, 37,38, & 39.30. Zech.14.20,21.

b Isai.48.9,10, 11, 12, 16, 17. Psal.115.1.

b Isai.11.9. Hab. 2.14. Jer.31.34.

d Isai.5.16,19. & 66. 5.

e Isai.42. 8. Hos. 12.5.

As *Jehovah* is *e* the proper Name, so also the Memorial of him, who is a most single, pure, perfect, infinite, unchangeable self-being, existing and subsisting in, and of, and by himself, who was, who is, and who will be one and the same, and not made another. From whom all and every of Creatures in their first making did receive their Essence, their Existence, and by, and in whom they are kept in their Being, who will really and indeed declare, and shew forth himself to be such a one, the very same True One, as he hath revealed himself to be in his Word, putting a real Essence, an actual Existence into all and every of his Command, Promisings, Threatnings and Propheſies, of whatsoever it is that he hath spoken, in their time. A peculiar Name, which he reserves only to himself, and which is communicated to no other; a Name which in the true Nature and significant meaning of it, is the aptest, the fittest to work those right apprehensions, and that distinct knowledge of him in those who are acquainted with him, which such a Word is to form in them: *f* Thou thy Name *Jehovah!* Thou art thy Name, what that Name hath in it! *g* Thou One! Thy Name one! His people shall more know in the later days, from the least of them, unto the greatest of them, that, this He! The Earth shall be full of the acknowledgement of the Glory of him, who is this Name: How

f Psal.83. 18.

g Deut.6.4.Zach. 10.12. & 14.9.

glorious,

glorious, how fearful is this Name! O how great in might! How holy! How wondrous excellent in all the Earth! O how good! how near! how extolled! how much hath he done! How much doth he, and will he, do for this Name of his! *h* as this is, so should his praise be. They who knowing it, will trust in him! The desire of the Soul of Saints is to it, and to the remembrance of him. They love it, they call upon it, and do confess to him: They praise it, for it is high advanced, this Name of his, his alone! This they fear. In this they will lift up their Palms. In this shall they shout, and be glad all the day. This they remembred in the night, and have observed his Law, this they see! Good to confess to *Jehovah*, and to sing Psalm to thy Name, O most high, specially in the day of thy Sabbath. Thou wilt make known this Name of thine to thine adversaries. How long shall the Enemy blaspheme thy Name, to perpetuity? Remember this, the Enemy reproacheth *Jehovah*, and the foolish people blaspheme thy Name. Thou wilt lift up the light of thy Faces upon thy gracious Saints, so that the oppressed shall not return ashamed; the poor afflicted and needy shall praise thy Name, and blessed be the Name of thy Glory for ever! The Reader is here advertised, that he has no just cause to be offended at, the expression of the Faces (in the plural) of *Jehovah*, or of *Ælohim*; for so it is in the Original, and it doth set out that great Mystery of Father, Son, and holy Spirit, and the different manifestations of each of these, according as they are pleased with, or displeased at such as do make their address to them. The LORD Jesus Christ is *Jehovah*, as his Father is *Jehovah*, and as the Spirit of his Holiness is *Jehovah*, they one *Jehovah*. The Father of Christ is *Jehovah*. Thus it is written in the second Psalm, where he is more than once expressly so called. The LORD Jesus is there said to be the Christ, the Anointed, and the Son of this *Jehovah* the Father. And thus it is distinctly applyed *i* by *Peter* in his Prayer to the Father, by *Paul* in his Preaching, and by the Author of the Epistle to the *Hebrews*, who reciteth that Text once and again. It was *Jehovah* *k* the Father who assuringly said unto Christ, the LORD of *David*, *Sit thou at my right hand, till I put thine enemies the footstool of thy feet*: For the Scriptures do often speak of Christ, sitting at the Right hand of his Father. And *l* the LORD Jesus himself doth apply this passage in the one hundred and tenth Psalm, of *David*'s calling him LORD, unto himself. So doth *Peter*, and so also doth the Author of the Epistle to the *m* Hebrews. The House of him who is named *Jehovah* in the *n* sixty ninth Psalm, is called by the LORD Christ himself, his Fathers House. As *John* doth write of him, *o* those who are called the taught of *Jehovah* in the Book of *Isaiah*, are such as Christ doth interpret in the Writings of *John*, to be hearers and learners of the Father: *p* That Power, which the LORD Christ had, to bruse the Heathen as Potters Vessels with an Iron staff, he acknowledgeth to have received from his Father, in the Revelation. Which words are taken out of the second Psalm, where he, who gave Christ this Power, is *Jehovah*. The Spirit of Christ's Holiness is also *Jehovah*. He, who by *David* *q* in the ninty fifth Psalm, did exhort the people to hear the voice of their God, and is here said to be *Jehovah*, the great Potentate, is by the Author of the Epistle to the Hebrews, called the Holy Spirit. And *r* this self same, who in this Psalm is said to have been tempted by the Israelites in the Wilderness, who also brought that people out of *Egypt*, and did lead them in the Wilderness, is, as hath been observed, named *Jehovah* there; as he is also in the Book of *Moses*. And this was the Holy Spirit, the Spirit of *Jehovah*, as saith *Isaiah*. *s* That people in the seventy eight Psalm have it spoken concerning them, that they did bitterly provoke him in the Wilderness, and grieve him in the Desert, which is *Jehovah*. Which same thing being Recorded in the Book of *Isaiah*, they are said to Rebel, and to grieve the Holy Spirit: *t* That which *Jehovah* did say and promise in the Book of *Moses*, that he would set his Tabernacle in the midst of his people, that he would walk in the midst of them, that he would be to them a God, and they should be to him a people, they walking in his Statutes, and keeping his Commandments and doing them: This is renewed and fulfilled in the New Testament, as *Paul* doth declare in his Epistles to the *Corinthians*, who speaking of Believers and Saints, he saith, They are the Temple of the Holy Spirit, of that living God, as

God

h Psal. 48. 10.

i Psal. 2. 2, 6, 7, 12. Act. 4. 24--31. Act. 13. 33. Heb. 1. 5. & 5. 5.

k Psal. 110. 1, 2, 4.

l Matth. 22. 41--46. Act. 2. 34, 35.

m Heb. 1. 13.

n Psal. 69. 6, 9. John 2. 16, 17.

o Isai. 54. 13. John 6. 44, 45.

p Psal. 2. 7, 8, 9. Rev. 2. 27. & 19. 15.

q Psal. 95. 6, 7, 9, 10, 11. Heb. 3. 7, 8, 9, 10, 11.

r Numb. 21. 5, 6; 7. Psal. 95. 6, 7, 8; 9. Heb. 3. 8, 9, 10. Isai. 53. 10, 11, 12, 13, 14. Neh. 9. 20.

s Psal. 78. 21, 40, 41. Isai. 43. 10--14.

t Levit. 26. 3, 11, 12, 2 Cor. 6. 16. 1 Cor. 3. 17. & 6. 19.

God had before said in the Old Testament, I will dwell in them, and walk round about in them, and I will be their God, and they shall be to me a people. *u* He, who by *Zacharias* in his Song, is said to speak by the mouth of the holy Prophets, and is called by him, The LORD, the God of *Israel*; and in *Samuel*'s second Book is named the Spirit of *Jehovah*, the God of *Israel*, who spake in the Prophet *David*, the God of *Israel* is expressly named in the second Epistle of *Peter*, the holy Spirit, who spake the Prophesies in and by holy Men. This Spirit is the LORD, as *Paul* writes in one of his Epistles, the Spirit *Jehovah*, the LORD Jesus Christ also, he is *Jehovah*. The holy Spirit doth witness this to us, in what he saith, if their be a due diligent comparing of the Old Testament with the New, it will thereby evidently appear, that the same, who is Christ in the one, is *Jehovah* in the other; in many places of the Scriptures of Truth. *w* What the Prophet *Isaiah* spake, Prepare the way of *Jehovah*, is applyed by *John* the Baptist, to the way of the LORD Christ. *x* What by the same Prophet is said to be the Glory of *Jehovah*, is said by *John* in his Writings, to be spoken of Christ, at which time that word of *Esaias* was then fulfilled that he spake, *Jehovah* who hath believed our hearing, and to whom is the Arm of *Jehovah* revealed? Which *Jehovah*, *John* doth interpret of the LORD Christ; and that multitude, in whose hearing this was spoken, did acknowledge that they had heard out of the Law, that Christ abideth for ever: Now the Scriptures that do speak of this, which that saying of theirs doth relate to, do say of *Jehovah*; *y* what is spoken by the same Prophet of *Jehovah* the true God, that to him every knee shall bow, and all tongues shall swear, which swearing must be in his Name, thereby to confess him, when there is a lawful Call thereunto; this doth *Paul* ascribe unto the LORD Christ. *z* That which *Moses* did charge against the unbelieving, disobedient, unperswadable Israelites in the Wilderness, they tempted *Jehovah*, by speaking against *Jehovah*, the same doth *Paul* in his former Epistle to the *Corinthians* affirm to be a tempting of Christ. *Paul* says, Christ was that Spiritual Rock, who went together with that people in the Wilderness, *a* it was Christ who was figured, shadowed and typified by the Cloud, the Mannah, the Rock, it was he, who led them in and out, to and fro, there; He was that Angel of the Father's faces, a Messenger by Office, sent forth to be the Saviour and the Guider of that people, who is expresly by *Moses* called *Jehovah*. He was *Jehovah*, who went before them, together with them. *b* The Author of the Epistle to the Hebrews doth testifie that what is spoken of the Almighty *Jehovah* in the one hundred and second Psalm, that he aforetime had founded the Earth, and that the Heavens were the Work of his hands, this same is applyed unto Christ, as done by him. *c* The same Author of that Epistle doth apply unto Christ, as his voice which should be obeyed, the which in the ninety fifth Psalm is the voice of *Jehovah*, the God of his people. *d* That which in the Relation, made known to *John*, the LORD Christ doth say is meant of himself, that he is the beginning and the end, the first and the last, the same doth *Jehovah* speak of himself, in the Book of the Prophet *Isaiah*. *e* It is one of Christ's Names in the Book of *Jeremiah*, *Jehovah our Righteousness*; according unto which doth *Paul* speak in his former Epistle to the *Corinthians*, that Christ is of God made Righteousness, unto those who are his; and in his later Epistle to him, he saith that they are made the Righteousness of God in Christ. This *Jehovah* is one *Jehovah*. So saith *Moses*, *Hear, O Israel, Jehovah our God, Jehovah one.* The same said Christ in his Gospel, *Hear, O Israel, the LORD our God, the LORD is one*; which the Scribe, unto whom the LORD Jesus Christ spake that, did acknowledge, Master, thou hast well said in Truth, that there is one only God, and there is none other but he; the which is said by Christ to be an understanding answer. Thus speak *Jehovah* Christ the Almighty, the Rock of his people in the Book of *Moses*, *g* *See now, that I, I be, and no God with me: For, who Ælohim besides Jehovah? and who a Rock except our God?* Thus *David* in the eighteenth Psalm, which Rock was Christ, as *Paul* expounds. The same speaketh the Prophet *Isaiah*; Thus saith *Jehovah*, the King of *Israel*, and his Redeemer (which is also a further proof of the Jehovahship of Christ, this being in the Prophets applyed to the Redeemer; the which *k* Redeemer is one of Christ's Names, both in the

Old

u Luke 2.67, 68, 70. 2 Sam.23.2.3. 2 Pet.1.21. 2Cor. 3.17,18.

w Isa.40.3. Mat. 3.3. Mar. 1. 3. Luk.3.4. John 1. 23.

x Isai.6.1,3,5,8, 9,10. John 12 38, 39,40,41. Isai. 53. 1 John 12. 34. Psal.110.3.

y Isai. 43.23. Deut.10.20. Phil. 2.10,11.

z Numb.21.5, 6, 7. Exod. 17. 2. 1 Cor.10.4,9.

a Exod.13.21,22. Numb. 14. 14. Deut.1. 33. Psal. 78.14. 1 Cor. 10. 2,4. Neh.9.19. Exod.23.29.23. Isai.63.9.

b Psa. 102. 25. Heb.1.10.

c Psal.95.6,7,8,9, 10,11. Heb.3.7.8, 9,10,11.

d Isai.41.4. & 44. 6. & 48.12. Rev. 1.11, 17. & 2. 8. & 22.13.

e Jer.23. 6. & 33. 16. 1 Cor.1.30. 2 Cor.5. 19,21.

f Deut.6.4.Mark 12,29,32,34.

g Deut.32.39. Psal.18.31.1 Cor. 10.4.

k Gen.48.15,16. Job 19.25. Psal. 19.14. Isa.41, 14. & 43.14. & 44. 6,24. & 47.4. & 49.7. 1 Cor.1. 30. Eph.1.7. Heb. 9.12,15. Rev.5.9. & 14.3,4. Deut. 15.15. & 21.8. & 24.18.

Old and in the New Teſtament, thus ſaith *Jehovah* of Hoſts, *I am the firſt, and I am the laſt, and beſides me there is no God.* And again in the ſame Prophet, *I Jehovah, and none more, beſides me no God.* To this well agreeth the Teſtimony of *Paul*; we know, that there is none other God but one. To us there is but one God, the Father of whom are all things, and we for him, and one LORD Jeſus Chriſt, by whom are all things, and we by him: which in another place, the ſame Apoſtle doth again witneſs, there is one LORD, one God. A clear revealing, and a diſtinct opening of this great Myſtery, doth *k John* ſet before us in his firſt Epiſtle, there are three that bear Record in Heaven, the Father, the Word, and the Holy Spirit, and theſe three One are. There is none Holy like *Jehovah*, for there is none beſides him. And there is no Rock like our God, *l* ſo *Hanna* confeſſed in her Prayer. Thus *David*, when a word was brought to him from *Jehovah* by *Nathan* the Prophet, about the building of an Houſe to *Jehovah* by *Solomon*, *m Thou art great Jehovah God, for there is none like thee: and there is no God than thou alone.* And again in that Song of his Deliverances, *Who is God beſides Jehovah, and who is a rock except our God?* Agreeingly with this was that paſſage in *n Solomon*'s Prayer at the Dedication of *Jehovah*'s Houſe, *Jehovah the God, none elſe.* This was *o Naaman*'s confeſſion, when he was cleanſed of his Leproſie, and ſpake of *Jehovah Iſraels* God, *I know there is no other God in all the earth.* *p* Thus *Hizkiah* in his Prayer to the Faces of *Jehovah*, *O Jehovah, thou thy ſelf, thou alone the God, thou Jehovah God alone!* *q Nehemiah* has the like breathing in his Prayer, *Thou that Jehovah alone. God is one*, ſaith *Paul* in his Epiſtles to the *r Galatians*. *Iſaiah* bringeth in *Jehovah* himſelf thus ſpeaking, *ſ I he, be Jehovah, before me was no God formed, neither ſhall be after me.* And again, *Is there a God beſides me? I know none.* And again, thus ſaith *Jehovah* thy Redeemer, *I Jehovah alone.* Again, *t Am not I he the Jehovah? and there is no God more beſides me, and a juſt God and a Saviour there is none but I.* The like in *u Hoſeah*, *I Jehovah thy God from out of Egypt, therefore ſhouldeſt thou know no God but me alone, for there is no Saviour beſides me.* *w* How good is that true Word which *Zechariah* hath foretold, *Jehovah* ſhall be King over the whole Earth; in that day *Jehovah* ſhall be one and his Name one. Who will give us to ſee, that we know and acknowledge this, and may cauſe it to return into our heart, that *Jehovah he God, in the heavens above, and the earth beneath, and none elſe.* O give we to *Jehovah* the Glory of his Name! O that our our hearts were united to fear this Name! *Jehovah* hath ſaid that he will exalt him, that doth acknowledge his Name. My Soul, bleſs thou *Jehovah*, and all my inward parts this Name of his Holineſs! The Name of *Jehovah* is a Tower of Strength, the Righteous ſhall run into it and be ſet in an high place of ſafety. Great is *Jehovah*, and he will do Great Things for his Great Name ſake. This *Jehovah* Chriſt was appointed by his Father and Anointed by his Spirit to be the one Mediator, the only LORD and Lawgiver. This now cometh next to be conſidered, he is the Mediator, he is *x* the One Mediator, he is the LORD, he is the *y* only LORD, he is the Lawgiver, he is the *z* only Lawgiver. To all and to every of this he was appointed by his Father, and Anointed by his Spirit: He is the Mediator. A Mediator, as *Paul* doth deſcribe him in his Epiſtle to the *a Galatians*, is a middle one between others, one that puts himſelf between, to come between two parties; for a Mediator is not of one, but he has reſpect unto two perſons or parties, that do by the means or Miniſtery of this middle one, treat about ſomewhat wherein they are both concerned, either by way of mutual Meſſages to know one anothers minds, or to be kept in Union and in Love, or to be reconciled, where the parties are at variance, and ſhould be ſet at one. The two parties here, under preſent conſideration are God and Man, as *Paul* writes in his firſt Epiſtle to *b Timothy*, where he doth affirm this Mediator to be the Man Chriſt Jeſus. The Man, who was God-Man, God manifeſted in the Fleſh, as he ſays in the ſame Epiſtle: That Man, who was *c Gnimmanu-el*, *God with us*, the Almighty, or the Potentate, or powerful one with us, as ſpeaks the Prophet *Iſaiah*. He was God, who purchaſed his Church by his own Blood, as *Paul* declared to the Elders of the Church of *Epheſus*. For, ſuch a Mediator became us, as had the Natures of both thoſe parties in one whole Chriſt

i Iſai.44.6,8. & 45.5,14,21. 1 Cor. 8,4,5,6,7. Eph. 4.5,6.

k 1 John 5.7.

l 1 Sam.2.2.

m 2 Sam.7.22. & 22.32.

n 1 King.8.60.

o 2 King.5.15.

p Iſai.37.16,20.

q Neh.9 5, 6.

r Gal.3.20.

ſ Iſai.43.10,11. & 44.8.

t Iſai.45. 14, 21, 22.

u Hoſ.13 .4.

w Zach. 14.9.

x 1 Tim.2.5.Heb. 8.6. & 9.15. & 12. 24.

y Jude, verſ.4.

z Jam.4.12. Iſai. 33.22.

a Gal.3.19,20.

b 1 Tim.2.5. & 3. 16.

c Iſai.7.14. & 8. 10. Mat. 1. 23. Act.20.28.

Christ, between whom he came in, to mediate, especially since the disobedience of Man has set God and Man at variance. When *Paul* had once understood and found the benefit, having felt the necessity, and enjoyed the Good and Blessing of this Mediation, and had the Word and the Ministery of Reconciliation committed to him, he took much holy delight in opening of this great Mystery in his Epistles to the Churches, discovering, *d* how God was in Christ reconciling the World unto himself, not imputing their sins unto them. *Paul* and such others as were called into that Office, were Ambassadors for Christ, as if God did beseech sinners by them; and they prayed in Christ's Name, that such would be reconciled to God: For him who knew no sin, hath he made sin for his people, that they might become the Righteousness of God in him. *e* It pleased God to reconcile through Christ all things unto himself, both the Things upon the Earth, and the Things in Heaven. This was much the end of Christ's coming upon the Fathers sending of him, *f* to preach Peace unto us: He is our Peace, and his Gospel is the Gospel of Peace. Christ was Man, that as Man had offended, so Christ by becoming Flesh, by taking the Manhood to his Godhead, might pacifie God in Man, in the Nature of Man, and that Christ might be such a One as did suffer together with us, in our infirmities, and was tempted in all things like unto us, yet without sin: As the Author of the Epistle to the Hebrews doth declare. *g* And Christ was God; *h* in him dwelleth all the fulness of the Godhead bodily, as *Paul* speaks, that there might be virtue and merit enough in him fully, both to satisfie and please his Father; and that he might be a fit Interceder for his people to his Father, and that now Believers might in Christ see and enjoy the Father, *i* Christ being the Image of the Invisible God, the brightness and resplendence of Glory, and the Ingraven Form or Impression of his Person, or subsistence; so that he, who seeth the Son, seeth the Father also; *k* This shines in the face of Jesus Christ, who as Mediator, was also known to, acknowledged by, Believers under the Old Testament Dispensation, whose Jehovahship has been already proved from thence, whereby his Godhead is evidenced, and as for his Humanity it was revealed to them, *That the seed of the woman should break the head of the serpent*, and that, *of the fruit of Davids body should Christ be raised up concerning the flesh*, *m* as *Peter* in his Sermon hath expounded that prophesie in the one hundred thirty and second Psalm; and Christ did several times appear under the Old Testament Administration, as a man; whereby he did visibly foreshew that Great Mystery of his being God manifested in the Flesh, in time. Thus particularly doth the Word speak, that when *Jacob* was left alone, *n* a man wrestled with him till the morning, whom *Jacob* did call the Mighty God, whence *Jacob* named that place, where this wrestling was, *Peniel*; that is to say, the place where he saw the Faces of the Almighty One, even of him who is *Jehovah*. For thus the Prophet *Hosea* doth speak, that *Jehovah* saith, *At Bethel God found him*, meaning this *Jacob* whom he met, and to whom he appeared, and there he spake with us, he, who has *Jehovah* for his Name of remembrance, which also is another proof of Christ's being *Jehovah*. It was made known unto them, that Christ was both God and Man in one. Hence in *o Isaiah* Christ hath the name of *Gnimmanu-el*, *God with us*; which was more eminently and evidently fulfilled, when he was born of the Virgin *Mary*, as is declared in the Book of the Generation of Jesus Christ, that it might be fulfilled which was spoken of the LORD by that Prophet, saying, *Behold the Virgin shall be with child, and shall bring forth a Son, and thou shalt call his name Emmanuel*, which is being interpreted, *God with us*. And *p* the Prophet *Zechariah* doth call Christ such a Man as was withal a Fellow-companion with the Father. There were several Types of this of old: Such a one was *Moses*, when he stood between *Jehovah* and his people, to shew unto them the Word of *Jehovah*. Such was *Aaron* and his Sons the high Priests, who were anointed to this Office to appear before the LORD for his people, to offer Sacrifice for them, to pray unto *Jehovah* for them, and to bless them from *Jehovah*. Thus did the people humbly supplicate to the Judge of all by a Mediator for Grace. They, of them, that were believing, appealed unto the Father for right, presenting themselves, and referring their Cause to his Righteous Judgement in a way

d 2 Cor. 5. 18, 19, 20, 21.

e Colos. 1. 19, 20, 21.

f Ephes. 2. 13, 14, 15, 16, 17.

g Heb. 2. 16, 17, 18. & 4. 14, 15, 16.

h Colos. 2. 9.

i Colos. 1. 15. Heb. 1. 3.

k 2 Cor. 4. 4, 6.

l Gen. 3. 15.

m Psal. 132. 11. Act. 2. 30.

n Gen. 32. 24, 28, 30. Hos. 12. 3, 4, 5.

o Isai. 7. 14. & 8. 10. & 9. 6, 7. Mat. 1. 23.

p Zehar. 13. 7.

of

of *q* interpellation, intreating his favour, and praying against condemnation, in regard, that all his just demands were fully answered in the Virtue and Merit of his Son, in whom his Soul was well pleased, who was represented by the *r* High Priest, that did bear the Names of the people upon his Heart, when he went in into the holy place for a Memorial before *Jehovah* continually, and who did bear the iniquity of their holy Things, for favourable acceptation of them to the Faces of *Jehovah*, which was a significant Figure of the Mediation of Christ, who by the Author of the Epistle of the *Hebrews* is called, *s* The high Priest of our profession, and the high Priest of good things to come, in which respect he is the Mediator of a better Testament, as he is commended in that Epistle: The Figures and Types which did shadow out his Mediatorship under the Old Testament dispensation, having received under the New their full accomplishment and perfection in him. It was Christ's Person, and Office, and Place that *t* *Jehoshuah* the high Priest in the Prophesie of *Zechariah* did represent, when he stood before *Jehovah*. It was Christ whom *u* *Malachi* doth call the Angel, or the deputed commissioned Messenger of the Covenant, he, in whom all the promises of God, even to Believers under the Old Testament were *yea* and *Amen*. *w* What was promised unto *Abraham*, that in him, in his seed, all Families of the Earth should be blessed; the same doth *Paul* in his Epistle to the *Galatians* apply to Christ, as accomplished in him, who was that promised Seed. Hence Christ is called *x* the Surety of this better Testament or Covenant, he, who by giving the hand, did promise to the Father on the behalf of those, whom the Father gave unto him, for whom he did undertake, and who did work their peace by making of a Covenant between God and them; for who else could have set his hand to go through with so great a Work? *Who is he that can promise in his heart to draw near unto me*, saith *Jehovah* in the Prophet *y* *Jeremiah*? None else was throughly fitted, and fully furnished for this, but only *Jehovah* Christ. Christ is the *z* One Mediator. Of this the Apostle *Paul* speaketh in express words: *There is one Mediator between God and men, the Man Christ Jesus.* And thus it was in the Figure and Type of Christ's Mediatory Office, *a* the true lawful high Priest was ever but only one in a course of succession; who went into the Holy of Holies once a year, not without blood which he offered for himself, and for the misdeeds or ignorances of the people, to make Atonement for them, to cleanse them from all their sins before *Jehovah*; whereby was signified, that Christ, that Faithful Great chief High Priest, being once entred into Heaven by his own Blood, hath found a Ransoming, or obtained an Eternal Redemption: For such an high Priest became us, Holy, Innocent, Undefiled, separate from sinners, and becoming higher than the Heavens, to whom it was not needful every day, as to the High Priest, to offer up Sacrifices, first for his own sins, afterwards (for the sins) of the people: For that he did once, when he offered up himself. We have such an High Priest, who is set at the Right Hand of the Throne of the Majesty in the Heavens. He, that is *b* *Malchitzedech*, the King of Righteousness, is this Priest; the Eternity of his Priesthood is established for ever by his Father by an Oath, which Priesthood cannot pass over from one to another, either by succession, or by descent, as that of the High Priests did of Old, but it doth, and will abide everlastingly in himself. This Jesus Christ, that Righteous One, is the *c* Advocate of his people, or their Spokesman, who appears on their behalf before the Face of God, and to make intercession for them. O the blessedness of those who have this Mediator to be a Redeemer of them, an Interceder for them! He gave himself for them, a Ransom for them, that he might redeem them: he reconciles them in the Body of his Flesh through his Death, making peace by the Blood of his Cross! He, by the everlasting Spirit offered himself unblameable unto God: His Blood purgeth their conscience from dead works to serve the Living God: For, by one Oblation he hath Consecrated for ever those that are sanctified: The chastisement of their Peace did lie upon him: He is the Price of their Redemption; He is their Surety; He was faithful in all the House of God; He sits at the Right Hand of the Majesty in the *d* heavenly highest places, far above all Principality, and Power, and Might, and Dominion, and every name that is named,

תפלה *q*

1 King. 8. 28. Psal. 72. 20.

r Exod. 28. 29, 30, 38.

s Heb. 3. 1. & 9. 11. & 2. 17 & 4. 14, 15, & 10. 21. & 8. 6. & 9. 15.

t Zechar. 3. 1. 8.

u Mal. 3. 1.

w Gen. 12. 3. & 18. 8. & 22. 18. Act. 3. 25. Gal. 3. 8, 16.

x Heb. 7. 22.

y Jer. 30. 21.

z 1 Tim. 2. 5.

a Lev. 16. throughout; Heb. 9. 23, 24, 25, & 9. 11. 15. & 7. 26, 27, 28. & 8. 1.

b Heb. 5. 10. & 6, 20. & 7. 1, 2, 10. 11, 15, 17, 21, 24.

c 1 Joh. 2. 1, 2. Heb. 9. 24. & 7. 25. Dan. 9. 17.

d Ephes. 1. 20, 21, 22.

not

not in this world only, but alſo in that which is to come, all things being made ſubject under his feet. Who ſhall condemn them? Chriſt is able perfectly, even unto the full end to ſave them! by him only they come unto God! he always liveth to intercede for them! He prayes, not for the World, but for thoſe whom the Father has given him, and who believe on him, that they all may be One, as the Father in Chriſt, and Chriſt in the Father, that they alſo may be one with the Father and with the Son, that the World might believe that the Father ſent Chriſt! How earneſt was Chriſt in his Prayer to his Father, that he would Sanctifie theſe by his Truth, that he would keep them in his Name from the Evil one; that they might have his joy fulfilled in them! It is Chriſt's deſire, that where he is, there they alſo may be, that they may behold his Glory, which the Father hath given him; and that the Love, wherewith the Father hath loved Chriſt, may be upon them. Chriſt doth know, that the Father heareth him always. How ready are ſuch, as have Fellowſhip with the Father, and his Son Jeſus Chriſt, prayſingly to ſay as that multitude of the heavenly Hoſt, in their Song; *Glory to God in the higheſt heavens, on earth peace, good will towards men!*

e Mat.28.18. This Chriſt is the LORD. Unto him *e* all Authoritative Power is given in Heaven, and in Earth. And O how much is there that doth depend on this! That LORDſhip which is here intended and meant, is, Chriſt's Kingly Dominion, his Royal Government, into the Office whereof he is called, it being one of his

f Rev.17.14. & 19.16. Pſal. 146. 3. Glorious Names, *f* King of kings, and LORD of Lords. For ſo it is written in the *Revelation*, that was made known unto *John*. *g* No man can ſay the LORD Jeſus, if not in the holy Spirit. It is a gift in the holy Spirit even to acknow-

g 1 Cor.12.3. ledge this, believingly to apply it, and obeyingly in all things to be ſubject to it.

h Eſai.9.6,7. Thus we read in the *h* Prophet *Iſaiah*, *A child ſhall be born unto us, and a Son given to us, upon whoſe ſhoulder the dominion ſhall lye, and his name ſhall be called, Wonderful, Counſeller, The mighty ſtrong God, The Father of bidden ages, The prince of peace: Of the increaſe of his dominion, and peace ſhall be no end, upon the throne, and in his kingdom to ſtabliſh it, and to ſtrengthen it with judgment, and with juſtice, from henceforth for ever: The zeal of Jehovah of hoſts ſhall do this.* This is applyed to him, who is God-Man, and can belong to no other.

i Ezek.1.24,25, 26,27,28. *i Ezekiel* ſaw this in that glorious Viſion, wherein was preſented before him a Throne of Royal Majeſty, upon which was a likeneſs, as the form of Man, and this was the form of the likeneſs of the Glory of *Jehovah*. This was the repreſentation of him who is *Jehovah*-Man, of Jeſus Chriſt, the ever Bleſſed LORD of Glory, whoſe the ruling of the whole World is. All the Creatures muſt ſtoop to him: He is the Head-Captain of all the Hoſts of Heaven, and of Earth; for ſo did the Scriptures bring him in. To this doth that *Revelation* anſwer, which

k Rev.1.8--18. was made known to *k John*, *Who ſaw one like unto the Son of man*; He that calleth himſelf the firſt and the laſt, and did appear as an abſolute complete Governour, wiſe for Counſel, and ſtrong for Power. Like unto this was that

l Dan.7.9--14. which *l Daniel ſaw in the night-viſions*; *For, behold there came one like the Son of man in the clouds of heaven, after that he came to the ancient of days, and they cauſed him to come near before, and to him was given dominion, and honour, and the kingdom, that all people, nations and tongues ſhould honour him: his dominion is an everlaſting dominion, which ſhall not periſh, or be taken away, and his kingdom ſhall not be deſtroyed.* This was the ſhining forth of Chriſt's Princely Honour, of his Kingly Adminiſtration who was God-Man. And by this was manifeſted the great Myſtery of the Work of Redemption, which doth further demonſtrate the Mediatorſhip of Chriſt: Who came from his Father in Heaven to Men on Earth, and having finiſhed his meſſage here, he aſcended from men on Earth to his Father in Heaven, there to preſent himſelf before him, on the behalf of thoſe, whom the Father gave unto him. This is he of whom the

m Jer.23.5,6. Prophet *m Jeremiah* ſpake, that he, *ſhall reign and proſper*, one of the ſtock of *David* as Man, and yet withal he, who ſhould be called *Jehovah-zidkenu, Jeho-*

n Mica.5.2.]Mat. 2.4,5,6. *vah* our Righteouſneſs. So that, he is *Jehovah*-Man. The ſame of whom *n Micah* foretold, that he ſhould come out of *Judah* for to be a Ruler, and whoſe goings forth are of old from the days of Eternity, which in the Book of the

o Zach. 6.12,13. Generation of Jeſus Chriſt is ſpoken of this *Gnimmanu el*, *God with us*. *o* Thus

the

the Prophet *Zachariah* describes him, at the least in the Type, He shall sit and bear sway upon his Throne, and he shall be Priest upon his Throne. *p* This was the voice of the Angel to Mary concerning Christ, *The LORD God shall give unto him the throne, he shall be King for ever, and of his Kingdom there shall be no end.* *q* This is to be known for certain, that God hath made him for a LORD, him hath God by his Right Hand exalted for a Prince and Saviour: Thus did *Peter* openly confess him before men.

p Luke 1.31--33.

q Act.2.36. & 5. 31.

This *r Jehovah* Christ hath reigned, he is reigning, and will reign. How high is that Majesty, with which he is clothed! He hath girded himself with strength. Stable is his Throne from then, from the Time that he has been, from before any created Time, as we now measure it, he from Eternity. He, by the Authority of his Mediatoral Office has Royal Prerogatives, to pass Acts of Grace, to grant Pardons to particular returning sinners, to speak the Peace of this into the conscience, to give the joy and comfort of this into the heart. Christ had a Glory with his Father before this World was, and a love from his Father before the Foundation of this World; as the LORD Christ himself doth acknowledge in his holy heavenly Prayer to his Father, as *John* has recorded it. *He is high above all the people; let the earth be glad, let the many isles rejoyce. Come let us shout joyfully to this Jehovah, let us shout triumphantly to the rock of our Salvation! For Jehovah a great God, and a great King above all gods: He is the King of Righteousness, and the Prince of Peace. All kings shall bow down unto him, and all nations shall serve him. Christ is the* *s* *only LORD, him only must we serve.* So doth Christ interpret *Moses*, and so did the Prophet *Samuel* teach. Let us hear the LORD Jesus himself speaking thus in the Book of his Generation, *t One is your leader even Christ, One is your Father which is in heaven, One is your Master, even Christ.* *Paul* doth write in the Epistle to the same purpose, we have *u* *One LORD Jesus Christ.* And again, *There is one LORD.* And in another place, *He is the blessed and only mighty LORD, the King of kings, and LORD of lords.* He is the Head of the Church. His Office is so appropriate unto him, as that his Priesthood *w* cannot pass unto any other, but remaineth in himself for ever. There is no other Name given us under Heaven, whereby we may be saved. Thus *x* *Jude* calls him, *The only LORD God, and our Lord Jesus Christ*, speaking of that peculiar propriety, that the called ones who are sanctified have in him. He trode the Press alone, and there was none of the Nations with him. Thus did *y* *Isaiah* hold forth Christ's Kingly Power, and his Princely Government, in redeeming and saving of his Elect, and in subduing and destroying of his Enemies, as saith the same Prophet in another passage of his Book. *z* The Father hath given him the Nations for his Inheritance, and the ends of the Earth for his Possession. His Dominion shall be from Sea to Sea! His Scepter is a Righteous Scepter, he hath loved Righteousness, and hated iniquity. He shall judge the people with Righteousness, and the poor meek ones with judgement and equity. He is the Ruling One by his Power for ever. *Jehovah* hath firmly prepared his Throne in the Heavens, and his Kingdom ruleth ouer all. His Kingdom is a Kingdom of all Eternities, and his Dominion in every Generation and Generation. Behold the Arm of this LORD *Jehovah* shall Rule: His Enemies shall be made his Foot-stool; and in the mean time he shall Rule, though in the midst of them. How great and wonderful are thy Works, LORD, thou Almighty God. Just and true are thy ways, thou King of Saints. Who should not fear thee LORD, and Glorifie thy Name? For, thou art alone Holy! For all Nations shall come, and worship before thee, for thy Judgements are made manifest: All Nations shall call thee blessed. Blessed be *Jehovah* God, the God of *Israel*, who dost marvellous things thy self alone! And blessed be the Name of thy Glory for ever! And let all the Earth be filled with thy Glory! *Amen*, and *Amen!* This Christ is the Lawgiver. Thus was it spoken by *Isaias* the Prophet, *a* *Jehovah* is our Judge, *Jehovah* is our Law-giver, or Statute-maker. Thus was it prophesied by *Jacob*, concerning Christ, at the least in Type, that the Scepter should not depart from *Judah*; and the Law-giver from between his Feet, until *Shiloh* come, The Saviour, the Safe-maker, the Author of Prosperity, of Tranquillity, and unto him the obedience or the gathering of

r Psal.97.1.& 99. 1.& 10.16. & 93. 1,2. Mat.28. 18. & 9.1,6. John 17.

s Deut.6.13.& 10.20. Mat.4.10. 1 Sam.12.24.

t Mat.23. 8,9,10.

u 1 Cor.8.6.Eph. 4.5. 1 Tim.6.15. Ephes.1.20--23.& 5.23. Coloss.1. 18. & 2.19.

w Heb.7.24.

x Jude 4.

y Isai.63.3.& 33. 22.

z Psal.2.7,8,& 72.8. & 45.6,7. & 96.13. & 98.9. & 103.19.& 145. 13. Isai. 40.10. Psal.110.1,2.

a Isai.33.22.Gen. 49.10. Psal. 60.7. & 108. 8. Numb. 21.17,18. Deut. 33.20,21. Psal. 78.1,2. *compared with* Mar. 13. 35. Gal.6.2.

peoples. Christ was to spring from *Judah*, as an after birth, which, as is implyed, should be of the Flesh of a Woman, according to which Propheſie and promiſe *Jehudah* is ſaid to be the Law-giver, in the ſixtieth, and in one hundred and eighth Pſalms: He it was, who formed Decrees, and who made Laws. He was at the leaſt figured by that Law-giver, who was with the Princes and Nobles of the People, when with their Staves they digged and delved the Well at *Beer*; and of the ſame did *Moſes* ſpeak concerning the Tribe of *Gad*, when he declared the Bleſſing and the Portion, the Proviſion and the Protection, to be from this Law-giver, Chriſt himſelf calleth the Law his Law, in the ſeventy eight Pſalm, wherein he himſelf ſpeaketh unto his people; for ſo the holy Spirit doth expound it in the Book of Chriſt's Generation, when he opened the parable of the Sower and of the Seed. One of the Laws of loving one another, in bearing one anothers burdens, is in expreſs words ſaid to be the Law of Chriſt, by *Paul* in his Epiſtle to the *Galatians*. It was *Jehovah* Chriſt, who ſpake and gave the Law of the Ten Words at Mount *Sinai*, when God's Chariot the twice ten thouſand thouſands of Angels were there; *b* This Lord was with them. He it was, the ſame, who aſcended on high, who led captive a Captivity, who had taken gifts in *Adam*, among or unto men: For, of this LORD Jeſus Chriſt doth *Paul* teach us to underſtand this place in his Epiſtle to the *Epheſians*, where ſpeaking of this One LORD, he ſaith, when he aſcended into the height, he took Captivity captive, and gave gifts unto men. Now this, he aſcended, what is it, but that he alſo firſt deſcended into the lower parts of the Earth; he that deſcended is the ſame alſo that aſcended far above all the Heavens, that he might fill all things: *c* This was that Angel of the LORD, who appeared to *Moſes* in the Wilderneſs of Mount *Sinai* in a flame of fire, out of the midſt of a Bramble-buſh, which Angel of *Jehovah* was *Jehovah*, God, the ſame who ſpake the living Words at *Sinai*, which he writ by the Finger of God, and delivered them unto *Moſes* to give unto the people, as *Stephen* doth apply it in that defence, which he made for himſelf againſt the Council. *d* The ſame Angel of *Jehovah*'s Preſence ſpoken of in *Iſaiah*, which Angel was Chriſt ſent to be a Mediator between God and Man, of whom *e* *Moſes* wrote long before, who was *Jehovah*, who led the Iſraelites by day in a cloudy Pillar, and in the night by a fiery Pillar, to light them in the way wherein they ſhould walk, who came down upon Mount *Sinai*, and ſpake with them from Heaven, and gave them Righteous Judgements, and Laws of Truth, good Statutes and Commandments, and who made known unto them his holy Sabbath, and he commanded them Precepts and Statutes, and a Law by the hand of his Servant *Moſes*, as *Nehemiah* had declared. This alſo is held forth by the Author of the Epiſtle to the *f* *Hebrews*, who ſhews, that it was the Voice of Chriſt which moved the Earth, when he gave the Law at *Sinai*, he who came down from Heaven, as Chriſt himſelf ſpeaks of himſelf, in what *John* writes of him relating to ſome paſſages in the Wilderneſs. He, who is the LORD from Heaven; He, who is the *Hammedabber* in *Daniel*, the ſpeaking one: which Speaker the Hebrews were exhorted to take heed they did not reject. That, which the Author of that Epiſtle doth refer unto in the Prophet *Haggai*, about moving not only the Earth, but alſo Heaven, is further note-worthy in what goes immediately before, and doth bring it in, yet now be ſtrong thou *Zerubbabel*, ſaith *Jehovah*, (thus doth the Father incourage to the building again of the Temple,) and be ſtrong thou *Jehoſhuah*, Son of *Joſadak* high Prieſt, and be ſtrong all the people in the Land, ſaith *Jehovah*, and work, for I am with you, ſaith *Jehovah* of Hoſts, *with my Word* (this is one of Chriſt names) in whom I made a Covenant with you, when you came out of *Egypt*, and my Spirit that abideth among you; For thus ſaith *Jehovah* of Hoſts, once again a little it ſhall be, and I ſhall cauſe the Heavens and the Earth, and the Sea and dry Land to ſhake. The Father made a Covenant with that people in Chriſt the Angel of the Covenant, Chriſt was there when they covenanted with him in the Wilderneſs; and his holy Spirit was there. It was *g* for his words ſake, for his Chriſts ſake, that this favour was ſhewn him, as alſo other Scriptures compared do manifeſt. *Moſes* *b* wrote of Chriſt, who had Teſtimony from the Law; *Moſes* and the Law did bear

b Pſal.68.7,8,17, 18. Epheſ.4.8,9, 10.

c Exod.3.2--6 Acts 7.30--39.

d Iſai.63.9.Exod. 23.21,22. & 14. 19. Neh.9.12,13, 14.

e John 5.46.

f Heb.12.18-.26. Joh.3.13. &6.38. Dan.8.13.Hag. 2. 4--7.

g *Compare* 2Sam. 7. 21. *with* 1 Chron.17.19. Dan.9.17.

h John 5.4 6. Rom.3.21,22.

bear witneſs of Chriſt, and brought in Articles of charge, which accuſed thoſe Jews that did refuſe the *i Meſſias*; when Chriſt was transfigured, *Moſes* appeared together with Chriſt in Glory.

i Mat.17.3,4. Mar.9.4,5. Luk. 9.30,31,32,33.

CHriſt is the only Law-giver, *k* the Apoſtle *James* doth manifeſt this fully, ſaying, There is one Law-giver, who is able to ſave and to deſtroy, he is the only One. To ſpeak according to the Scripture, his Law is a Kingly Law: This is one of the chief bleſſings, and one of the chief priviledges of his Covenant people. This *Jehovah* is their Statute-maker, *l* as ſaith the Prophet *Iſaiah*. This *Jehovah* is their King; he their Saviour; he will deliver and preſerve them. He is made unto all thoſe who obey him, the efficient cauſe of eternal Salvation. It is he who preſcribes Laws, and who conſtitutes the Rule of Life. The Greateſt and the Higheſt of earthly Princes is a Subject to this King of kings, and LORD of Lords. *m* When this Supreme Governour had proclaimed his ten Words or Commandments, he gave them unto *Moſes*, who was King in *Jeſhurun*, that he might bring them to the people, and might ſee the Judicial Laws duly executed, when any were found to be tranſgreſſors of the ten Words. The Magiſtrate is to take care that both the Tables of this Law be well kept. *n* The King, who was ſet over the people of *Jehovah* Chriſt, was to write for himſelf the Copy of this Law in a Book: and it was to be with him, and he was to read therein all the days of his life, that he might learn to fear *Jehovah* his God, to keep all the Words of this Law, and theſe Statutes to do them; that his heart be not lifted above his brethren, and that he turn not aſide from the Commandment to the right hand or to the left, to the end he may prolong his days in his Kingdom, he and his Sons. This was the charge which *Jehovah Ælohim* gave to *o Joſhuah*, the Commander and Leader of his people: The Book of this Law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night, that thou mayſt obſerve to do all that is written in it; for then ſhalt thou make thy way proſperous, and then ſhalt thou deal underſtandingly. Have not I commanded it thee? be ſtrong and couragious. *p Moſes*, as holy as he was, as highly favoured as he was, and as wiſe a Governour as he was, yet had nothing left to his prudential determining, but, as he was told and ſhewn in the Mountain, ſo muſt he declare, what thoſe Laws and Judgements were, which to obſerve: He muſt keep exactly to the preſcribed Pattern. And it is recorded to his commendation, that he did ſo, cauſing all things to be done as *Jehovah* commanded him. *q* Thus King *David* received Commandments by the Spirit, by the hand of *Jehovah* in a written Word; and to this Rule muſt King *Solomon* keep: And ſo ſhould the Superiour Powers to all Generations. We are not to attend, to advert, or to give our minds to ſuch commandments of men as do turn away Truth, or as do turn away from the Truth. *r* Thus wrote *Paul* to *Titus*: O what Laws, Statutes and Judgements are ſo holy, juſt and good, as thoſe which *Jehovah* Chriſt hath given! would it not be the wiſdom and the underſtanding of Nations to walk according to theſe? How daring is the attempt for any man or men to think to change theſe Laws? why do the Heathens tumultuouſly rage, and the peoples meditate vanity? The Kings of the Earth ſet themſelves and the Princes do plot together againſt *Jehovah*, and againſt his Chriſt, Let us break the bands of the Father, and of the Son, and caſt their cords from us! This is the rebellious Language, of ſuch as would caſt off all ſign of ſubjection. O who will give, that Kings were prudent, that the Judges of the Earth were nurtured? To ſerve this *Jehovah* with fear, and to be glad with trembling? To kiſs the Son, leſt he be angry, and they periſh in the way; when his anger ſhall burn ſuddenly; O the happy ſtraight progreſs of all that hope for ſafety in him! To all, and to every of this, that has been forementioned, Chriſt was appointed, by his Father, and anointed by his Spirit. The Fa-

k Jam.4.12. & v.8. Hoſ.8.12.

l Iſai.33.22.Heb. 5.9.

m Deut.5.22. & 33.2,3,4,5.

n Deut.17.14 -20.

o Joſ.1.1,7,8,9.

p Exod.25.40. Act.7.44. Heb.8. 5. Exod.40.16, 19,21,23,25,27, 29,32,33. Heb.3. 2,5.

q 1 Chron.28.11, 12,20. 2 Ch. 29. 25.

r Tit.1.14.

ther

Psal.2.6,7,8,9. ther himself hath declared this in the second *Psalm*; That *s* he has anointed his King upon *Zion*, the Mountain of his Holiness, doth and will tell the Decree, *Jehovah* said to me, *Thou my Son, I this day begat thee. Ask of me, I will give the heathens thine inheritance, and the ends of the earth thy firm hereditary possession. Thou shalt rule them with a rod of iron, as the vessel of a potter thou shalt scatter them in pieces.* Of this Jesus doth *Peter* understand this *Psalm*, and from hence doth the Author of the Epistle to the *Hebrews* prove Christ's Call to his Act.4.24--28. Heb.5.5. Office of Priesthood. *t* This Christ was the first anointed with the Spirit, and with the Oyl of Gladness above his Fellows, *u* in the forty and fifth *Psalm*. This Name *Mashiach*, or *Messias*, as applyed to this Son of God, was well known in *Israel*, as appears by *w Andrews* acknowledging him to be so, to his Brother *Simon*, and by the Testimony of the Woman of *Samaria*, who confessed this Name. And hence it is, that those Disciples of his who believe on his Name, have this Honour from him to be called *x* Christians, both in the Old and New Testament. He charged other men not to touch his Christians, his Christs, his Anointed Ones, in the one hundred and fifth *Psalm*, those who were thus consecrated to him; and set apart to high and honourable Offices and Imployments under him, by the Anointing of his Spirit, which they had from him that is holy, as writes *John* in his first Epistle: Which Name was revived and received at *Antioch*, *y* where the Name was renewed in the Apostles times, and they were again called Christians: For there are the Fellows of Christ, being taken into Consortship and Partnership with him in the Anointing, whereby they are also made Kings and Priests, as *John* speaks in the *Revelation*. There oyly pourings out of the Spirits were in a *z* fulness upon Christ, not in lesser measures. *Jehovah* possessed me, saith Christ in the Book of *Proverbs*, in the beginning of his way, before his Works, before them, before the World was, *a* I Anointed, before the beginning, before the first things of the Earth, when yet there was no deeps was I brought forth, when there was no Fountains heavy with Water, when yet Mountains were not fastned, before the Hills was I brought forth, yet he had not made the Earth nor Streets, no not the beginning, nor dust of the inhabited World. When he fitted the Heavens there was I, when he appointed the Circuit upon the Faces of the deep, when he fortified the Clouds above, when he strengthened the Fountains of the deep, when he laid his Decree upon the Sea, that the Waters should not pass the commandment of his mouth, when he appointed the Foundations of the Earth. Thus speaks the Father by the Prophet *Isaiah*, concerning his Son, Behold my Servant whom I uphold, mine Elect my Soul delighteth, I have given my Spirit upon him, he shall bring forth Judgement upon the Nations. The LORD Christ *b* was warrantably, lawfully called to this Office, God the father sealed him thereunto. As Christ speaks of himself in what *John* doth write of him, and elsewhere in his Prophet *Isaiah*, *The Spirit of the LORD Jehovah is upon me*, therefore *Jehovah* hath Anointed me to preach. No man taketh this Honour to himself but he, that is called of God, as was *Aaron*. So also Christ did not take this Honour to himself to become an high Priest, but he, that spake unto him, *Thou art my Son, this day have I begotten thee*, gave it him. As also in another place he saith, *Thou art a Priest for ever*, upon my word, *O Malchi-tzedek*. Hence it is that Christ is called, by the Author of the Epistle to the *Hebrews*, the Apostle and high Priest of our profession, and by *Malachi*, The Angel of the Covenant: So that Christ had a Testimony from his Father, for his being appointed unto this Office, not often after he had taken Flesh of the Virgin *Mary*, when a Voice came from Heaven, saying, *This is my well beloved Son, in whom I am well pleased*, and when the holy Spirit descended as a Dove out of Heaven, and abode remaining on him, but long before under the Old Testament Dispensation: And before that also, *c* even before the World was, he the anointed. This LORD Jesus Christ was Administrator under both Testament Dispensations of Grace. He chief in Office, and all others, that were lawfully called and rightfully sent forth, were such as did minister and serve under and for him. He was the LORD God of the holy Prophets, as *John* calls him in the *Revelation*, and as the Father sent him, so did this Christ send his Apostles. It was this Christ who

w John 1.40,41. & 4.25.
x Psal.105. 15. Act.11.26.2 Tim. 2.19. 1 Joh.2.20, 27. Psal.45. 5. Rev.1. 6.
y Act.11.26.
z Psal.45.2,7. John 3.34.
a Prov.8.22,23, 24,25,26,27,28, 29.
b Isai.42. 1 John 6.27. Isai. 61. 1. Heb. 5. 4, 5, 6. Mal.3.1. Mat.3. 17. Psal.110.4. John 1.32,33.
c Prov.8.22,23.

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so often appeared to *Moses*, as has been shewn. Christ was Faithful to his Father who constituted him in Office, and who was Heir of his own House. In which House he imployed *Moses* to be his Servant, who was also faithful to and under Christ. It was the Spirit of Christ, who did witness in the Prophets of Old, as *Peter* mentioned in his first Epistle. He was the chief one in *Sion*, as *Isaiah* calleth him, who did declare the things that were to come to pass; and this is the same Son of God, in whom the Father hath spoken to us in the last days. Him hath God made LORD and Christ, and to him was given Dominion, Glory and a Kingdom, that all People, Nations and Tongues should serve him. The Father hath given unto him dignity to execute Judgement; he hath given all Judgement to the Son. All must obey and stoop at the command of this ever Blessed LORD of Glory, who has proclaimed this of himself, that all Authoritative Power is given him in Heaven, and upon the Earth. God hath committed all into his hands. He shall reign, till he hath put all Enemies under his feet. This is he that is appointed of God, the Judge both of the Living, and of the Dead. In this was the Love of God manifested towards those whom he chose in Christ, and gave to Christ, that he hath sent his only begotten Son into the World, that they should live by him; so loved he the World, that he thus gave Christ, that whosoever believeth in him should not perish, but have everlasting Life. O how much hath he commended his Love to such! He was first in the Love, him hath God set up for a Prepitiatory-covering, an expiatory reconciliation. Thou LORD art worthy to receive the Glory, and the Honour, and the Power, for thou hast created all things, and through thy will they are and were created. This *Jehovah* Christ was the Creator of all things, as the Father is Creator, and as the holy Spirit is Creator. They the Creators. *Jehovah* was the Creator of all things. This *d Ælohim* was he, who gave his Creatures their Being, as *Moses* hath delivered to us the History thereof. To this do others bear witness in the Scriptures, *Praised be Jehovah Ælohim, that made the heavens and the earth*, *e* said *Huram*. Thou *Jehovah* alone, *f* said *Nehemiah*, thou hast made the Heavens, the Heaven of Heavens, the Earth, and all that is therein, the Seas, and all that is therein, and thou makest them all alive; and the Host of the Heavens worshippeth thee; *Jehovah* God of Hosts, who like thee, mighty *Jah!* thine the Heavens, thine also the Earth, the World and the plenty thereof: Thou hast founded them. And again, Confess ye to *Jehovah*, to him that made the Heavens with prudencie, to him that spread out the Earth above the Waters. Thus saith *g Jehovah* himself, who taught his people by his Prophet *Jeremiah*, what to say, The gods that have not made the Heavens and the Earth shall perish from the Earth, and from under this Heaven. Who but *Jehovah* God hath made the Earth by his Power? Who but he hath prepared the World by his Wisdom? and hath stretched the Heavens out by his Understanding? Thus *h Zachariah* brings in *Jehovah* speaking, He who spreadeth forth the Heavens, and foundeth the Earth, and formeth the Spirit of Man in the inmost of him. *i* Thus in the Gospel of Jesus Christ, God is said to create the Creature. Thus did *k Paul* reason with the men at *Lystra*, The living God hath made the Heaven, and the Earth, and the Sea, and all that which is in the same. The like did he at *Athens*, God who made the World, and all that therein is, he is LORD of Heaven and Earth. And elsewhere, Of God and by him, and to him are all things, to him Glory for ever, *Amen*. The Father was the Creator of all things. So *l Isaiah* brings him in, speaking, Thus saith God *Jehovah*, he that created the Heavens, and spread them abroad, he that stretched forth the Earth, and that which issueth out of it; he that giveth breath unto the people upon it, and spirit to them that walk upon it, I the LORD have called thee in Righteousness, speaking of his Son Christ. This did *Peter* acknowledge in his prayer, *m* LORD, thou art the God, who hast made the Heaven, and the Earth, and the Sea, and all things which are in the same, Who by the Mouth of thy servant *David* hast said, Why do the Heathen rage, and the people have thought vain things? The Kings of the Earth are risen up, and the Rulers are gathered together against the LORD, and against his Christ, for in truth they were gathered together against thy holy Child Jesus. This doth *Paul* witness to in his former Epistle

d Gen. 1. 1. & 2. 4.
e 2 Chron. 2. 12.
f Neh. 9. 6.
g Jer. 10. 10, 11, 12.
h Zach. 12. 1.
i Mar. 13. 19.
k Act. 14. 15. & 17. 24.
l Isai. 42. 5, 6.
m Act. 4. 24.-27.

to

to the *Corinthians*, We have but one God, *n* the Father, of whom are all things, and we for him. The holy Spirit also is Creator. How many are thy Works, O *Jehovah!* So sings the *Psalmist*, all of them hast thou done in Wisdom, the Earth is full of thy Riches. Thou wilt send forth *o* thy Spirit, they shall be created. And thou wilt renew the Faces of the Earth. And in another *Psalm*, By the Word of *Jehovah*, the Heavens were made, and all the Host of Heaven by the Spirit of his mouth. The Spirit of *Elohim* was the Maker and Cherisher of them. Thus doth *Job* set it out, he through his Spirit adorned the Heavens. And *Elihu* elsewhere applys it in his own case, *The Spirit of God hath made me, and the breath of the Almighty hath quickened me.*

n 1 Cor. 8. 6.

o Psal. 104. 24, 30. & 33. 6. Gen. 1. 2. Job 26. 13. & 33. 4.

THE LORD Jesus Christ, he also was Creator of all things: It was in and by this Head Captain, that the Heavens and the Earth were accomplished, and all their Host. *p* This did *Hezekiah* aknowledge, when he prayed to him that sat between the Cherubins, Thou thy self, thou alone art the God, of all the Kingdoms of the Earth, thou hast made Heaven and Earth. He that is the first, and he also who is the last: Which the LORD Christ doth apply unto himself in the *Revelation.* He speaks of himself in the *q* Prophet *Isaiah*, Mine hand hath founded the Earth, and my right hand hath measured the Heavens with the Palm. And again, The Heaven is my Throne, and the Earth is the Footstool of my feet, mine hand hath made all these things. It is the Voice of the Redeemer in the same Prophet, I *Jehovah* do all things, spreading out the Heaven, I alone, and who stretching out the Earth by it self. *r* God by his Son made the Angels. Thou LORD in the beginning hast founded the Earth and the Heavens are the Works of thy hand. To this Christ the Son, in the Epistle to the *Hebrews* is that passage in the one hundred and second *Psalm* rightly applyed, *s* it was by the Word of God that the World was prepared. *In the beginning was the Word, and the Word was with God, and the Word was God*: all things were made by the same: and without the same, no not one thing was made that was made: The World was made by him. Thus doth *John* bring in his Testimony for him. Whereunto that *t* of *Paul* doth well agree, *God created all things by Jesus Christ*, and elsewhere he saith, *We have one LORD Jesus Christ, by whom are all things, and we by him.* That to the *Colossians* is full to this purpose, where the Apostle having described the Redeemer, the LORD Jesus Christ, by his inward relation to his Father, he being the Image of the invisible God; he then sets him out by his outward Relation to the Creature; he is the first born of every Creature, begotten before all Creation, or before any thing was created.

p Isal. 37. 15, 16.

q Isai. 45. 5, 12. & 44. 6, 8, 24. & 66. 1, 2. Rev. 1. 8, 11, 17.

r Heb. 1. 1, 2, 3, 10. Psal. 102. 25.

s John 1. 1, 2, 3, 10. Psal. 33. 6.

t Eph. 3. 9. 1 Cor. 8. 7. Coloss. 1. 15--18.

This he doth convincingly prove, and clearly illustrate by evident demonstration; the Reason is strong, which he draws from Christ's being the efficient cause of the Creatures being, the continued preserver of them, and his Glory being the great end of their Being. For in him, by or through him, were all things Created, which are in Heaven, and which are upon Earth, which are visible, and which are invisible, whether they be Thrones, or Dominions, or Governments, or Powers, all things were created by him and to him, and he is before all things, and all things do consist together by him: He is *u* the *Aleph* and the *Thau*, the *Alpha* and *Omega*, the Beginning and the End, who was, and who is, and who is to come. *Before Abraham was made, I am*, said Christ of himself. It was his Prayer, *Glorifie me, O Father, with the Glory which I had before the world was, with thee.* It was this Christ who Created the first seven days, and established their order to continue in their successive courses to the Worlds end. It was he, who when he had perfected his Work, that he had made in the six foregoing days of the first Created Week, rested in the seventh day. It was he, who blessed the Seventh-day. It was he who sanctified the Seventh-

u Rev. 1. 8. & 22. 13. Isai. 41. 4. & 44. 6. John 8. 58. & 17. 5. Gen. 2. 1, 2, 3. Exod. 20. 8--11. Rev. 14. 6, 7.

day;

day, because in it he had rested from all his Work: Thus it was from the beginning, unchangeably so to remain, and go on to the end. This he expresly revives in his after proclaiming of this Law of the Sabbath, that it might be remembred, *Six days Jehovah made the heaven and the earth, the sea, and all that is in them, and rested the seventh day, and hallowed it.* Thus injoyning both by his own Example and Command, the perpetual Observation of that particular Seventh-day, in order of Time in its successive course in every weekly revolution, as the appointed day for holy Rest. That day, and that only, and no other day of the Week. Thou LORD art worthy to receive the Glory, and the Honour, and the Power: For thou hast created all things, and through thy Will they are and were created. O that those who dwell on the Earth, and every Nation, and Kindred, and Language, and People would fear him and give Glory to him, for the hour of his Judgement is coming! And that they would worship him, that made the Heaven and the Earth, and the Sea, and the Fountains of Waters. The Father, Son, and holy Spirit, they are the Creators. They the *w Ælohim*, who spake Creatures into their Existence and Being, of which adored Almighties an account is given in that Historicall Narration which doth contain a Diary or Journal of the first seven days. The Father *Ælohim*. It is spoken of him in the forty fifth *Psalm*, *x Ælohim* the *Ælohim* of Christ, anointed his Son by his Spirit, which Son also is *Ælohim*, expresly so called in the same *Psalm*, *Thy throne*, *y O Ælohim, ever and perpetual, the scepter of thy kingdom is righteonsness.* The Author of the Epistle to the *Hebrews* sheweth, that this was spoken unto the Son of God by his Father. *z* And the holy Spirit is called the Spirit of *Ælohim*, and the Spirit *Jehovah*, by *Isaiah*. In the second Book of *Samuel*, this Spirit of *Jehovah*, or this Spirit of *Jehovah*, as *Paul* elsewhere, is also called, The *Ælohim* of *Israel*. It is *Ælohim*, who dwells in his people as in a Temple. So saith *Moses*, which *Paul* applyeth to the holy Spirit: These three are the Creating one: *a* Thus *Solomon* the Preacher chargeth young men to remember their Creators in the days of their youth. Where *Æloah* my Makers, those who making me, that giveth the *Psalms* in the night: So would *Elihu* have had *Job* to say. The same hath *Eliphaz* in the same Book. *Should a man be more righteous than Ælohim? Should a man be purer than his Makers?* Hence is *Tzijon* incouraged in the later days not to fear; For saith *Jehovah* by his Prophet *Isaiah*, to her, *Thy Makers is thy Husbands.* Thus doth the *Psalmist* call for an *Hallelu-jah*, or praise ye *Jah*, Sing ye to *Jehovah* a new Song, his praise in the Church of gracious Saints, let *Israel* rejoyce in his Makers, in those who making him; Let the Sons of *Tzijon* be glad in their King! the whole Creation should joyn in this song of praise, for this Reason which is common to the whole World of them, *b* for he commanded, and they were Created.

w Gen. 1. 1.

x Psal. 45. 7.

y Psal. 45. 6, 7. Heb. 1. 8, 9.

z Gen. 1. 2. Isai. 40. 7, 12, 13. 2 Sam. 23. 2, 3. 2 Cor. 3. 17, 1. Lev. 26. 11, 12. Exod. 25. 8. & 29. 45, 46. 1 Cor. 3. 16, 17. 2 Cor. 6. 16.

a Eccles. 12. 1. Job 35. 10. & 4. 12. Isai. 54. 5. Psal. 149. 1, 2.

b Psal. 148. 5.

I now propound it to serious examination, according to the Word, whether much of this glorious Mystery be not included in the *c* first Words of the holy Scriptures? *Bereshith baraa Ælohim*; and in that word *Jehovah*, mentioned a little after the short History of the Creation, as the Creator and Maker? which is to be left to further disquisition. For I am inciting and encouraging of Religious Students, and of Christian Disciples, to deeper researches into the best Learning.

c Gen. 1. 1. בְּרֵאשִׁית *This Word the Arabian Jews are said to retain in their Translations.* Gen. 2. 4.

This Word has in it the signification of an *d* Head, so that, this is not barely *In the Beginning*, but it doth set out that first capital Beginning of all things In and By Christ, the constituted Head of all. Inquire whether it should therefore be rendred, in the Head-captain, or in the Head-captainship, or in-by the Captain, or the Chieftain, or Head-commander, or in him who is the Head-Captain, or in the appointed Head or Captain? *e* the Preposition is properly In. And when it doth point out the immediate principal cause, it is in-by. Let the diligent Inquirer about this collate some other Scriptures, that doth relate unto this matter. *f* It was in-by Christ, that the Father made these hidden ages. For this is spoken of the Son of God, whose Godhead is strongly proved by the Author of the Epistle to the *Hebrews*, in the beginning of it, by divers citations out of the Old Testament, brought into the New. *g* It was in-by

d רֵאשִׁית *from* רֹאשׁ *an Head. Hutterus in his Hebrew on John 1. 1. doth retain the same Word.*

e בְּ.

f Heb. 1. 2. Bo, in Hutterus's Hebrew & in the Greek. Per queen in the Latin. Per in Italian. Por in Spanish. By in English.

g Prov. 3. 19. Psal. 104. 24.

Wisdom, that *Jehovah* did Found the Earth, and prepared the Heavens, and made All his Great Works. *b* All things were created by Jesus Christ; which is a great honour put upon our LORD. The Father created all things; If you ask, by whom? *i* It was by Jesus Christ. All things were made *k* by him. Christ was the Head-Captain of all the Host of the Heavens and of the Earth, *l* and he is the chief Head of his Body the Church! Both these are affirmed of Christ with an eye to this, *m* In and By: In-by him, who is the Image of the Invisible God, the first-born of every creature, were all things created, which are in Heaven, and which are upon Earth, which are Visible, and which are Invisible, whether they be Thrones or Dominions, Governments or powers? All things were created by him, and to him; and he is before all things, and all things consist together by him; and he is the head of the body. There is one LORD Jesus Christ, *n* by whom are all things. He is expressly called *o Reasbith*, the appointed head of *Jehovah*'s ways before his works from then: speaking evidently of the creation. As the words themselves in that place of the *Proverbs* do plainly declare. He was anointed to this principate, and is again and again called *Roash*, the head. *Roashith* is the *p* name of one of the Types of Christ; the First fruits are so called in the Old Testament: And so is he in the New, *q* the First-fruits of them who sleeping. It is not without great reasons and weighty considerations, that, this first written word should set out Christ as the Head-Captain or constituted head, or appointed Captain; For, all skilful Lexicographers agree, that the original-propriety and root-significancy of this word hath that of an *r* head in it, in its true first meaning, to which the Scriptures do agree: and divers Scriptures do speak of Troops, of Bands, of Hosts, of Companies, of Souldiers, under an Head-Captain: to this Honour and Office was Christ assigned and appointed by his Father; which also this word doth remarkably set out. If it be a composition of *Roash* an Head, or Captain, or Head-Captain, and *Shith*, to put or to place in martial order, or in Battle-array: For, thus we may find the word used; The LORD Christ doth put his Hosts or Armies into Rank and File in their Order with art and care. Proper names are often compounded in the Hebrew, wherein that Tongue doth delight, though it doth not so easily admit of composition in appellatives. The *s* context favoureth the Interpretation, with other Scriptures collated: For in this History of the Creation we may read of the Hosts of this Captain-General, or Head-Captain, how quickly can he arm his creatures against any that presumptuously dare to rebel against him, and his holy Wills and Laws? All the creatures are this *t* Host. The Angels, the Stars, particularly are some of Christ's *u* Hosts. The Scriptures do acknowledge him to be the *w* Head-Captain and Leader, though he be *x* chiefly and in a more peculiar and especial manner, This, with respect to his own Covenant-people. This *y* Prince of *Jehovah*'s Hosts was he, who was the valiant Warriour with his under-officer *Joshua*, in that great martial expedition against the enemies of his Church and people. This is the *z* Prince of Princes, who can easily break the strongest oppofers. The Head is the *a* anointed part. And thus was Christ *b* anointed to this high and honourable Office of being Head-Captain, or King, and Commander in chief. How often in Scripture is Christ called *Jehovah* of Hosts? The *c* Head is crowned. So was *d* Christ's head, as the victorious triumphing conquerour over all his Enemies. *e* The Greek useth a word which doth somewhat open this mystery. It being used in military affairs, for the contracting or putting together of scattered Souldiers into one Troop, under one Head-Captain: As in Arithmetick, many several Numbers are gathered or put together into and under one head-sum. And as in Rhetorick, all the particulars of a discourse or Oration are repeated and gathered under one general head. If, *Ith*, at the end of *Reasbith*, be the Chaldee and Syriack, *Ith*, *Sabin* being turned into the Hebrew *Than*, from, *Jesh*, he is, then the word signifies, in him who is the Head-Captain. Let the ingenious and studious enquire further into this mystery.

h Colos. 1.16. *So, in Greek, Latin, English, Italian, Spanish, French, In, in Hebrew and Syriack.*

i Eph. 3.9. *So, in Greek, Latin, English, Italian, Spanish, French, In, in Hebrew and Syriack.*

k John 1.3. *So, in Greek, Latin, English, Italian, Spanish, French, In, in Hebrew and Syriack. So* ver. 10. *of the* Samech, Heb. 2.10.

l Gen. 1.1. & 2.1. Col. 1.18. Eph. 1.21,22,23.

m Col. 1.16,17. *iv & δι two in one ver.*

n 1 Cor. 8.6. *So the Greek, Latin, English, Italian, Spanish, French, In, in Hebrew and Syriack.*

o Prov. 8.22,23. 26.

p Nehem. 12.44. Ex. 23.19. Deut. 28.4. & 26.2,10. Levit. 23.10. & 2. 12. Jer. 2.3.

q 1 Cor. 15.20, 23. *The Arabian Jews do retain Bereasbith.*

r Eph. 1.22. & 5. 23.

s Compare Gen. 1. 1. *with* ch. 2.1. Psl. 24.8,10. & 46.7, 11. & 48.8. & 80.4, 7, 14, 19. Isa. 2.11,22. & 6. 3,5. & 8.13, 18. & 44.6. & 45.13. & 51.15. Mal. 3. 1,5,7,10, 11, 12, 13,14,17. & 4. 1, 3.

t Dan. 7.10. Luk. 2.13. Job. 38.13. Isa. 40. 12. Job 37.4. Psal. 144.6. Isa. 45.7. Prov. 21.1. Joel 2. 25. Job 25.3. Amos 9.6.

v Psal. 103,21. & 148. Rev. 19.14, 19.

w Dan. 9.25. Mat. 2.6. Mic. 5.2.

x Isa. 55.4. Heb. 12,2. 2 Ch. 13.12.

y Compare Joshua 5.13,14,15. *with* chap. 6.2.

z Dan. 8.11,25. & 11.36.

a 1 Sam. 10.1. 2 Kings 9.3,6.

b Psal. 132.10. & 45.1,2,3. &c.

c 2 Kings 9.3,6.

d Rev. 6.2. & 14. 14.

e Eph. 1.10, 21, 23. συνανακεφαλαιώσασθαι. *Compare* Col. 2.10. Psal. 18.43. Col. 1.16,17,18. Rev. 3.14. & 1.8. & 21.6. & 22.13.

How great a promoter of Learning as well as of Religion, this would be, all sound

found Believers of Christian Doctrine will soon admit. For there is no knowledge comparable to this of the saving *f* knowledge of Jesus Christ and of him crucified. Though *Paul* abounded in other sorts of Learning, yet it was a case determinedly judged aright by him, that all their knowledge was as no knowledge at all, without this; and in competition with this, this being the groundwork of all. I shall to this end cull some useful passages out of the nine first Chapters of the *Proverbs* of *Solomon* relating to this matter. In which one Book, so small a part of the Scriptures, there is more of sound learning in profitable Arts and Sciences than in all the Pagan Philosophical Books that are Extant. O how much then is there in the whole Scriptures! Here you may find a Directory and Rules for Theology, for Physicks, Logicks, Rhetoricks, Medicine, Politicks, Ethicks, Oeconomicks, what not, that is useful Learning?

f 1 Cor. 2.2--16. John 17. 3. Phil. 3. 4--10.

How many several significant words are there whereby to set out the excellency and preheminence of Scripture-knowledge, and of the Science of useful Arts in a Scripture-way! Such as *g* sapience, or savoury wisdom, Science, Understanding, Intellect, Erudition, Knowledge, Prudence, Skill, Subtilness, and the like, with many choice commendations of it, both in words and phrases! as that, this doth deliver Authoritative sayings, that, it teacheth Rectitudes, gives apt Counsels, speaks essences according as the truth of things is, with much more! Here the Wise will find and *h* addition of Doctrine, the more he doth learn, still the more he may; Thus making continued proficiency: *i* Here are the best principles of Sciences: This doth best deliver the beginnings and progress of Arts: The true holy Fear, and the Right Worship of the adored Almighties, is the Head, the Crown-Top, the Captain-ship of knowledge, the summity of Wisdom. This is the chief Science, and it hath the principality of Arts. The first in time, the honourablest in Dignity: and this is the leading sentence Axiom or Apophthegm, that carries the Inquirer into profitable Learning of any kind. This puts a gracious ornament, a golden chain, upon and about other knowledges. Christ is *k* Wisdoms, all Wisdoms in one, the Pluralness of the Number is an Indication of his comprehensiveness, and full-treasuredness of all true good Wisdom: He is the chief Wisdom, the Wisdom of Wisdoms, the Wisdom of God. He is made of God *l* Wisdom to Believers. This is one of the prime of all Good that he is made to such. All treasures of Wisdom and of knowledge are in him, and in his Word. He is the Authour of all sound Wisdom: And, that is a Man's Wisdom *m* to learn Christ's Words; to learn the Truth *n* as it is in Jesus, to have the mind of Christ, and to have such conceptions and apprehensions of Truths, and of things as are in the mind of Christ. We should make our ear *o* to attend to these eloquent speeches, these pleasant oracles of Wisdom. These must be hid as a treasure in our inmost recesses. Our *p* Hearts shall be enclined to this intelligibleness of understanding. We should cry giving our *q* voice to it, to call in this Heavenly Instructer to teach us it: And we should call it to us to be familiarly conversant with it. We should with diligent Intenseness *r* seek it as Silver, and enquiringly search after it as for hid Treasures. The knowledge of the fear of *Jehovah*, and the finding of this knowledge, is the great *s* Promise. This Wisdom is a gift from him, knowledge and understanding comes from his mouth, from Christ and his Word. His Blessing must be upon Man's endeavour. It is he that lays up to right ones *t* Essence, Essential knowledge, sound and true real knowledge of things, substantial understanding. Philosophical notions are but a shew and shaddow. All the humane-invented unscriptural Arts and Sciences are but colours and appearances. This Word-knowledge doth influence upon *u* practice. Who was ever thoroughly converted and made Holy by Ethnick Philosophizings? In the Scriptures are rightnesses or straitnesses, conform to the Rule of the Law of Christ, and it hath a *w* preserving efficacy upon the heart that receives it. How pleasantly *x* delightful is this knowledge and Wisdom, when once it enters into the heart! Otherwise if it be only without, in the Book, it has not such a pleasingly-holy operation, and sweet sanctifying effect. That is the praise worthy knowledge that gives one to find *y* Grace and good understanding in the eyes of *Jehovah* and of *Adam*, such

g Prov. 1. 2,3,4. *and in many other places.*

h Prov. 1. 5, 6.

i Prov. 1. 7, 8, 9. & chap. 3. 1, 2, 3.

k Prov. 1. 20.

l 1 Cor. 1. 30.

m Prov. 1. 2, 3.

n Eph. 4. 21.

o Prov. 2. 1, 2.

p vers. 2

q vers. 3.

r vers. 4.

s vers. 5. 6.

t vers. 7.

u ver. 8. 9.

w ver. 11. &c.

x ver. 10.

y Prov. 3. 4.

as *Adam* was in his Primitive Uprightneſs, and firſt Integrity of concreated Know-
z Prov.3,6. ledge? If we know *Jehovah* in all our ways, he z will direct our paths. As for
a Verſ.5,7. others, who a lean to their own underſtanding, and who are wiſe in their own
b Verſ. 13. eyes, their confidence is vain. b *Adam* had happy goings on with a ſtraight foot,
whilſt he found and held and acted this Wiſdom, and drew forth this Intelli-
gence. And the wiſeſt among the ſons of *Adam* ſhould ſtill be making out af-
ter this precious Treaſure, and then fetch from thence to make it their
c Verſ. 14. own and other mens. How good is its c Traffick and Income! How
d Verſ. 15. good is the Fruit that is to be gathered from this d Tree of ſaving Knowledge!
Will and deſire what thou wilt: This doth by far excel; any thing of Art,
every thing of Science, elſe has no coequation with this. This was the wiſe
e 1 King.3.5..15. choice that e *Solomon* made, for which he, who is Wiſdom it ſelf, hath com-
2 Chron. 1.11,12. mended him. There is f no occaſion of complaint here, as in vain Philoſophy,
f Prov.3.16. that Art is long, and Life is ſhort: For, the more skilful thou doſt grow in this
holy Art, the more will it be a lengthening to thy days, and if thou do not
g Verſ. 17. waſte time, it will tell thee thou doſt not want time. Here the walk is g all-
pleaſantneſſes, and the way is proſperous Peace. No ſuch hardſhip and diffi-
culty as in intricate involved Philoſophy, in the Study of which confounding
Vanity, and ſtupifying of Obſtruſeneſs, ſome have thrown their Books againſt the
wall, becauſe they could not overcome its Notions in their Intellect. In Scri-
h Verſ. 18. pture-Wiſdom, h here the Tree Everlaſting Lives, and this Tree of ſaving Know-
ledges do grow together, and growing Believers can nouriſhingly feed on both
their Fruits together. Thoſe who apprehend it, and hold it up, and reach it out
i Verſ. 19. to others, are made happy by it. This is a participation of i the Wiſdom of
God. This Wiſdom is ſeen in *Jehovah*'s founding of the Earth, and this Un-
derſtanding is manifeſted in his eſtabliſhing of the Heavens; this Knowledge
k Prov.3.20,21. k looked forth in the broken Abyſſes, in the dividing of the Waters, and in the
Skies, diſtilling Dew: Yet vain mens affected wiſdom can make nothing of their
Studies about theſe, nor ever will whilſt they ſlight the Scripture diſcovery con-
cerning theſe, and other Works of the Creation; but the eyes of Believers ſhould
not go off from the Word and Works of God. Thoſe who are thus well-
l Verſ. 21. minded ſhall have *Jah* to communicate his l ſecrets, and his counſels to them.
m Prov. 4. 2. Here is m good Doctrine; good in its ſelf, good to thoſe who do receive it,
Lakach. from which receiving it hath its Name. Our Heart ſhould be n upholders,
n Verſ.4. bearers up of theſe Oracles of Chriſt. We ſhould o poſſeſſingly acquire this
o Verſ.5,7. Wiſdom and Underſtanding, not forgetting, not declining from the words of his
mouth. This Wiſdom is the Leading-head-Commander of Knowledge; This
we are to begin with. It is not, as vain Philoſophy is, a withered fruitleſs Spe-
culation, but a p ſapid ſavoury Knowledge. It is the beſt Inheritance. O come
p Prov.16.16. & 17. 16. to it as ſuch, all ye who are true Friends of real uſeful Learning. It puts a q Glo-
q Prov.4.8,9. ry upon the Poſſeſſor of it, and doth highly exalt him, enobling the embracers
r Verſ.10. of it. Theſe ſayings we muſt r take in, not the Dictates or Placits of Men, or
f Verſ.11,12. of Devils. In this f way of Wiſdom ſhould young ones be inſtructed, they
ſhould tread in theſe ſound paths of Rightneſs, going over the Scriptures again and
again. How many young Students read over divers Philoſophical Tractates be-
fore they read over the holy Scriptures once, at leaſt with an eye to gather the
beſt Arts and Sciences thence? Other Books of Knowledges are no further uſe-
ful than as they, ſome way or other, more or leſs do comment aright on the
Scriptures, or on Created Beings agreeably to the Scriptures. In Humane Phiſo-
ſophical Writings, the Student is often brought to perplexing ſtraights, and to
offenſive ſtumblings; not ſo here in this word and way of Wiſdom. Here we
t Verſ. 13. ſhould have t and hold real profitable Notions of Truths and of Things, it is our
lives; whereas vain ſpeculations of carnal reaſon ſhould be let go, leſt they prove
deadly to the pertinacious maintainer of them. The further on that a Belie-
u Verſ.18,19,20, 21,22. ver doth walk in this Scripture-path, the more growing is his u light to diſ-
cern, and to difference things by, whilſt Philoſophical wanderers, that go out
of the word-way, do and will, whilſt there, walk in darkneſs; but let our eyes be
upon this Book of Books. Keep we its revealed Knowledge in the midſt of our
w Prov.5.1,2,7, 13. Heart; It will be livelineſs and healing to us. w To this ſhould we be atten-

tive,

tive, and upon this be intent. It has acute wittinesses, and subtile cogitations, so shall our lips conserve Science: For all kind of holy sagaciousness and discretion is in this Scripture-Wisdom and Intelligency. From these words should not we recede, and they should be our Doctors and Teachers, that instruct us in this. This Word is a *x* Law and a Light, whereas Philosophies are darknesses. This Word should we bind over our heart always, and tie it, annect it over our throats, that as soon as speeches are uttered by us, out may come some Scripture *y* Eloquies of Mysterious Art and Holy Science, Waking and walking we should converse with it, and it with us, It will keep us when we are asleep, and it will lead along in proficiency, when we are in our particular Callings; It would *z* inlighten our mind, and direct our way, at the very door of it, when we first step into it. We should see Understanding shine forth upon us, and into us. These Words of Christ should be *a* kept by us, and hid with us as the black, the little man of our eyes. We should bind them over our Fingers (to work by them, and to wise us in and about our work) as well as write them on the Table of our Heart, to live under the Law of them, and to love them, and meditate upon them. We should say to Wisdom my Sister thou', and call Understanding a Kinswoman, so near and so dear, so intimate and familiar, ought it to be to us, and with us; and our eyes should see by this; all sensible experimental knowledges should be brought to this. This Word it greatly useful for an Active, as well as for a Contemplative Life. Here is work for Fingers, as well as thinkingness for Hearts. A Believer doth wed this Wisdom. This kind of Understanding, and of Knowledge should be well known unto us, as a Wife, a Sister, a Friend, a very amicous *b* Relation, and of free Converse, our conjoyned Counseller, of the same blood with us, and of close affinity to us. All the sons of *Adam* may *c* learn here, Magistrate, Minister, and People, Leaders and Led. What is spoken here are Eximious Matters and *d* Rectitudes, that which is Truth, all Just, no depraved or oblique thing, all *e* preparedly right to the Intellect, to those who finding Knowledge. Whereas Humane Philosophies are obscure and crooked, dark and wrie, false and difficult. In Word-knowledge there is that true Riches which is *f* beyond Gold and Silver. Wisdom is above Margarites. All a mans wouldlings, his wishings have no equation in her. Whereas the Philosophical Arts of Elementary Learning are beggarly Rudiments. So are the first Principles of Cosmical Men, of Vain Affecters of Worldly Humane Wisdom, poor and weak Vanities. In Christ's Word is the Invention of Science, and of subtil Arts. He that would deeply consult about *g* Essences, should come hither, which Humane Philosophies can never so indigate. With this Unstanding there is strength, whereas Humane Wisdom doth weaken the Powers of a man's Spirit, and Soul, and Body. This Word would instruct Kings how to Reign, and Counsellors how to Decree Justice: How to Statute it out to Subjects and Inferiours. In this Princes have and should exercise their Principate, all the Nobles and Judges of the Earth, according to Christ and his Word; O how much should we love this, and morning it to find it out! It will carry us to walk in the path of Justice. You, that for some years have been early at your Philosophical Studies, be now at length wise, and come betimes to the Scripture Lecture, that Christ by his holy Spirit from his Father, in his Word would declare unto you. If ever you would be wise, do not mispend your time, and coyn, and strength in Houses of Folly; there are of you, who know too much where they are: But repair to Wisdoms School, late and early, night and day be at these Study-doors. Such shall draw forth from *Jehovah* what his Will is. This right way of sound Wisdom was delivered and revealed *h* from the foundation of the World, at the first Creation, as the certain, the unerring Rule of the Mind and Will of God. Christ in his Word and Works do make known himself to be the rare *i* Artificer, all-skilful-worker, and all profitable Science and useful Arts must be learn'd from him, as their great Exemplar, and teaching Author. The *k* Manliest Virtuoso's are here spoken to and called upon, hither should they hasten to learn, as well as the ignorant *Plebeians*, and the easily perswaded Insipients. Here are noble Sciences, and liberal Arts, for the most free princely Spirits. Christ in his Word no sooner opens his lips, but some right

x Prov.6.20, 22, 22,23.

y 1 Pet.4.11.

z Psal.19.8. & 119.105,130.

a Prov.7.1, 2, 3, 4.

b Mat.12.49,50.

c Prov.8.1, 2, 3, 4,5.

d Vers.6,7,8.

e Vers.9, 10.

f Vers.10,11,12.

g Vers.14,15,16, 17,20,21,33, 34, 35.

h Vers.30. Amun

i So Amun is taken, Jer.46.25. & 52.15. Neh. 3.8. Song.7.1.

k Prov.8.4,5,6, 7,8,9.

Truth

Truth and real Thing quickly is ſpoken forth. There is nothing diſtorted or perverted here. It is all obvious, directly before us, not intricate or infolded. Here a young *Timothy* may get Wiſdom, and in a little time grow up to great Underſtanding. *l* Here is the Houſe of Wiſdom and of Prudence. This is the Doctreſs and Dictatreſs. This cureth the teachable Student of *m* Pride, Elation, Arrogancy, of which Philoſophers are ſtill ſick. Here is the perfect *n* poſſeſſion of Science and of Sapience. Here Knowledge is ſound and ſaving, virtuous and ſubſtantial. Chriſt *o* delighteth to teach the ſons of *Adam* this, and ſhould not we be made willing to learn? where word-knowledge is taught, at that *p* Door ſhould we enter, that we may *q* elicite hidden Myſteries. This Chriſt who is Wiſdoms, doth ſet himſelf out as a Maſter and Teacher of uſeful Arts and Sciences to *Adam* and his ſons quickly after the *r* Creation, inviting them as Diſciples into his School. His College is completely built, and he begins his Inſtructings of them with ſatisfaction and interceſſion in this diſcharge of his Mediatory Office, by *ſ* offering of Sacrifice, and by Praying; and when he has inſtilled his uſeful Precepts, he then entertaineth his learning-ones with Spiritual Repaſt: O who will give, that there were more incorporated Societies here, ſubject to, and ruled by, the Statutes of Chriſt's Houſe! That our hopeful youths may no longer be ſworn to Philoſophical Laws, Words and Statutes! Here Chriſt utters his Oracles from that exalted Pew or Pulpits, the higheſt Heavens. How honourable would our Cities be, were there holy Convocations, and Spiritual runnings and meetings to Chriſt's Preaching and Interpretings here! He calls with ſignificant Voice in expreſs words, Come, O come away, come hither! and no longer waſte your time by a fruitleſs attendance on Philoſophical Lectures. Come in and ſubmit to Chriſt's Diſcipline: His teaching of you will proſper the better for his chaſtiſing of you. Here is a Knowledge that is a wiſing and nouriſhing to a ſanctified Soul, whilſt vain Philoſophies are but Fatuities and Emptineſſes. Scoffers here, will not be proficients; the attempt will be ſucceſsleſs, and the labour loſt to inſtruct ſuch; no art nor induſtry of man can inform them, till Chriſt change and convert, and new make them; For they deſpiſe that Word-wiſdom, which commended to them, and ſet before them, and Napkin up or impriſon thoſe few Notions of it, which they have taken in. Whereas, give occaſion to a wiſe man, and his wiſdom will be increaſed; as ſoon as it is preſented he takes it in. The fear of *Jehovah* is the way to it. This is the Knowledge of Holy, both Angels, and Men, and Things, which would be every way ſo much for our own advantage. After all this diſcovery, will young Students be ſtill beguiled and corrupted, by the *t* fooliſh woman, (who is ſo contrary to Chriſt and his Word, and to the Wiſdom which is in him, and in it) which knows nothing aright, carnalizing every thing, all its opinion of things, being ſtreperous by keeping up its diſputing noiſe, and wrangling clamours; tumultuous, fallacious and drawing aſide from the Truth into Error? It doth not underſtand any thing ſavingly, nor diſcern it ſpiritually: It has not ſoundneſs of apprehenſion, though it ſelf-flatteringly imagineth that it has the knowledge of many things, and is well skill'd in many Arts and Invents. *u* What doth it know aright? Can you name it, or tell what it is? Yet would this fooliſh woman be in the Throne and Pew too, (imitating and emulating of Wiſdoms before ſpoken of, and ſtrive to out do and go beyond.) She will come with Pompous Oſtentation, her Bell and Bedel, and with External Apparat, to inſinuate her ſelf into mens minds by deceptive Oblectaments, and ſenſual allurements; It would ſit in the Doctors chair, and exerciſe Regal Authority: Thus affecting to be like unto Wiſdom, it becomes more ridiculous by its apiſhneſs. Sometimes ſhe will uſe *w* ſome of the ſame words that Wiſdom doth but in another ſenſe, wrying them in their own Dialect, as if Chriſt's wiſed ones were fooliſh ones in her accompt, and ſhe could teach them better, ſhe delights in fallacious Artifices, till ſhe miſlead her blind followers into the gulphy-empty-ſpace, and the doleful ſighful place, and would leave them there hopeleſs and helpleſs, like the helliſh Teacher of the Black-Arts, unleſs the LORD do in time, before they tumble in thither, ſtep forth to their recovery out of theſe ſnares, by turning them from the Error of their way to the Truth. He who has willing-

l Prov. 8. 12.
m Verſ. 13.
n Verſ. 14.
o Verſ. 31. 33.
p Verſ. 34.
q Verſ. 35.
r *Compare* Prov. 8. 22--36. *with* ch. 9. 1--12.
ſ Prov. 9. 2, 3 --12.
t Prov. 9. 13--18.
u Mah. interrogatively.
w *Compare* Prov. 9. verſ. 4 & 16.

willingneſs, skill and opportunity, to carry this meditation through this Book of *Proverbs*, may gather up and put together a great deal more of this profitable matter. I muſt haſten now to ſome further Inquiries, for the progreſſive advance of uſeful Learning.

Of the One (which when another Day was Created, was the Firſt) Day of the Created World, and of ſome of its Works.

Q. *Whether this Earth at its Firſt Creation were without Form and void? So that* x Tohu *and* Bohu *be truly and rightly predicated of* Æretz? *Or whether* Tohu *and* Bohu *be not diſtinct Creatures from the Earth, locally diſtant, or two Created Places, the one ſetting out the Gulphy-empty-ſpace, the doleful place of Hell?* x Gen. 1. 2.

A. THe clearing up of this, that the Gulph and Hell are certain diſtinct places of a Created Nature, doth contribute much for the diſcovery of the Poſiture of the World, which is the higher, and which the lower part of the Univerſe in its Syſtem orderly diſpoſed, as alſo for the conviction of Infidelity, and the confutation of Atheiſm; It being a great and groſs Error in the ſcoffing Anti-Scripturiſts, who daringly affirm, that the Gulph and Hell have no certain Exiſtence in the Nature of Beings, nor definiteneſs of locality in the Creation of Places, but that they are mere Bug-bears to terrifie Fools, and Scare-crows to fright Children withal, my work therefore here will be to examine, whether the Earth at its firſt Creation were formleſs and void, ſo that *Tohu* and *Bohu*, as commonly interpreted be truly and rightly predicated of *Æretz* or not? Whether *Tohu* and *Bohu* be or be not diſtinct Creatures from the Earth locally diſtinct, or two created places, the one ſetting out the Gulphy-empty-ſpace, the other the doleful place of Hell? Then to aſſert, and prove from Scripture and Nature, that there are really ſuch places, And in what parts of the created World thoſe places are, whereby the poſitures of the Creation will be manifeſted, in what order they are placed one above or below another; which is one of the ſecrets of Nature, hidden from vain Philoſophers, but revealed in holy Scriptures. Towards the bringing in of ſomewhat of a very uſeful diſcovery, that this Earth was not created deformed, not an empty, unſhapen, or miſ-ſhapen lump, confuſed or without faſhion, not ſuch an amazing and ſhameful thing, as one, who has a name amongſt the Learneſt of Criticks, and who doth undertake to correct others in their rendring of theſe words, doth amiſs call it, not ſuch a formleſs Chaos, as it is Heatheniſhly ſlandered to be, let it be well conſidered, whether they do not great wrong to this Work of *Ælohim*, who do expreſs the ſignificancy of theſe words to be that, which is contrary to right Order, to good Digeſtion, to methodical Framing, and to comly Modeſty, as ſomewhat to be aſhamed of, and then do miſapply this to the Earth? Seeing that this Earth, as alſo the empty Gulph, and the doleful place have a great fitneſs, and a comly order, and a beautious decency, in the Creators Ordination, for the ends of *y* his own Glory, for the advancing of rich diſtinguiſhing Grace towards the Elect, and for the ſinners confuſion; y Prov. 16. 4.

and

and, amongst many other transgressors & Idolaters and corrupt worshippers living and dying such; Especially if in Ages of such growing light, as doth convincingly discover the forbiddenness of all humane Inventions, Institutions, and Impositions in the matters of Worship, exclusive of what is of Christ's prescribing and appointing in his word; These are some of those sinners who by name are declared to be in the road way upon the brink to be tumbled down the Gulphy-confounded-space. There is not any the least mark of reproach cast or put upon any other of *Ælohim's* Works, and therefore not upon the first created Earth. For, all and every of his Works *a* have all that kind of perfection which doth belong to that created Work; It being made in that excellency of State for *b* goodness which every creature was framed in according as the nature of that creature was capable, fit and able to receive for its assigned usefulness in its place. So that it was, for so far, intire, consummate, absolute, in all Numbers and modes, and was no way to be reprehended, faulted, or blamed, having the Creator's own Letters Testimonial for its due commendation and praise under his Hand and Seal. All was pure, unblemished, no defect in it, as such; Therefore did Righteous *Adam c* rejoyce in meditating on these works, on the Seventh-day Sabbath. By a collation of other Scriptures it will appear, that, this Verb *d* Was, may properly and distinctly belong to *Tohu*, and to *Bohu* (as also to *Vechoshec.*) As for the significancy of the words in the Original let all the Scriptures be considered that do make mention of them, whether, *Tohu* be not the empty (gulphy, astonishing, desolate,) space, and *Bohu* the doleful place; (the serious meditating whereon makes to sigh and to groan;) These words are Substantives and not Adjectives or Participles, and do properly stand by themselves. So that to prædicate these abstracts of the Earth, as if it were amazingness, shamefulness, deformedness, formlesness, emptyness (or shapelesness) and voidness, (wastness or vanity) seemeth to reproach Creating *Ælohim*, who did all in wonderful Wisdom, and having approved of every Work of his, he rejoyced therein. As for the Structure of Speech, *e* the Verb belongs in common to *Tohu*, to *Bohu*, (and to *Vechoshec*) appertaining to all the members of this speech; being put to one, it is to be accommodated to all, as if it were expressly added to every one, *Æretz* was created, *Tohu* was, *Bohu* was, each of them was in being truly subsisting; though the verb be but once written, yet being once spoken it hath *f* a conveniency with the other members by a common right. There is great evidence and natural comelineſs that is in this kind of Scripture-speaking. It cannot be rightfully affirmed of this Earth in the abstract, as many do, that the Earth was emptiness, or an empty thing, at its first creation. For this appears to be expressly denyed by *Jehovah-Ælohim* in *g* another Scripture, because, thus he said, when he shews himself forth as the Creator of those Heavens, and the Former of this Earth, that having made the Earth, he firmly prepared or established her, and that he did create her Not-*Tohu* or Not-emptiness, he created her to be dwelt in, or sat in, or to be inhabited, or to Sabbatize in. Thus doth he expressly deny what men do affirm. *Tohu* only is the Gulphy empty uninhabited place of the created World. It being only the *h* Gulphy passage to Hell; Several parts of the creation being distinctly spoken unto in that Prophecy by *Isaiah*, as the Text and Context will evidence. All other spaces and places are filled up and inhabited, but only this *Tohu* which is empty. In the higher Heavens there are the glorious Inhabitants of that better Country, There are the upper Waters, and many other Treasures: In the *Expanse* are Sun, Moon, and Stars, those bright shining Luminaries. In the Air are Fowls, on the Earth are Men and Women, Beasts, Cattle, Worms, in the Waters are Fishes, in Hell are Devils and Damned; only *Tohu* is void. So that there is a *Vacuum* in Nature, contrary to Paganish Philosophy *i* as *Tohu* doth properly note, That, which is contrary to such a Line as is drawn to distinguish, to put in order, in building upon some Foundation, which *Tohu* doth want. So *Bohu* is that, which is contrary to a Foundation and Building or Extruction, contrary to a perpendicular, by which the Building is directed. There is no Foundation or Extruction in Hell, for it is bottomless, at least so far, as that, the damned know no bottom of it.

a Deut. 32. 4.

b Gen. 1. 31.

c Psal. 92. 4, 5. *compared with the Title.* Ps. 104. 24.

d Gen. 1. 2. *Hajitha.*

e *Hajitha. This is one property of Hebrew Speech, that often a word, which is before expressed, is in the latter branches omitted for brevity and for other reasons.*

f *The skilful in the Language know this to be common in the original words & phrases.*

g Isa. 45. 18.

h Luke 16. 26.

i *Compare* Isa. 34. 11. *with* Jer. 4. 23. *Hence the antient Hebrews call* Tohu Linea nihil signans, & Bohu, Perpendiculum rude ad quod non potest erigi murus.

Tohu not being prædicated of *Æretz*, neither is *Bohu*, which is a word that followeth after *Tohu*, which *Tohu* has *Bohu* always joyned with it, as in nature of created places, so also in *k* Scriptures. This *Tohu* and *Bohu* therefore also are not matter and form. The Jews and Christians have learned this wrong conceipt in the Schools of Paganish Philosophers, and then afterwards they assayed, whether they could defend it by their wrvings of this Scripture, to work it into their errour. As for the Scituation and Place of these, they are the lowest parts of the created World. *Jehovah Alohim* hath *l* stretched forth the North over *Tohu*, this Gulphy-astonithing-empty space, which is that part in the Posture of the Creation, that is directly diametrically opposite unto the North-point: So that the North part is the uppermost part. There are some Heavens *m* higher then other Heavens, and some parts of the Heavens are higher then some other parts of the same Heavens. The *n* most High, or the Highest, or the eminently exalted High one over and above all, is one of Christ's names. He, as to his glorified humane nature, sits in his glorious *o* high Throne: And would you know where this is? No books of Ethnick Philosophers can inform you without light from the Word, For, it is only of Scripture-Revelation: It is at the sides of the *p* North, whither a proud Prince that was brought down to hell (most opposite to the North,) said in his former self-exaltation, that, he would ascend, to pluck Christ if he could, out of his Chair of Majesty, that, he might get in to give Laws and Orders to the World. It is at the *q* North, where Christ doth work. From *r* hence doth exaltation come, not either from the East, or West, or South, but from Christ sitting over the sides of the North. *s* There is the City of this Great King. How quickly may a Believers Spirit resort thither and freely converse with Christ in his humane glorified Nature? Who, as he is also *Jehovah*, *t* hath a way of gracious presence here with the spirit of a Believer. How many useful ways, might this be improved in experimental Christianity! I have given the Hint, which should quicken up others to pass further into this re-search; more may be collected out of the Scriptures about the exaltation of the North, and if need were, to use such arguments unto men, their mouths who oppose this might soon be stopp'd by the expres concessions and affirmations of humane Authours. As the Earth is founded *u* upon the Waters, as upon her Bases, and is above the Waters; So also is Hell *w* under the Waters, in a lower place: It is opposed to the highest Heavens, as the lowest place. Here are the shadowed profundities below the Sea, the lower Abyss and *Vorago*. All the controversies about *Sheol*, about the local descent into the craving place, concerning which so many Treatises have so hotly contended, must by this Word-discovery receive a clear full determination; For, in no one Scripture which I am as yet thorowly convinced by, must *Sheol* necessarily, or doth *x Sheol* properly, signifie the Grave, but some lower place than that. Divers sheets of Paper might be filled with this Subject from what is gatherable out of the Word, which also is another very profitable discovery if pursued with diligence and received with meekness, and would overturn the whole of Ethnick Philosophy about the *System* of the World and the posture of the Creation. The middle of this Earth is not that common center of the Universal World, towards which all heavy bodies would naturally descend there to sit down and enjoy their Rest: The Stone, or Brass, or Lead, at the end of the Line in the perpendicular would move downward under all the Earth, beneath the Waters, if it met with no obstacle. According to Geometricians own principles, If right Lines do stand upon right Lines, making the Angles on either side equal, then either of those Angles is a right Angle, and the right Lines that stand erected are perpendicular Lines to those upon which they stand. Such perpendicular Lines can never meet in one and the same center and point, or intersect one another, for there is no enclining of the Lines any more to one side then another, There is no reclining or obtuseness in any of the Angles; æquidistant perpendiculars prolonged and moved never so far on both parts, will never meet either on the one side or on the other. All right Angles are equal to one another. Such perpendiculars are always equal distant the one from the other. Could such perpendicular Lines meet at a point, if they were prolonged, they

k Gen. 1. 2. Isa. 34. 11. Jer. 4. 23.

l Job 26. 7.

m Eph. 4. 8, 9, 10. Heb. 7. 26.

n Gneljoun. Psal. 57. 2, 3, 10, 11. Luke 1. 76.

o Jer. 17. 12. Job. 22. 12.

p Isa 14. 9...15. especially 13, 14, 15. verses.

q Job 23. 8, 9. Ezek. 1. 4, 26. 17, 28

r Ps 75. 6, 7.

s Ps. 48. 2, 3.

t 2 Tim. 4. 22.

u Ps. 24. 1, 2. Exo. 20. 4. Ps. 78. 69. Job 38. 4, 6. Ps. 136. 6.

w Job. 26. 5, 6. Luke 16. 23, 24. Tachtijah Ps. 86. 13. Ezek. 32. 8. 32. Rev. 9. 1, 2. & 11. 7. & 17. 8. & 20. 1, 3. Ps. 68. 22. & 88. 6, 7. Hence that phrase of going down into the water, and into the Sea. Acts 8. 38. Psal. 107. 23. Esai. 42. 10.

x Some Scriptures I know are commonly brought as if it did set out the Grave, but after much seeking to God and searching into his word about this deep secret, I judge that the Translaters have not rightly rendred Sheol the Grave, nor the commentators done well in so interpreting of it. However I leave it to the further consideration of the enquiring intelligent Reader.

will necessarily intersect, and the Angles on both sides would not be equal. These perpendicular Lines are Rectangled parallels; they are equal perpendiculars constituted between the same parallels; they are Equiangled, were there Parallelogram-lines drawn: all the quadrilateral Figures would have opposite Parallels; from one and the same point can be drawn but one perpendicular Line to divide a terminated right-lined Diameter (equally dividing the Circle) into two equal parts, if that perpendicular Line be drawn from the Circumference to the Center: and from one and the same Point and Center there can be but one perpendicular Line drawn to that part of the Circumference, where a right Line doth touch the Circle, and where that Perpendicular doth cut that right Line into two equal right Angles at the point of touching: All other Lines drawn from the same point, have not correspondent, proportional, parallel, equidistant parts, neither will they make right equal Angles in that point where they do touch or intersect that right Line. The opposite sides are not parallel, neither can they pass into a right-angled-equilateral quadrilateral Figure, into such a Square which hath the four sides equal, and the Angles right-lined. Of all the right Lines drawn from one and the same Point on a right Line, that Line which is Perpendicular is the least, constituted on one and the same Base, so that there is but one Perpendicular from or to this one and the same Point, standing erect upon a right Line. According to Statick Law there can be no Angular point of two several Lines concurring in it, without an unequal divergence or divaricating of the two lines from it proportionably, as it is nearer or further distant from the point. Improve we this to overturn humane Philosophy. Let there be an Erect Wall square of a right-angled equilateral, quadrilateral Figure; and let plumb-lines be let fall from the two sides of it, they will naturally move downward to, and if way were made into the Earth perpendicularly, and these perpendiculars would be equidistant, and would be always, if prolonged, equidistant and never meet at a Center and Point, which is quite contrary to the Tenet of such Philosophers, seeing there cannot be a Motion of two heavy Bodies from the circumference in two parallel lines towards one Center and Point: For still the nearer they come to this supposed Center, the nearer they must be to one another, which affirmation is quite contrary to Sense, Reason and Scripture, as may be seen with the eye in the forementioned parallel Motion of the two Plumb-lines, Thus the Seamen have their Perpendiculars which do move right down, and do make perpendicular lines equidistant from each other, every where in the Waters that are *y* under this one Earth, if it be well examined by the same natural Motion of Plumb lines equidistantly downwards, it will be found, that all Plants do naturally grow out of the Earth perpendicularly, and so the Earth doth nourish them; and thus all grounds do bear only according to the plain or level thereof, and not according to any convex or concave Superficies. A Garden, though the Ground be rising and indented, yet may be paled round with as few equilateral Pales, as if it were plain and level, because all the Pales do stand perpendicularly, one of the most quick-sighted into, and of the most experienced about Natural History has declared, that as for the moving of Dense Bodies to a point or place, (which was the opinion of the Ancients) it is a meer vanity. I have not found, though I have searched withcare and industry in this Inquiry any one word or phrase in the Old and New Testament, which doth properly signifie a common Center of this visible World; whereas, there is express mention made of a *z* Perpendicular, of a Plumb-line: That one place of the Sea, into which the Waters were gathered at the first Creation, is a distinct different place from this pretended Center in the middle of the Earth, which the vain affecters of Humane Wisdom, would have the congenial parts of the Chaos immediately to apply themselves unto, gathering round in about it, as if this frame consisted by an equilibration of parts to the Center of Gravity. There is not such an Elementary and Subcortical Earth, as is below any the lowest *Fundus* of the Waters, as if this were the Foundation, and Basis of the World, and the centrical Orb of it; for the deep Waters, the Gulphy space, Sheol, and the doleful place are below the Earth; they are subterraneous, as being under the whole body of the Earth, and not only under the upper Superficies of the Earth, and

y Psal. 107. 23. & 136. 6. 2 Pet 3. 5. Psal. 104. 5, 6. & 135. 6.

z Isai. 34. 11. Zach. 4. 10. 2 King. 21. 13. Isai. 28. 17. Lam. 2. 8. Zach. 1. 16. Amos 7. 7, 8. Zach. 5. 8. *The words are*, Anac. Mishkoloth, Mishkeleth, Bedil. *Consider* Job 38. 5. *which speaks of a ruling Line that was stretched over this Earth, that inclined downward: a measuring thred or rule, a straight perpendicular plumb-line, to which Masons and Carpenters have an eye; a Square-rule.*

therefore

therefore these are called the out places. O, who will give, that the Atheist and the Infidel would lay this more to Heart! The holy Scriptures do set out these lower places with terrour to fright the Sons and Daughter of *Adam* from those by-paths of sin, that would lead thither. There are the *a* Profunditics of Sheol; the evil Angels were thrust down there; there is the black dark passage into the deep corrupting Pit, to the sides whereof sinners are cast down. This is the hid horrible place, the going down there is in sorrow, into a place tormentful; a certain *b* definit place remotest from Heaven; a place of greatest sorrow, and of deepest misery, into which the damned do descend; *c* some are saved from out of Sheol, others are cast down and left there. How doleful a place is Hell! Wo, wo, oo, oh, is the Language there, under the weight of unpardoned guilt, under the sense of tormenting wrath: *d* Those, that will not turn from sin unto Christ here, shall be turned into Hell there. A place of terrible confused *e* darkness, of outer darkness, a foul and hideous prison, the *Gehenna* of Fire is there. Should I paraphrase upon the several scores of Scriptures that do express this, how many pages would it take up? This is the place of deadly shadow, of weeping, of gnashing of teeth, of chaining, of gnawing worms, of burning wrath, the wicked are thrust down, and driven in there. What? will those who forget God never believe this, till they feel it? O how rich is that Grace, how free is that Love, which doth deliver a chosen number from this wrath to come! which doth take them up into the *f* Heavenly places, the better Country, the Holy Place, the Holy of Holies, the Eternal Tabernacles, whither Christ is Ascended to prepare Mansions for his Disciples, that he and they may be together, ever together. There is the place of the manifested Residence of *Ælohim's* Glory.

a Prov. 9. 18. 2 Pet. 2. 3. Isai. 14. 15, 19. & 24. 18. Job. 26. 6. Prov. 15. 11. Job 17. 30. Psal. 141. 7. Gen. 42. 38. & 44. 31. Luk. 16. 23, 26, 28. 2 Sam. 22. 6. Psal. 18. 4, 5. & 116. 3. & 88. 3, 4. Ezek. 32. 18, 19.

b Ezek. 26. 20. Psal. 22. 15. Lam. 3. 6. Psal. 88. 6, 7.

c 1 Sam. 2. 6. Psal. 30. 3. & 86. 13. & 49. 15. Hos. 13. 14. 1 Cor. 15. 55. Mat. 11. 23. Psal. 9. 17. & 89. 48. Psal. 16. 10.

d Psal. 9. 17. *It is twice expressed in the Hebrew.*

e 2 Pet. 2. 4. Mat. 8. 12. 1 Pet. 3. 19. Jude 6. Mat. 5. 22, 29, 30. & 18. 19. Mar. 9. 43. 45, 47. Mat. 23. 33. & 25. 41. & 22. 13. & 25. 30. Prov. 8. 26. John 14. 2, 3, 4.

f Ephes. 1. 3, 20. & 2. 6. & 3. 10. Heb. 11. 16. Heb. 9. 8, 12. 2 Cor. 5. 1. Psal. 68. 18. Ephes. 4. 8, 18.

How full are the Scriptures in praises and commendations of this High, Happy, Holy Place!

Q. *Whether* g *that Darkness which doth distinguish and separate between the Night and the Day in a large Day, be but the want or privation of Light, and so mere nothing? And which was first, the Darkness or the Light? And what is the Scripture-Doctrine, according to Created Nature and Order, concerning Days, Weeks, Months, Winter, Summer, and Years?*

g Gen. 1. 2, 4, 5.

A. THe affecters of Humane Wisdom do thus wrongfully determine, as if it were only the absence of Light, or the shadow of the Earth coming between us and the Sun; when the opacous or thick body of the Earth doth interpose between us and the Sun, darkness followeth. Whereas the Scriptures of Truth will inform us, that *h* darkness is a Creature, darkness was, it hath been, *i* that is, it truly hath subsisted, it doth and will subsist; For so is the Nature of that Word; to Be, is to Exist, to have Essence. *k* A creating Word was used with respect to darkness. The Creator made Light, spake it out of Darkness. It is called to the Night, *l* which is a real name, and is a real thing. It sets out *m* real things: It has *n* a place, a local seat: The Darkness was over the Faces of the troublesome deep; for this proposition doth note a term or place of Motion or Rest, in the most opposite place to Light. *o* Light is in Heaven, as in its proper place, in which God doth dwell; whereas *p* these darknesses are in the lowest places, in the Abyss, in that nethermost Pit, in the Gulphs. Darkness was three Days before there was a Sun in the Expanse, to go in, go down, or set; the Sun being created on the fourth Day,

h Gen. 1. 1, 2. Isai. 45. 7.

i Hajitha.

k 2 Cor. 4. 6. ὁ εἰπών.

l Gen. 1. 5.

m Ephes. 5. 8. Isai. 45. 7.

n Gen. 1. 2. Gnal.

o Tim. 6. 16. 1 John 1. 5, 6, 7.

p Psal. 88. 6. Psal. 139. 3. & 69. 2, 14.

and therefore it was not cauſed by the Suns abſence. *q* Darkneſs was one of *Egypts* plagues, which had not been ſo much, had it only been a want and no infliction, it was Darkneſs felt, which was a ſenſible thing. The Air was thick of it; the hand had ſenſe of it. It was palpable: darkneſs of *r* obſcurity, much obſcure, black and thick. *ſ* It ſets out a ſpiritual Plague, which is a real Judgement. *t* It is a thing ſent and made. It is a thing ſometimes turned into its contrary. It has an efficient Cauſe. *Jehovah Ælohim* gave it a Being: He puts it, he makes it: he puts a Term or Bound unto it. He brings it into the Air as often as he will. It has its Properties, as ſudden ariſing, or diffuſion, or ſpreading abroad, it has obſcurity; it doth produce real effect. It is divided into ſeveral kinds, thick, black. It is that, which is unfit for Communion with its oppoſite Light. It is a thing deſtroyable. It is one of the miſeries in Hell. The Creator did divide between the Darkneſs and the Light, as the Expanſe did divide between the Waters and Waters. The Heavenly Lights were made thus to divide between the Light and the Darkneſs. The Original Words which do ſet out Darkneſs, do manifeſt its Being a created Thing. How glorious a Creature is the Light, which is oppoſed to Darkneſs! *u* Light was one of the firſt Ornaments of the Created World, with which *Ælohim* decked them as with a Garment. The Creator dwelleth in Light, and there the Light dwelleth, though mortal man be little acquainted with the way of it. *Jehovah* formed it. It is called his Light. It is he who prepares it. O how admired and adored will Chriſt be, when he ſhall be viſibly ſeen to be the Light of the Heavenly City! The created Light is not a mere Accident, or Quality without Subſtance, as Ethnick Philoſophy has wronged it. It is an Eſſentiated Subſtance; It has a diſtinct good perfect Subſiſtence: It has a place of its own; It has Motion from one place to another, and this Motion is in Time. It comes and it goes at its Seaſons. It has not only a Local Motion, but alſo its Rays and Beams, and Species do produce real Effects. The Sun is not the cauſe of this Light; for, this Light was created three Days before the Sun. They were diſtinct and different Creatures. The Light did actually Exiſt, or had a reality of Being without and ſeparate from the Sun, which Sun did not then actually Exiſt, and therefore the Light muſt neceſſarily differ really from the Sun. Otherwiſe the ſame created Being, the Sun, ſhould actually both Exiſt, and not Exiſt, or be and not be at one and the ſame time: Which includes a contradiction, and implys an impoſſibility. There is ſuch a thing in created Nature, as pure Darkneſs, and pure Light. The one Eſſentiated as well as the other, and they were, and are divided Locally as well as differenced Naturally; theſe being diſtinct, divided ſeparate Creatures. *w* There is an Wo threatned againſt thoſe who put the one to the other. Darkneſs and Light do naturally in their ſucceſſive courſes ſucceed each other. There is a Real as well as a Verbal diſtinction between them, and the *x* Darkneſs goes before the Light. They were not created, confuſed and permix'd. They orderly differ in the Nature of the Things themſelves, which had each of them their proper Names, Time, Bounds, Places, and Courſes, and their ſeveral uſes in the Creation. The Evening, the Darkneſs and the Night were called upon to go together to make up Night, as the Morning, the Light and the Day were to make up Day. But the Night was *y* antecedent before the Light. For, ſo is the Computation of all and every of the ſix foregoing Days of the firſt Week of the Creation expreſly by an eſtabliſhed Law, and a decreed Order, which ſhall never be altered or changed, whilſt this World doth laſt. Thus the Darkneſs and the Light do make a proper Day-natural. The Time when the Evening doth begin, ir that Time when the Darkneſs doth firſt begin. After the Sun was created, *z* it is ſet out by that Time, when the Sun goeth in. From Evening unto Morning is *a* the whole Night-part, as oppoſed to the Day, as from Morning to Evening is the whole Day-part as oppoſed to the Night. The *b* Evening doth belong unto the Night, then was the *c* time for the Evening Worſhip. It has its ſeaſon of triumphing going forth. The Day doth end *d* immediately before the Evening. From Evening to Evening is *e* the length of the Natural large Day. There is a Natural *f* Created Seaſonableſs, an opportunity in this time: *Ælohim* doth

ride

q Exod.10.21, 23.

r Pſal.105.28.

ſ Revel.16,10. Iſai.60.1,2.

t Pſal.105.28. Iſai.42.16. Pſal. 104.20. Iſai.45. 6,7. Job 28. 3. Iſai.50.3. Amos 8.9. & 5.8. Mat. 27.45. Job 38.19, 20. John 12. 35. 1 John 2.11. Iſai. 59.10. Exod.10. 23. Job 4.13,14. Deut.4.11. & 5. 23. 2 Sam.22.12. Exod.10. 21, 22. Prov. 20. 20. 2 Cor.6.14. Job 26.10. Mat.8.12. & 22. 13. & 25. 30. Job 10.21,22. Pſal.88.6,11, 12. Eccleſ.11.8. & 6. 4. Lam.3.6. Gen. 1.4,14, 18. Chaſhachim; Neſheph Ἄχλυς, Γνόφος, νέφος, Σκότος, Ζόφος, Σκοτία.

u Gen.1.3,4,5, 14, 15. Pſal. 104. 2. 1 Tim.6.16. Job 38. 19,20,24. Iſai.45.7.2 Cor. 4.6. Gen.1.3. Job 38.12,24. & 36. 30,32. Pſal. 74. 16. Rev. 21. 11, 23.

w Iſai. 5. 20. 2 Cor.6.14.

x Gen.1.2--5. 2 Cor.4.6.

y Gen.1.5,8,13, 19,23,31. & 8. 22. Jer.21,56. & 33.20.25.

z Mar.1.32. 1 King.22.35. *compared with* 2 Chron.18.34.

a Exod.27. 21. & 18.13. Judg.21.2. 1 Sam.30.17.

b Pſal.30.5. Deut. 28.67.

c Deut.16.4,6. 2 King. 16. 15. Dan.9.21. Pſal. 65.8.

d Exek.46.1.

e Levit. 23.32. Jud.20.26.

f Iſai.17.14. Gen. 24. 63.

ride upon these *g* Evenings, and comes to meet his people serving of him. *b* Until the Evening, is until the beginning of another Day; for the Day Natural did end, when the next Evening did begin, which Evening was the beginning of another distinct large Day. Evening and Morning *i* are well fitted times for Meditation, for Prayer, for Praise, and for Singing. The Creating *Ælohim* did lay the Foundation of the Evening, and of Morning Worship on every Day of the Week. He taketh special express notice of these two Seasons, therefore there is a special Being granted unto these parts of Time; *k* And it shall exist the Evening, and it shall exist the Morning; so runs the Creating Word. *l Ælohim* looked on these Seasons with joy and with delight, with approbation and with commendation, and so should we. The Evening has a true Being, a real Existence, a natural Subsistence, it is a created Essence. The Evening doth not begin at the end of the ninth hour of the Day, or three hours before the going in of the Sun: For, there was no part of a former Day before this one Evening of the created World, *when the evening and the morning made up the one* m *day*. This Day here is so distinguished according to number, One, and not according to order First, as yet; because hitherto there was no other Day. One is the beginning of Number definitly, *Æchad* one, is that proper Name, which the Creating *Ælohim* gave unto this Day, and it is peculiar to this Day, and belongeth only to this Day, in the measuring of the Days of a Week: It is a wrong done to its Name, when it is taken from it, and given to any other Day of the Week. Every one of their Names should be used, that they may be called aright, and so may expressly answer to their names when they are called. How can those *n* who miscal the one Day of the Week, the Seventh-day in the fourth Word or Command answer this, seeing from the beginning it was not so? The Day on which this World began to be Created, was properly one Day, no Number can in Time and Nature go before an Unity, which therefore of necessity must be before any other ordinal Number: There was not at that time any other Day that had actual Existence. Those Days of this one Created Week, which did follow in the same Week, were ordinal, and successive, and numerable, so that, there must be one Day, which was the beginning of Days. *o* It is injurious unto many Scriptures, when they translate one Numeral, the first Ordinal, thereby to thrust and to force in if they could, the one Day of the Week, into the room of the Seventh-day, as if the one Day were now the Weekly-sabbath-day in the place of the Seventh, which mistake hath Scripture Reason and Nature against it, as may be shewn in its proper place, in an inquiry upon the Seventh-day. There was one Day which was the beginning of Days, and therefore this World was in Time, not from Eternity; For, to speak with propriety of Language, Eternity has no precedent duration. And this and other distinct Days in this Week of the Creation, are properly a distinct Enumeration of distinct Days, setting out their daily natural measures. And therefore the express mentioning of them severally doth shew, that all things were not Created in an instant at once, or in one day only, all of them together. The Evening and the Morning of every Day were a distinct Day, and were distinct parts of every Day. The one Day was before the second, and the third Day was after the second, the fourth followed the third, and the fifth was after the fourth, the sixth succeeded the fifth, and the seventh which is the last Day of the Week, was the Holy Close of that Week. There is but one Seventh-day in the Week. No other Day in this, or in any following Week, is properly the Seventh-day of the Week, in the weekly revolution. These Days have a priority, and a posteriority in time in their successive parts: and so were the Creatures distinct Works, or distinct Days. They had a separate Creation on separate Days, that we might with the more staidness and distinctness of spirit, consider of, and meditate upon them in their created Order: If all had been in one and the same moment of time, then how could it be affirmed of *Adam*, that he was *p* first formed, then *Eve*, which yet is expressly affirmed in the Words? The created Number, and Order, and Names of Days must therefore be well observed, upon which there are so many weighty Truths and great things that do depend. An Evening-Morning, a Night-day is a large natural Day, according to the Law of the first Creation, in which the Evening and the

g Psal. 68. 4.
b Mar. 13. 35.
Deut. 23. 10, 11. Lev. 11. 24, 25, 27, 28, 31, 32, 39, 40. & 14. 46. & 15. 5, 6, 8, 10, 11, 16, 17, 18, 19, 21, 22, 23, 27. & 17. 15. & 22. 6, 7. Numb. 19. 7, 8, 10, 19, 21, 22.
i 1 Chron. 23. 30.
k Gen. 1. 5, 8, 13, 19, 23, 31.
l Psal. 104. 22, 23, 24. 31.
m Gen. 1. 5.
n Exod. 20. 8 - 11. Deut. 5. 12--15. Mat. 19. 8.
o Mat. 28. 1. Mar. 16. 2. Luk. 24. 1. John 20. 1, 19. Act. 20. 7. 1 Cor. 16. 2.
p 1 Tim. 2. 13.
q Dan. 8. 14, 26. Cherebboker 2. 2 Cor. 11. 25. νυχθήμερον; 1 King. 7. 9. Luk. 22. 34.

r Act.27.27,33. Compare Exod.12. 41, 42. with Numb.33.3. & Deu.16.6.

the Morning were constituted one Day. r The Evening being the foregoing part of the Day, to which the after-Morning doth belong, both together making up a complete Day. So is the true account through the whole Scriptures; where this is spoken of. The Evening of the Day, s in the three first Days of the created World, began at the first coming of the Darkness; afterwards, when the Sun was created on the fourth Day, it was further pointed out by the t going in of the Sun. The Morning of the Day in the three first Days of the created World began when the Darkness went off, and u the Light came on, which afterwards was fully compleated w when the Sun did go forth. What has man to do thus daringly to change the LORD's Time and Laws, and to pervert his well his wisely-established Decrees and Appointments, which are some of his x Statutes and Ordinances, which he will have to remain unalterable, and by the unchangeable constancy whereof he has confirmed the Covenant of Grace? There is the time of a Day in a Day. There y is a word of a Day in his Day. z The Night-part of a Natural large day, so far as concerns the present matter in hand, is measured from the coming to the going of Darkness; from the going in of the Sun, unto the going forth of the Sun. There are parts of the Night, a a third part of it: There is a beginning of the Night: There is the mid of the Night: The LORD forsaw how bold rebellious man would be in prescribing times of his own inventing and distributing unto himself to impose them upon others also, and therefore he doth often in the Scriptures set the just Limits and the due bounds to set Times and Seasons; that man might receive a determination from the Word. b There were certain Watches of the Night, those Watches did point out a certain space of Night-time, into which the Night was distributed. There was a Watch of the Night which is called, the c first Watch of it. There is a d second Watch of the Night. The e third Watch of the Night; and the f fourth Watch of the Night: And all and each of these are distinguished by several Names in the Word, g the Evening, the Midnight, Cock-crowing, and Morning: So that, three hours were the measure of every one of the Quadrants or fourth parts. b We sometimes read of all Night, and all Nights; in other places, of the i Halfings or Dimidiatings, or Half-cuttings off of the Night, of the past Night: and of that self same Night, of a Night of Observations. There is a Morning Light before the Sun doth go forth, so as visibly to be seen by our eye. The Day part of a natural large Day, as to the present case, is measured from the k coming to the going away of the Light, or from the going forth of the Sun unto the going in of the Sun. This Day is divided into l twelve hours, so also is the Night, into twelve equal parts; so that at midnight, the sixth hour of the Night is ended, and seventh hour of the Night doth immediately after begin: And at Noon, or at Mid-day, the sixth hour of the Day is fully ended; and the beginning of the next minute after this is the beginning of the seventh hour of the Day, as opposed to the Night: and according to this Division were Dials, and other Meafures of Nights and Days drawn and made, that were according to the Word. So that all the Winter the hours of the Night were larger than those of the Day, and all the Summer, the hours of the Day were longer than the hours of the Night; and when it was Equinoctial, then the hours of the Night and Day were equal; but at all other times of the year different. m There is express mention made in the Scriptures of some of these hours, by which we are to judge and measure the rest of the other hours. As the third hour, the sixth hour, the seventh hour, the ninth hour, the tenth hour, and the eleventh hour. It is also particularly there spoken of, the n third hour of the Night. At these Seasons of Evening and of Morning were the appointed Times for o daily worship, which daily worship was called the Tamid, or the continual. Whatever other instituted worship was occasionally performed,

s Exod.1.5,8,13.

t Gen.1.14--19. Deut.6.6. Mar.1.32. Prov.7.9.

u Gen.1.5,8,13.

w Gen.1.14--19. Psal.104.23. Mat.16.2,3. Exod.18.13,14. & 27.21. Act.28.23. Job 4.20. Deu.28.67.

x Jer.31.35,36. & 33.20,25.

y Exod.5.13. Lev.23.37. 1 Kin.8.59.

z Judg.19.14,15. Psal.104.20,22.23.

a Rev.8.12. Gen.19.5. Act.27.27. Mat.25.6. Mar.13.35. Luk.11.5,7. Psal.119.62. Act.16.25. & 27. Exod.12.29,30. & 11.4. Job 34.20.

b Psal.119.148. & 130.6. Lev.8.35. Psal.134.1. Mat.24.43. Luk.2.8. Psal.90.4. & 63.6.

c Job 4.13. Lam.2.19.

d Judg.17.19. Job 4.13.

e Exod.14.24. 1 Sam.11.11. Luk.12.38.

f Mat.14.25. Mar.6.48.

g Mar.13.35. Mat 14.15. Luke 12.38,39 Mat.24.43. Exod.14.24. 1 Sam.11.11.

h Psal.6.6. Judg.19.25. 1 Sam.15.12. Isai.62.6. & 21.8.

i Exod.11.4. & 12.29. Judg.16.3. 1 King.3.12. Gen.19.34. & 31.42, & 26,34. Exod.12.42. k Gen.1.3,4,5. 1 Sam.30.12. Jon. 1.last vers. Deut.24.15. Josh.10.12,13,14. Mat.17.48. Isai.38.12,13. Psal.74.16. Gen.8.22. & 1.14,16,18,19. Psal.104.23. 2 Sam.23.4. Dan.6.19. l John.11.9.

m Mat.20.3. Mar.15.25. Act.2.15. Mat.20.5. & 27.45. Mar.15.33. Luk.23.44. Act.10.9,30. John 4.6,52. Mat.20.5. & 27.45,46. Mar.15.33,34. Luke 23.44. Act.3.1. & 10.3,30. John 1.39. Mat.20.6,12. Luke 22.59. n Mat.6.35.

o Dan.8.11,12,13. & 11.31. & 12.11. Neh.10.33. Ezek.46.15. Numb.4.16. Exod.29.38,39,40, &c. Numb.28.2,8,10. 2 King.16.15. 1 Chron.16.40. 2 Chron.2.4. & 31.3. Ezra.3.3,4. Numb.5.11,9.

this

This must never be neglected; This daily Worship was to be carried on. *p* Every Evening and also every *q* Morning. I have been the longer upon this discovery, that, serious sensible Believers who do admire the holy Scriptures of truth to be the one and the only rule of judging and of determining of cases of Conscience, might as they ought, bring all times and seasons to Scripture measures, to Christ's Institutions; which he *r* himself as also his Apostles kept unto under the New Testament dispensation of Grace: That, this as well as all things else may be brought with more exactness according to this straight Rule under this latter-day-glory, when there will be a more thorow reforming and refining, to purge out whatsoever is corrupt and of humane invention and imposition, and to bring in whatsoever is pure, that is as yet defective in the Churches, which is of Christ's instituting and ordaining; For *s* this daily continual Worship, Evening and Morning, is propheſyed of to be renewed and restored in the latter age, with a renewed promise of acceptance. The day is *Elohim's*, *t* the Night also is his: and let the things of God be given unto God. Let the Day-natural no longer be mis-reckoned from midnight to midnight, or from Sun-rising to Sun-rising, nor from mid day or noon to mid-day or noon, neither of which has any sound footing either in Holy Scripture, or in created Nature: And yet how long and how far have these mis-countings prevailed, Not only amongst Ethnick Philosophers, but also amongst professing Christians, and do so still unto this day?

p 2 Chron. 13. 11. Ezra 3. 45, Psal. 141. 2, 1. 1 Kings 18. 29, 36. Exod. 29. 39.

q 2 Kings 3. 20. Ezek 46. 13, 14, 15. Psal. 5. 3. & 55. 17. & 63. 1. & 88. 13. & 92 2. & 119. 147, 148. Jer. 7. 13. & 25. 3, 4. & 26. 5. & 29 19. & 44. 4. & 32. 33. & 35. 14, 15.

r Mat. 26. 55. Mark 14 49. Luk. 19 47. & 22. 53. Luke 21. 38. John 8. 2. Acts 2. 46, 47. & 5. 42. *compare*, Psal. 20. 1, 2, 3, 4, 5, 6, 9. & 22. 22, 25. Heb. 2. 12. (*for, this is spoken of Christ*) Psal. 40. 9, 10, 11. (*which is also applyed to him*, Mat. 11. 25, 25, 26, 27. *compared with what goes before*, Luke 10. 21, 22.) *s* Ezek. 43, 19, 21, 26, 27. & 46. 13, 14, 15. & 43. 27. *t* Psal. 74. 16.

There is a *u* measure of our days, and *Jehovah* is he who must make us for to know, what it is. There are divers phrases in Scripture note-worthy here. As *w* one day; and days one; a long one of days; a day of constituted, or of instituted, Time; a day-morrow, or After; To fill up the number of ones days; Six days of the working, days of this Earth; yet the day great; the day to be hot, the day to descend greatly; until the inclining or declining of the day; until the firm preparing of the day; to fill up a seventh of days; to number days; the strength of the day; an Evening of a day; the seasonable time of a day in a day; the looking forth of this day; days turning away; or turning the faces, or declining towards their end: The blowing or breathing forth of that day at break or dawning of it; a day of the East, the days of Harvest: The Spirit (or wind, or breathing) of the day; The remitting of a day to or towards the Evening: The days of Heavens: The days of years: Days over or upon an year: Also yesterday: A day in a day: From day unto night. From the light until, or unto, the halfing, or dimidiating of the day, or the middle division of it into parts. These, with several other such like, would have their use for the determining of divers practical cases. That *x* Wo should awaken conscience, which is threatned against those, who putting darkness to light and light to darkness (as those do, who make one half of a day from Midnight to Noon, half dark and half light at *Æquinox*, and the other half of the day, from Noon to the next Midnight that light and that dark) *y* Contrary to the established order in the Law of the Creation. This is the daily measure of time: For *z* we read of Time in the Scriptures, Opportune time. The Opportune time of the gift of the Evening, the Opportune time of the going in of the Sun, called the Opportune time of the Evening, *a* from the Morning and unto the Opportune time of the set season for instituted worship (observe this.) The Sun knoweth his going in: The constituted time of the days: The constituted or instituted times of *Jehovah*: a day of convention. This daily time is made up of hours, as hours are of minutes, *b* a minute or minute-time, or moment, we meet with in the Word, one minute, a moment in a day one: a moment, a minute quickly gone, into a moment: like as a moment: like unto, much even

u Psal 39. 5. Middath Jamai.

w Gen. 1. 5. Gen. 27. 44, 45. & 29. 20. Deut. 30. 20. Job 12. 12. Psal. 91. 16. Prov. 3. 16. Gen. 26. 8. Hos. 9. 5. Psa. 90. 4. Prov. 27. 1. Gen. 50. 3. Exo. 23. 26. Ezek. 46. 1. Exod. 16. & 20. & 20. 9. Gen. 8. 22. & 29. 1, 27. Gen. 18. 1. Judg. 19. 8, 11. Prov. 4. 18. Exod. 7. 25. Psal. 90. 12. Gen. 7. 13. Prov. 7. 9, 1 Chron. 12. 22. Jer. 6. 4. Ps. 90. 9. Song 2. 17. Isa. 27. 8. Gen. 30. 14. 2 Sam. 21. 9. Gen. 3. 8. Judg. 19. 9. Ps. 89. 29. Gen. 25. 7. Isa. 32. 19. Exo 5. 14. Ezra 6. 9. Isa. 38. 12, 13. Nehem. 8. 3.

x Isa. 6. 5. 20.

y Gen. 1. 5. Job 17. 12.

z Eccles. 3, 1, 2, 3, 4, 5, 6, 7, 8, 11, 17. & 8. 6. Dan. 9. 21. Josh. 10. 27. Gen. 8. 11. & 24. 11. Zach. 14 7.

a 2 Sam. 24. 15, Psal. 104, 19. 1 Sam. 13. 11. Lev. 23. 2 Lam. 2. 7.

b Ps. 30. 5. Exod. 33. 5. Isa. 47. 9. Ps. 30. 5. & 6. 10.

Jer. 18. 7, 9. Isa. 54. 8. Lam. 4. 6. Job 34. 20. & 21. 13. Jer. 4. 20. Job 20. 5. Ps. 73. 19. Numb. 16. 21. Lam. 4. 6. Ezra 9. 8. Isa. 26. 20. & 54. 7. Job 7. 18. Isa. 27. 3. Ezek. 26. 16. & 32. 10. 1 Cor. 15. 52. Luke 4 5. Job. 20. 5. & 21. 13, Ps. 30. 5. Prov. 12, 19. Isa. 54. 8. & 26. 20. & 54. 7. John 5. 35. Gal. 2. 5. 1 Thes. 2, 17. Numb. 6. 21. Psal. 6. 10. & 73. 19. & 84. 14. Jer. 18. 7, 9. Exod 33. 5. Rev. 18. 10, 17, 19. Ezra 9. 8. 1 Cor. 15. 30. Regang.

as a moment: As a little of moment, a moment little, or a small minute; moments, minutes of time: An indivisible point of time; a minute, or moment, is a very short space of time, a moment one every moment. That word which signifies a moment is derived from a root, which is, to cut off, or to break asunder, because it is one of the least particles and minute parts of time, broken off, as it were, the most minute fragment of time. These minutes and moments do fill up an hour, such a number of them. And this kind of knowledge an ingenious enquirer doth know how to make some good improvement of in divers cases, relating unto these parts of Time. O how sweet and satisfactory would it be to understand even these little minute things in a Scripture way? *c* For, here we may meet with an hour, an hour one: That same hour. The Chaldee word for an hour comes from an Hebrew root, which doth signifie he looked, he beheld: Because, Men in their actions do intend the hour as it passeth away: The Teller, or *Nuntiatrix* of Time. *d* An ascending Horologue, which doth point out the degrees by which the Sun before Noon hath ascended, and after Noon doth descend. The ascensions of that Sun: the goings up, the goings in of it. The measures of daily Time might in this Scripture-way much heighten there understandings. O, who will give, that we may be Redeemers of Time!

c Dan.3.15. & 4. 19,33. & 5.5. & 3.6. Shaguah.

d 2 Kings 20. 9, 10. Isa. 38. 8. Dan.6.14.

The Doctrine of weeks is proved from primitive pure created nature in *e* seven days, as the Creator made them. There were seven distinct days severally created, in order of time, and no more, which being ended, another week begins. An whole full complete week, doth consist of seven days, not of six or fewer days, not of eight or more days, because *Ælohim* made all in these several distinct days. He made no less, and he added no more. *f* Hence those Scripture phrases of, three weeks of days, or three sevens of days; a feast of weeks, or of sevens of days; a feast of weeks, or of sevens; of those weeks or sevens: In your weeks or sevens. A week, or a sevenny: A seven-night, a seven-morn, or *Septiman*; two sevennies or weeks: weeks or sevennies: a week one: the cut off half of the week: to fill up a week this, to number a seven of sevennies: weeks seven, and weeks sixty and two: weeks seventy: To compleat or fill up three weeks of days: For *Jehovah* to keep to us weeks of Statutes of Harvest, according to the Hebrew, they are weeks of Ordinances, relating to the feast of seven weeks or seven Sabbaths. A sevenny of years, and a seven sevenny of years. The beginning day of the week is called *g* one day, because till a second day came, there was only that one day, and the last day of the week is called *h* the seventh day, because there is no further day in that week: There is a great Remark and a special honour put upon this number of seven in the Scriptures, as the number of perfection, a complete number. The seventh day pointing out the weekly Sabbath: The seventh Moon was a peculiar dignified Moon; the seventh year was a specially separated Sabbatical year: The seven-times seventh year, was a singularly honoured year for Jubilee: Moons or Months took in these days and weeks. *i* Hence we read of a Moon or Month of days; two days, or a Month or days. The Moony-Innovation of days: One to the Month, or one day; a Month that fifth: The Son of a Moon or of a Month; From the sufficiency or fulness of the Innovated Moon in his Moon: Behold an Innovated Moon, the morrow: The number of our Moons or Months is with *Jehovah Ælohim*: three Innovated Moons or Months: He or It, shall touch that Moon, or Month, that seventh. When will he pass over, this Innovated Moon? This an Ascension of an Innovated Moon, or his Moon or Month to the Moons of the year: The night-part of the day is a part of the Innovated Moon. There are twelve Moons or Months, these do make up a complete full year. The *k* first Moon, the head of Moons: (There is a Moon in the year, which has more of a full head for divers Evenings together, then other Moons of the same year.) A Moon *l* one. The number of the Moons. *Jehovah Ælohim* made the Moon to institute times: Three Moons or Months,

e Gen.1. 5, 8, 13, 19, 23, 31. & 2.1, 2, 3.

f Dan. 10. 2. Ezek.45,21. Exo. 34.22. Deut. 16. 9, 10, 16. 2 Chr. 8.13. Numb. 28. 26. Lev. 23. 15, 16. Dan. 9. 27. Gen. 29.27, 28. Levit. 12.5. Dan. 9. 24, 25, 26. Gen. 29. 27, 28. Deut 16. 9. Dan. 9. 25, 26, 27. & 10. 2, 3. Jer. 5.24. Lev. 25.8, &c.

g Gen. 1. 5.

h Gen. 2. 2, 3.

i Gen. 29. 14. Deut. 21. 13. Num. 11. 20, 21. & 9. 22. & 28. 11. & 29. 1. Lev. 23. 24. Ezek. 46. 1, 6. Amos 8. 5. Numb. 10. 10. 1 Sam. 20. 24, 27, 34. Psal. 81. 3. Gen. 8. 5. Zach. 7. 3. Lev. 27. 6. Isa. 66. 23. 1 Sam. 20. 5. Job 14. 5. Gen. 38. 24. Ezra 3. 1. Amos 8. 5. Num. 28. 14. Exod 12. 2. Job 3. 6. Rev. 22. 2. Esth. 3. 12. 1 Chr. 27. 1–15.

k *Inquire, whether at the Autumnal Æquinox?* Exod. 23. 16. & 34. 22. & 12. 2.

l Zach. 11. 8. Job 3. 6. & 39. 2. Psal. 104. 19. Exod 2. 2. Job 29. 2, Ezra 6. 15. Dan. 4. 29. Jer. 31. 35, 36. Gen. 8. 5, 13. Exod. 40. 2, 17. Lev. 23. 24. Deut. 1 3. Ezek. 26. 1. Ezra 3. 6. Exod. 23. 15.

Moons of the East: The third day to the Moon: There is an end of Moons, two-ten, where they are cut off: The Statutes of the Moon are never to be removed: The day of the renewed Moon, is called, one of the Moon; Till another day come, there is only that one day of that Moon. The certain appointed time of a Moon or Month, of these days weeks and Moons are years made up, *m* whence are these Scripture phrases, the days of the year: A perfect year filled up with all its days: The Heavenly Luminaries have been, are, and will be, to appointed seasons for Religious conventions, to days and years: The revolution of the year: The revolution of the days: The return or conversion of the year: The Opportune time of the Return of the year. *n* An year hath its name from Iteration and renewed mutation, and is the Renovation or Iteration of yearly time. *o* From the head-beginning of this year even unto the afterward, or end of the year: the after-part, the later-part of it, the last of it, (as the opposition shews,) year year, year in year, a Son of an year: a Son of an hundred year: An year of *Sabbatism*: An year, that fiftyeth year (including the former year of Jubilee into the number.) An year that seventh: An year, a seventh: An year of two or a second: A daughter of her year: Two years, from the cutting off of two years of days: Six years: Years many: A middle of years: The after-part or end of years: Years Antient or Easterly, or former, years. To complete or to perfect years, years of an Age, and of an Age or generation: Years of numbers, years of hidden Ages: The remainder, the rest, of years. Three years: Year after year: An year that after, or another following after: Years after ones: The last of those years: An year one, once or one in an year: Until an year one, that which begins the rest, or of one: A thousand years: A thousand years two steps or two turns, or two or twice over: Years to come or to go in: A word of an year in a year; to add days upon days of the King: His years like as a generation and generation: To be made to touch years; A Month in an year: To compute those years: A day to an year, a day to an year: Four days in an year: Two years of days: Days over an year: To go out this year: To fill up or complete an year perfect: A number of years: A little, or paucity, of the years: A little to remain, or to be a Relique, or left in years: To compute over the month of those years which remaining: Years in pleasantnesses, or in Sweets or Jucundities. To perfect this year, this same: *Jehovah* sometimes doth crown an year his good; For the cut-off end of years: The cutting off of those times of years: like as the mouth of his years; To abbreviate years: an head of this year: a multitude of years; Seven Sabbaths of years: an year of *Sabbatism*: an year of two or the second. One year is made up of Winter and of Summer in it's two equally divided parts. This also we may meet withal in the Word. *p* the Winter, it takes in that part of the year in which is plowing and sowing at the Autumnal Æquinox. It is opposed to the Summer: In the days of my springing youth. For, things do begin to spring and to grow in the Winter season. To dwell, or sit, or inhabit an house of that Winter, to smite the house of the Winter over or upon the house of the Summer: to be in the Harvest, and in the Winter: a slothful one will not Plough from the Winter: The Harvest and the Winter *Elohim* will form: Summer and Winter, and day and night shall not rest; or they will not Sabbatize. The passing over of Winter. *q* An entire full year is made up of Winter and of Summer, as of its two comprehensive parts. *r* Here we may find a lively description of the ending and passing away of the Winter, and of the beginning and coming on of the Summer; *s* There are droughts of Summer: There is the First-born, or early, or soon, or Rathe-ripe in-before-Summer, or in-not-yet-Summer; the passing over of the Harvest; the perfecting or finishing of it, or the full end of Summer: an house of the Summer, as well as an house of the Winter, *t* an hundred of Summer, or of Summer-fruits: There is a falling of the joyful shout, or the rebounding Eccho, upon the Summer and Harvest of the people of God; There is a Summering of the flying Fowl, and of all Beast of

m Gen. 47. 9. Job 3. 6. Ps. 90. 10. Eccles. 6. 3. Lev. 25. 30. Gen. 1. 14. Exod. 34. 22. 1 Sam. 1. 20. 1 Chr. 20. 1. 2 Sam. 11. 1.

n Shanah.

o Deut. 11. 12. & 14. 22. & 15. 20. 1 Sam. 7. 16. & 13. 1. Lev. 12. 6. Isa. 65. 20. Lev. 25. 5, 10. Lev. 14. 10. Gen. 11. 10. & 41. 1. Exo. 21. 2. Eccles. 6. 3. Habak. 3. 2. Ezek. 38. 8. Malac. 3. 4. Ps. 90. 9. Gen. 41. 53. Deut. 32. 7. Job 16. 22. Ps. 77. 10. Isa. 38. 10. 2 Sam. 21. 1. Gen. 17. 21. & 29. 27. Ezek. 38. 8. Exo. 30. 10. Dan. 1. 21. Ps. 90. 4. Eccles. 6. 6. Gen. 41. 29, 50. 2 Kings 13. 20. Isa. 21. 1. 1 Kings 10. 25. Ps. 61. 6. Isa. 29. 1. Eccles. 12. 1. Lev. 25. 27. Num. 14. 34. Ezek. 4. 6. Judg. 11. 40. Jer. 28. 3. Isa. 32. 10. Exod. 23. 16. Lev. 25. 15, 16, 30. Job 15. 20. Lev. 25. & 27. 18. Job 36. 11. Gen. 47. 18. Lev. 25. 29. Ps. 85. 11. Gen. 16. 3. & 41. 1. Dan. 11. 13. Lev. 25. 52. Prov. 10. 27. Eze. 40. 1. Lev. 25. 16, 51. Lev. 25. 8. Lev. 25. 5. 1 Kin. 15. 25. 2 Kin. 12. 1. & 14. 1.

p Gen. 8. 22. Prov. 20. 4. Ps. 74. 17. Zach. 14. 8. Job 29. 4. Isa. 18. 6. Jer. 36. 22. Amos 3. 15. Zach. 14. 8. Prov. 20. 4. Ps. 74. 17. Gen. 8. 22. Song. 2. 11.

q Ps. 74. 15. Is. 18. 6. Zach. 14. 8.

r Song 2. 11. &c.

s Ps. 32. 4. Isa. 28. 4. Jer. 8. 20. Amos 3. 15.

t 2 Sam. 16. 1. Isa. 16. 9. & 18. 6. Prov. 10. 5, 2. Sam. 16. 2. Jer. 40. 10, 12. & 48. 32. Micah 7. 1. Zach. 14. 8. Prov. 6. 8. & 30. 25. Psal. 74. 17. Amos 8. 1, 2. Jer. 48. 32. Prov. 26. 1. Mat. 24. 32. Mark 13. 28. Luke 21. 29, 30. Prov. 16. 5. Dan. 2. 35.

this Earth upon a people: ſo alſo a wintering upon them. To gather in Summer; to eat the Summer or Summer Fruits: The collections or gatherings of Summer; to be in the Summer and the Winter; to prepare the Summer Food, or Bread, or eatable: The Summer was formed, and ſhall be formed by *Ælohim*: A Basket of Summer, or of Summer-Fruit, it is come to the end (a pleaſant alluſion referring to that end of the Year) The Waſter doth ſometimes fall on our Summer: Snow in Summer is not in ſeaſon. The Fig-trees do bud forth their leaves, a little before Summer (which doth prove, that the Summer doth include alſo, that which commonly is called the Spring, and doth then begin:) A wiſe Son will carry together in Summer: There are Summer Flowers, when the Harveſt is gathered in, and when the Reapings are before the ingatherings. One deſign of this is to demonſtrate from the Word, that a Week in its ſucceſſive returns, has a natural Exiſtence, a created Being, which doth unchangeably eſtabliſh the ſix foregoing Days of every Week to be working Days, and the ſeventh, the laſt, the cloſing Day of every Week to be the weekly Sabbath-day, or Day of Reſt. As alſo, to diſcover, that thoſe who would undertake the Emendation of times, ſhould order all Chronology according to Scripture account. This Doctrine of Days and of Weeks, doth ſomewhat confirm the Seventh-day-Sabbath, as the Seventh, to be of Natural Obligation. Even the Adverſaries themſelves are ſo far convinced hereby; that they confeſs divers of them, that all the World are under a Divine Obligation to ſpend one Day every Week in the Exerciſe of Religion; that the Hebdomadal Revolution of Time is generally admitted, that it is Catholick; that all Nations in all Ages have from time immemorial made the Revolution of ſeven Days, to the firſt ſtated period of Time; that the meaſure of Time by a Night and a Day is directed unto ſenſe by the Diurnal Courſe of the Sun; that Lunar Months of ſolar Years are of an unavoidable Obſervation unto all rational Creatures: Whence therefore all men have reckoned Time by Days, Months and Years, is obvious unto all, but whence the Hebdomadal Revolution, or weekly period of Time ſhould make its entrance, and obtain a Catholick admittance, no man can give an account, but with reſpect to ſome impreſſions on the minds of men, from the Conſtitution and Law of our Natures, with the Tradition of a Sabbatical Reſt inſtituted from the Foundation of the World. A Week is ſpoken of as a known account of Days in Time. Thus they acknowledge: As alſo, that thoſe of the Philoſophers, who reſolved their Obſervations into things Natural or Phyſical, do eſteem the Septenary Number Sacred: A Septenary Revolution of Days: unto which they found a reſpect in all their Notions and Speculations about the *Pleiades* and *Triones* in Heaven, Lunar changes, ſounds of Inſtruments, variations in the age of Man, critical Days in bodily Diſtempers, and tranſactions of Affairs private and publick. I ſo far make uſe of this as to ſhew, that if ſuch Authors would but improve their own convictions and conceſſions, they might be ſpirited and ſublimated into an aſſerting of ſomething of Honour, inſeparable from the Natural Being of the Seventh-day. The order of which Day is not to be diſturbed. Another of them acknowledgeth, that there have been ſome difference and variation in the account of Years and Months with people, yet never was the Week counted to be more or leſs than ſeven Days with any people. In all Ages, among all Nations, the Seventh-day has been venerable and ſacred. I might put more of ſuch Teſtimonies together, were there need. But it is the Authority of holy Scripture, and of created Nature that ſways with me. It is obſervable in prophetical Scripture by *u Daniel*, that the Weeks are there ſaid to be cut off, as the words do properly ſignifie. The Verb of the ſingular Number, being put to a word of the plural Number, doth evidently ſhew, that every one of the Weeks, from the firſt to the laſt ſhall be preciſely and abſolutely complete: It was a preciſe cutting off, The firſt Week of the created World was the fitteſt time for the giving forth of the Law of the Seventh-day-Sabbath, becauſe the ground of the Inſtitution of this weekly Sabbath, was *Ælohims* manifeſting by his Words and Works, that in that ſame Week he perfected both the working Days, and the reſting Day, he reſted upon the ſelf ſame Seventh-day, when the memory of his great and glorious

u Dan. 9. 24. 27.

glorious Works was so new and fresh. So agreeable is this to created Nature in the Exercise of right Reason, especially when enlightned by Scripture-Revelation, within the compass of one and the same Week, reckoning still forward according to Created Order, it is impossible to find out any proper Seventh-day, but only the last Day of the Week. This boundary of the Week being unremoveable, and commanded to be kept Holy. And this Doctrine of the Weeks is every where preserved in the several *w* Languages, which have words for a Week.

w In Hebrew שָׁבוּעַ Shebuang. *i.e.* Hebdomada quòd septem diebus Constant, à שֶׁבַע *i.e.* septem; *In English, a Sevennight is called a Week. In* Belgick, *or* Low Dutch, *it is* Weeke. *In* Teutonick *or* High Dutch, *or the* German *Tongue, it is* Woch, ab Weke. *In the* Saxon *Tongue, it is* Ucan. *In* Spanish *and* Portuguez *it is* Semanc: *In* French, *it is* Semaine, ou Sepmaine. *In* Italian, *it is* Settimana. *In* Latin, *it is* Septimana, æ, à septem & mane, Hebdomada, seu Hebdomas, *from the Greek in which it is* ἑβδομὰς ἀπὸ ἑβδομος, quod ab ἑπτὰ, *i.e.* septem quasi ἑπτόμος. *In* Britsh *or* Welch, *it is* Wythnos.

Because it is that discovery which is of use, and is not every where to be met withal by a common Reader, and it having some tendency towards the clearing up of some subject matters in this Treatise, and towards the perfection of a Reformation, which is also much of my design, let not the ingenuous Reader think it too long a diversion, if I here detect somewhat of the idolatry and superstition, which is still to this day continued in this Nation, and in other Countries, by publick and private retaining and using of the Heathenish names of Days, as *Sunday*, *Monday*, &c. as also of Months, such as *January*, *February*, &c. so that, he that shall speak in the present Age, according to Scripture, though in his own and their Mother Tongue, yet is scarcely understood by the most, and what is shameful and lamentable, by multitudes of a professing Ministery and people. Whereas, hath not *Jehovah Ælohim* strictly charged his people, that *x* in all that, which he hath said unto them, they shall be wary, and the name of other gods they shall not mention; it shall not be heard out of their Mouth? O take we heed unto our selves, that we do not transgress in this matter! Hath he not foretold, that he will take away the Names of *Baalim* out of the mouths of his Servants? that he will cut off the names of the Idols out of the Land? Did not God's *Israel* of Old, when and whilst their hearts were right with him, practice accordingly, changing of the old idolatrous places, and putting new names upon them? Did not zealous *Joshuah* take order about his? our LORD Jesus Christ, after whom his Disciples must walk, would not take up the names of after-Idol gods upon his lips.

x Exod. 23. 13, 13. Hos. 2. 17. Zach. 13. 2. Numb. 32. 38. Josh. 23. 7, Psal. 16. 4.

Examine we now somewhat of the Original and occasion of the Pagan names of Days and of Months. As for Days, the beginning Day of the Week, they call *Sunday*. *y* The Germans, when they were Pagans, *Verstegan* saith, consecrated the first Day of the Week to the Sun, as Prince of Planets, whose Image they placed on a Pillar in the Temple, fashioned like a man half naked, his face, as it were, bright red with gleams of Fire; and holding with his Arms, bowing Archwise, a burning Wheel before his breast; the Wheel being to signifie the course which he runneth round about the World, and the fiery gleams and brightness, the light and heat wherewith he warmeth and comforteth the things that live and grow. The Sun was the chief God of the Persians. That Adoration, and religious Worship, *z* which some gave to the Sun, is forbidden in the Scripture; condemned in the Egyptians, in other Nations, and in the Jews themselves, the LORDs people, who herein imitated the Heathen, worshipping with their faces turned towards the East. The Heathens worshipped the Planets as Gods, and some will tell us, how the Seven Planets do give denomination to the seven Days of the Week, and what Planet reigneth every hour in every Day; unto each of the seven Planets they dedicated a Day, and called it by the name of that Planet, which had the first hour of that Day, the Appellation from the Planets seems much ancienter than that invention from the hours, which I shall after a few lines write of; so that these names of the Days of the Week were not by the Pagans first imposed from the Planetary hours, but rather the superstition of this appellation of the Days was derived into the Hours. The names of the seven Planets, are these, *Sol*, *Venus*, *Mercury*, *Luna*, *Jupiter*, *Mars*; which seven Planets these men would have to govern twenty four hours in a Natural Day; the first Planet hath the first Hour, the second hath the second, and so unto the

y See Mirsheus *guide into Toagues, and the word Day*; & Scaliger de Emend. temp. p. 46, 47. *of his* Psoleg.

z Deut. 4. 19. & 17. 3. Jer. 43. 13. Job 31. 26, 27. Ezek. 8. 16. 2 Kin. 23. 5, 11. Jer. 7. 18. & 44. 17, 18, 19, 25.

seventh. Again, the first Planet hath the eighth Hour, the second the ninth, so unto the fourteenth; afterwards the first Planet hath the fifteenth Hour, the second the sixteenth, and so forth to one and twentieth; then yet again the first Planet hath the two and twentieth Hour, the second the twenty third, the third Planet the twenty fourth Hour; and so the whole Natural Day of twenty four Hours is finished and ended; the fourth Planet that followeth shall have the first Hour of the following Day, and so that Day shall take his name of that Planet: As for Example, suppose this day were their *Sunday*:

Sol.	*Venus.*	*Mercury.*	*Luna.*	*Saturn.*	*Jupiter.*	*Mars*	*S. V. M. L. Sat.*
1.	2.	3.	4.	5.	6	7.	8. 9. 10. 11. 12.
J.	*M.*	*S.*	*V.*	*M.*	*L.*	*S.*	*J. M. S. V. M.*
13.	14.	15.	16.	17.	18.	19.	20. 21. 22. 23. 24.

Luna therefore followeth, whence they call the second Day of the Week, *Monday*, *Munday*, or rather Moon-day, as if it were Moons day; from this ancient Ethnick Custom of ascribing all the Days of the Week to some Idol God, or Planet. *a* When the most Ancient Germans were Pagans, they appropriated the next Day unto *Sunday*, to the special adoration of the Moon, who was the next Idol according to the course of the Days of the Week, before mentioned. Hence in *Teutonick*, *High Dutch*, or the *German* Tongue, it is called *Der Montag*, from *Mon*, the Moon, and *Tag*, a Day; and in *Belgick*, or *Low Dutch*, *Maendach*, often *Maendagh*, from *Dagh*, a Day, and *Maene*, the Moon: In *French*, *Lundy*, *Lundi*, *jour Lunaire*: In *Italian*, *Lunedi*: In *Spanish*, *El lunes*: In *Latin*, *Dies lunæ*; and in English *Monday*.

a See Mirsheus guide into Tongues, & Vrestег. pag. 10. & 69.

The third Day is the Day of *Mars*, as it is named in divers Languages, as in *Latin*, in *Spanish*, in *Italian*, in *French*, in *British* or *Welch*, and in *Greek*; they make this Planet *Mars*, to be the God of battel and of strife, contention, debate, controversie, whence the *High Dutch* and *German* Tongue now calls it, *Dinstag*, and the *Belgick* or *Low Dutch*, *Dijusdagh*, *Diissen dagh*, *Drings-dagh*, from *Dring*, contention or strife, and *Dagh*, a Day, because they dedicate this Day of the Week to contention and strife. In *English* it is commonly called *Tuesday*, of *Tuisco*, who, as they affirm was chief Leader and Ruler of the *German* Nation, from the Tower of *Babel*, who in honour of him, after his death, called this Day, *Tuistag*, that is *Tuisco*, his Day. And likewise after his name they do in their own Tongue call themselves, *Tuytsch*, and their Country of *Germany*, *Tuytsch-land*; as also the *Netherlands*, using herein the *D* for the *T*, do make it, *Duytsch* and *Duytsch-landt*: Hence in *Latin*, they are called *Tuiscones*, and *Teutones*, and their Tongue, *Lingua Teutonica*, and all of *Tuisco* or *Tuisto*, as *Tacitus* calleth him: In *English*, it is commonly named *Tuesday*, having retained the meaning of the *German* denomination.

The Fourth Day, they call the Day of *Mercury*, in *Latin*, in *British* or *Welch*, in *Greek*, and in other Languages, in *English* they name it *Wedensday*, or *Wensday*, in *Belgick* or *Low Dutch*, *Woensdagh*, or *Wodensdagh*, or *Godes-dagh*; for so they called *Mercuries* Day, as if it were Gods Day, *Wodans* or *Godans* Day, or as *Verstegan* willeth, that *Woden* was among the Ancient *Germans* and *Saxons*, a most valiant and victorious Prince and Captain, and his Idol or Image was after his death honoured, praised and sacrificed unto, that by his aid and furtherance, they might also obtain Victory over his Enemies, which when they had obtained, they sacrificed such prisoners, as in that battel they had taken: and from his Name this word *Woden*, in their Tongue signifieth, fierce, furious: As in *English*, when one is in a rage, we sometims say he is Wood, or he taketh on as if he were Wood; so of this name *Woden*, whom after his death they honoured as a God, came this name *Wednesday* instead of *Wodensday*.

The fifth Day, they name the Day of *Jupiter*, or of *Jove*, in *Latin*, in *British* or *Welch*, in *Greek*, and some other Languages, which Day they consecrated to their God *Jupiter* or *Jove*, as that Planet which they supposed had dominion

over this day. *b* In *English*, it is commonly, but corruptly called *Thursday*, of *Thor*, a name of an Idol, which the ancient *Germans* did worship, and Day, a Day by them dedicated to this Idol. In *Belgick*, or *Low Dutch*, *Donder-dagh*, the Day of the *Thunderer*, from *Donder*, *Thunder*, and *Dagh*, a Day, to which agreeth the *Teutonick*, *High Dutch*, or *German* Tongue doth agree, *Donners tag*, that is, the Day of the *Thunderer*; for the *Latins* do call *Jove* the Thundring one. This Idol *Thor*, wore on his head a Crown of Gold, and round about were set or fixed twelve bright burnished golden Stars; for, they were perswaded, that being displeased, he did cause Lightning and Thunder.

b See Mirsheus on the word Day, & Verstegan in his Restit. of decayed Intelligence in Antiquities, cap. 2.

The sixth Day of the Week they called the Day of *Venus*, in *French*, *Italian* and *Spanish*, from the *Latin*: In *English*, *Friday*, so in the *Saxon* Tongue, the *High* and the *Low Dutch*; from *Friga*, an Idol of the *Germans*. This Idol represented both Sexes, as well men as woman, and as an Hermaphrodite, but more of the Female: She was reputed the giver of peace, and of plenty, as also the causer and maker of Love and Amity, out of which it appeareth, that *Frigá* was the Goddess, which the *Romans* and other called *Venus*.

The Seventh-day, is named by the Ethnicks, the Day of *Saturn*, so in *Latin*, because they supposed, that the Planet *Saturn* did chalenge to himself the Dominion of this Day: So in *English*, *Saterday*, or *Saturday*, as if *Saturns* Day, in *Low Dutch*, *Sater-dagh*, from *Seater*, an Idol of the *Germans*, lean of Visage, having long Hair, and a long Beard, and was bare headed and bare-footed: In his left hand he had a Wheel, and in his right he carried a Pail of Water, wherein were Flowers and Fruits. In *Low Dutch*, this Seventh-day is called, *Rust-dagh*; from *Rust*, Rest, and *Dag*, a Day, the Day of Rest. In *English*, *French*, *Italian*, *Spanish*, *Portugüez*, *Latin*, *Greek* and *Hebrew*, it has its right Name, Sabbath, the Day of holy Rest: and it would be one good means of reviving, and of restoring the weekly Seventh-day-Sabbath, if it had its true name still given it. And it is observable, that *c* in one place of Scripture, where the LORD hath expresly forbidden the mentioning of the names of other Gods, there immediately before he doth direct and lead us to the proper name of this Day, the Seventh-day, and a Day of Rest, a Sabbath Day: and so should the other foregoing six Days of the Week be called by their own Scripture names. When a Reformation is throughed according to the Word, amongst other Idolatries and superstitions, those of Ethnick Names of Days, and of Months amongst others must and shall dawn.

c Exod. 23. 12, 13.

This Heathenish Anti-christian defilement, has also brought in polluted Names amongst the Months.

The *Romans* appointed the beginning of the year to be the Calends of *January*, *d* because on the first Day of this Month, their Consuls were first created, when that Government was set up amongst them; and from thence, from that time, it was a solemn day for the New-years gifts, &c. Then also they did sacrifice for luck or for fortunes sake (as they Paganishly do phrase it) what they were to do the whole year: and they were wont to send some sweets, as dry Figs, and the like, as a good *omen* to one another: This Month is called from *Janus*, in *Welch*, *High Dutch*, *French*, *Porteguez*, *Spanish*, *Italian*, *Latin*, so also in *English*, *January*; Prince *Janus*, they say had two Faces, which saw things past and to come, or because superstitious Antiquity did consecrate to him the beginnings of things.

d Vide Martinii Lex. Philolog. on the word Calendæ.

February, the rest Month is named in *English*, in *French*, in *Italian*, in *Spanish*, in *Portuguez*, in *Latin*; either from *Februum*, *Februa*, which were Sacrifices or Ceremonies for purging of Souls, for in this Month they sacrificed to Spirits, or to departed Souls, and they did celebrate the Anniversaries or yearly Rites in remembrance of the Dead, which Sacrifices and Ceremonies were done to infernal gods for them, which be dead, such as the *Dirges* amongst the Papists, the Soul Masses, or Masses for the Dead: Or from purged *Juno*, whose holy Day, as they called them, had solemn Sacrifices and Plays dedicated to *Pan* their god, who kept, as they thought, the Wolves from devouring the Sheep; on which day also women were purged by the Priests of *Pan*, who on the Seventh-day of their Sacrifices ran up and down the City naked, and strook the Hands and Bellies of

women

Women that were with child with a goats Skin, hereby to signifie both fruitfulnes and easie delivery; or of *Februus*, the god of purging by sacrifice, to whom *Numa* dedicated this month; or *e* this *Februus* was *Pluto* the God of Hell and of Riches, to whom they sacrificed in this month; which Month the *Romans* consecrated to the Infernal gods.

e See Martinus Lex. *in* Februarius.

The month of *March* is so called, in *British* or *Welsh*, in high and low *Dutch*, in *French*, *Spanish*, *Portugueze*, *Italian*, *Latin*, and *English*, from *Mars*, to whom this month was dedicated, it being believed, that, he was the Father of *Romulus*, the Author of the *Roman* Nation. The Planet *Mars* was held to be the God of battel.

The month *April*, has its name in *British* or *Welsh*, in high and low *Dutch*, in *French*, *Spanish*, *Portugueze*, *Italian*, *Latin* and *English*, from *f* a Greek word which doth set out *Venus* the Goddess of Love, as sprung from the foam and froth of the Sea: This month was dedicated to her.

f Ἀφρὸς: Spuma, & Ἀφροδίτη, Venus, ex qua spuma maris orta creditur Venus.

The month of *May* borroweth it's denomination, in low *Dutch*, in high *Dutch*, in *Welsh*, in *Italian*, in *Spanish*, in *Portugueze*, in *French*, in *Latin*, in *English*, from *Maia*, the Mother of *Mercury*, in this Month they sacrificed to *Maia* and to *Mercury*, those did so who were Merchants.

The month of *June* is so called, in *French*, *Portugueze*, *Italian*, *Spanish*, *Latin*, and *English*, from *Juno*, an Heathenish goddess, the daughter of *Saturn* and *Ops*, the Sister and Wife of *Jupiter*, or of *Junius Brutus* the Author of *Romes* liberty, and made Consul in this month.

The month of *Julia* hath its name in *French*, in *Italian*, in *Portugueze*, in *Spanish*, in *Latin*, in *English*, from *Julius Cæsar*, because he was born in that month.

The month of *August* has its denomination, in *British*, in *French*, in *Spanish*, in *Portugueze*, in *Italian*, in *Latin*, in *English*, from *Augustus Cæsar*, and for his Honour.

The Rest of the Months are reckoned by their Number from *March* inclusively, *September* the Seventh Month from *March*, *October* the eighth Month, *November* the ninth Month, *December* the tenth Month.

Having thus given the Reader some account of the Ethnick names of Days, and of Months; How can I but bewail that carnal complyance which the most of Christians are guilty of with Heathenish corruptions, in this as in many things! Why is there such a backwardness, especially in those who call themselves of the Reformed Religion, to bring names and things to Scripture Language and expressions? O how much would it make, both for the Peace and Purity of Churches, and people of Christ, to bring all in this as well as in other Cases and Matters, to that Word-will of our God, by which we must be all judged in that last great Day!

g Gen. 1. 5, 8, 13, 19, 23, 31. & 2, 2, 3.

The true proper names of the *g* Days of the Week according to Scripture are One (or the First when another Day of the same Week is in being) the Second, the Third, the Fourth, the Fifth, the Sixth, the Seventh.

h Chron. 27. 1-15.

i Exod. 12. 2. 1 Chron. 27. 2. Gen. 8. 13. Esther 3. 12. Ezek. 40. 1. Exod. 13. 4. Lev. 23. 30, 15.

The several *h* Moons or Months in the Year, according to Scripture are thus named:

i The Head-Moon, or one, or First Moon.

k 1 Chron. 27. 4. Gen. 7. 11.

k The Second.

l 1 Chron. 27. 5. Ezek. 31. 1.

l The Third.

m 1 Chron. 27. 7. Ezek. 1. 1.

m The Fourth.

n 1 Chron. 27. 8. Ezek. 20. 1. Zach. 7. 3, 5. Jer. 52. 12.

n The Fifth.

o 1 Chron. 27. 9. Ezek. 8. 1.

o The Sixth.

p 1 Chron. 27. 10. Gen. 8. 4. Zech. 7. 5. Exod. 23. 11, 16. & 34. 22.

p The Seventh.

q 1 Chron. 27. 11. Zech. 1. 1.

q The Eighth.

The

r The Ninth. r 1 Chron.27.12. Hag.2.10, 18.

s The Tenth. s 1 Chron.27.13. Ezek.24.1. & 19. 2. Jer.39.1.

t The Eleventh. t 1 Chron.27.14.

u The Twelfth. u 1 Chron.27.15. Esther 3.13. & 8. 12. 1 Jer. 52.

Some of those Months have also some other names in some Scriptures, but these are they which are of constant use, O who will give, that the Time were to come, when Christ and his Saints shall be there together, where there will be a pure River of the Water of Life, clear as Crystal, proceeding out of the Throne of God, and of the Lamb; in the midst of the Street whereof, and of either side of which River, the Tree of Life will be, which will have twelve manner of Fruits, and yield her Fruit w every Month, the Leaves of which Tree will be for the healing of the Nations! w Rev.22.1.2. Ezek.47. 12.

Pass we now unto an enquiry concerning the created Work of x the Second Day. x Gen.1. 6.-10.

Q. *Whether all those upper Waters (such as Rain, Dew, Hail, Snow, and the like,) between which and the lower Waters (comprehended under the name of Seas, such as Springs, Fountains, Rivers, Lakes, and the like,) the firm Out-spread or Expanded doth separatingly divide, do come down from above this Expanse, Or are they caused in the Air by some influencing operativeness of the Heavenly Luminaries upon the moistness and waterineſs here below, drawing up such vapours from hence as do condense in the cold middle Region of the Air, and are there turned into those distilling Drops which come down here below? Whether the Air be the proper place where the upper Waters are generated?*

Humane Sophists will resolve this Question, thus: Rain is the moisture of the Earth and of the Seas, of Watery places, drawn up by the heat of the Sun into the middle Region of the Air, which being thus condensed into Clouds, is afterwards at the will of God dissolved and dropt down again in showers for his glory in making the Earth fruitful, for good to the good, for the instruction of all men, and for relief to other creatures. As to that part which is the generating cause, Natural Philosophers do call the Sun the Father of the Rain, and a late Christian Philosopher doth own it, as not improperly so called in his Exposition on *Job*. The Water of the Sea, and the moisture of the Earth, say they, being attenuated by the heat of the beams of the Sun, do become vapours, which being so rarefied and resolved into an aiery substance are by the same heat of the Sun drawn up into a cold middle loft of the Air, where being again thickned into Water they melt down into Rain. Thus they describe the manner of the Formation and Generation of Rain. And it is a common heathenish expression amongst many who name the name of Christ, we shall have Rain when the Moon changeth, or when the Wind turneth. Thus do these therefore greatly err y because, they know not the Scriptures, nor the power of God. y Mat. 22. 29. Mar. 12. 24. 27.

A. There

A. There is no ground in Scripture, nor in Nature, to affirm three Regions of the Air, lower, middle and higher, as vain Philosophers do in their Physicks: as if then, immediately above that, were the Region of Fire, next under the Orb of the Moon. Such a partition of the Air into three several Regions I find not, either in the original Text, or in created beings: As also neither is there such an enumeration in the word or works of Christ, as ten cœlestial Spheres or Heavens, The *Sun*, *Mars*, *Jupiter*, *Saturn*, the Starry Heaven, the Christalin Heaven, the first Mover. It is an humane Figment this. The Scriptures do inform us of *z* a third, which is the highest Heaven, and in this discovery must we acquiesce.

z 2 Cor. 12. 2.

a Amos 9. 6. Ps. 104. 3.

Jehovah Ælohim has builded *a* his stories, and hath planted his lofts in the Waters. But those Waters are such as are above all these visible Heavens, above this blew Expanse over our Heads, which our eyes do sometimes behold: and the place of these upper Waters is *b* over the North part of the Heavens. This visible expanded is *c* Diacritical or Distinctive between the upper and lower Waters. This extent or well compacted firm out-spread was made much for this end dividingly to separate between these two Waters, so as that they might not be joyned together in one. It was, and is an intermediate orderly disposed distinction between them, between somewhat that was above, and somewhat that was below, which therefore also is not the very highest and utmost boundary of the created World, as divers of the Ethnick Sophists asserted, who would have it their *Super-Æther*, or *Cœlum Dæmoniacum*, where they did place the chiefest of their Idols which were the Planets and Stars thereof, because they seemed to them to be the highest and greatest, and most glorious of all visible created beings; Whereas it is but a middle partition. From *d* above this doth the Rain come; The higher Heaven doth give it down, it doth descend from hence. A Call must be given to the Heaven above to give down Rain, to *Ælohim* there; He sometimes makes the higher Heaven as Iron and Brass: He shuts the Heaven when he doth hold back the Rain: It is he that doth open or shut the Cataracts of Heaven: There are *Ælohim*'s upper Chambers. There are the inner retiring Rooms: His lofts are planchered in those upper Waters: There are the Waters bound. There is *Ælohim*'s Tabernacle extended. These Waters are some of his Treasures, which he openeth when he gives down rain. There are the Treasures of Snow and of Hail; Man on earth cannot reach them with his eye. There is a Gate of the Heavens; there are bottles of Heaven; above this expanded is the Throne of *Ælohim*. Hence is the Water distilled; It is from the ordination and command of *Ælohim*, that, this is. So that all the watry clouds and bottles do come down first from above the Azure Expanse. So that, Rain is water distilled from the Waters above the extended. What I have here written about Rain, *e* is also applicable to Snow, Hail, Dew, and such like, under the general comprehensive name of Waters. It is *Jehovah Ælohim* who is *f* the causer of the Rain: None can cause it but himself; not the vanities of the Heathens, none of the Ethnic Idols, not Sun, or Moon, or Stars, neither can the Heavens of themselves give showers. Who, but he can cause it? It is an immediate gift from him. Why has not *g Egypt* rain ordinarily, if there were such natural causes of it, as men pretend? Rain comes down from the Heaven, *h* but, it doth not return thither; It is spoken of the higher, not of the lower Heaven. If the Sun did draw it up again, then it would return thither again Which *Jehovah* himself doth expresly deny: It so cometh, as the word cometh originally out of his mouth *i* who speaks from out of Heaven. It is the Rain *k* of Heaven; The Heavens drop it down, when it doth water the earth, *l* It is a visit from *Jehovah Ælohim*: and how sweet would that meditation be, were it spiritually improved! Did we so receive it as a token of his special love, when it is sent in mercy to us, and not in a way of Judgement! The new creature might be much ædified by the old creation. Rain-water is not River-water, neither is it Sea-water; It has differing properties, different causalities, and different effects. It comes not originally from these here below, but from the River of God above. It comes *m* from his Throne; and what a raised contemplation is that to an experienced Believer, that has free converse with Christ in the Spi-

b Jer. 47. 2. Pro. 25. 23.
c Gen. 1. 6, 7.

d James 5. 18. Ps. 148. 4. Acts 14. 17. Deut. 28. 24. Hos. 2. 21. Lev. 26. 19. Deut. 28. 23. 1 Kings 8. 35. 2 Chr. 6. 26. & 7. 13. Luke 4. 25. Rev. 11. 6. Gen. 7. 11. & 8. 2. Isa. 24. 18. Mal. 3. 10. 2 Kin. 7. 2, 19. Ps. 104. 3, 13. Amos 9. 6. Job 38. 25, 26. & 37. 9. Job 26. 8. & 37. 11. 2 Sam. 22. 12. Ps. 18. 12. Job 36. 27. 28, 29. Deut. 28. 12. Job 38. 22. Gen. 28. 17. Job 38. 37. & 26. 8, 9. & 36. 26. *and in many other places which I have elsewhere put together.*

e Job 9. 30. Psal. 147. 18. & 148. 4, 5, 8. Ps. 105. 32. Job 38. 22, 28. & 37. 10, 11. Rev. 6. 21. Gen. 27. 28, 39. Judg. 6. 38. Isa. 45. 8.

f Amos 4. 7, 8. Jer. 14. 22. Job 38. 25. Jer. 5. 24.

g Deut. 11. 8, 10, 11, 12. Zach. 14. 17, 18.

h Isa. 55. 9, 10, 11.

i Heb. 12. 25, 26.

k Ps. 68. 8, 9.

l Ps. 65. 9, 10.

m Joel 2. 23, 28. Ezek. 47. 1--12.

rit!

rit! It comes in his errand, with a meſſage from him; It is he that *n* ſends it. *Jehovah* Chriſt will come down *o* as Rain, that is, from out of Heaven. *p* The Chambers of theſe Waters are above, whence ſhowers cannot be given down, *q* till the LORD open the Heavens. *r* The Flood-gates of Heaven are opened when Rain comes down, though ſometimes theſe are opened more, as they were in *Noah*'s days: and as they are when they are longer and greater *s* ſhowrings in a vindictive or chaſtiſing way. Although ordinarily it do diſtil in drops (which is a wiſe careful good providence to quench the thirſt of every herb and graſs) yet ſome Seamen who do take long Voyages, do ſpeak, that there are ſeaſons, when they meet with ſpouts of water which do much endanger great Ships. *t* The ſmall and the great Rain, are both of them *Jehovah*'s ſtrength: He puts forth his *Almighty* power in this creature: His own arm is here made bare. This is one of thoſe marvellous things he doth, which we cannot ſo fully comprehend: If any carping Reader be ſecretly framing an exception or objection againſt this diſcovery from one or two miſ-underſtood Scriptures in our Engliſh Tranſlation; he ſhould conſider, that there is a ſweet harmony, and good agreement in the whole Scripture; thou muſt ſo interpret one Scripture, as that, it may not claſh with the reſt: what doth ſeem obſcure in one or two places, muſt receive light from the many others which are clear: upon a deep reſearch into this matter, I find a pleaſant concord. And therefore this queſtion has been propounded not to miniſter occaſion to any quarelſome objector, or angry contender, or wrangling oppoſer, (For, men of ſuch Spirits, and Frames are not promoters of uſeful Sciences, nor advancers of profitable learning): but to put ſuch as are of humble inquiring Spirits upon further ſearchings after the mind of Chriſt about theſe ſort of knowledges. *u* The Rain hath no created natural Father. *Ælohim* and he alone is the Father of it. Theſe water-courſes are *w* from above, from on high. The waters are poured from the ſame place, *x* that the holy Spirit is, that is, from the Throne above: For thus, theſe waters do ſet out the gifts and graces of that good Spirit. When a gracious heart is exerciſed aright about this object of the upper Waters, it may be raiſed to the Heavenlieſt frame, and may mind the beſt things. When the word doth aſſert the locality of the upper waters to be *y* above the Heavens, by thoſe Heavens and Waters are not meant the Air and the Clouds; For there is Air above theſe Clouds. Did we more and better conſider the place whence the Rain doth come and the efficient cauſe of it, who it is that doth make it and ſend it, we ſhould find the matter profitable, for our ſerious thoughts to be working upon: The coming down of Rain from above this viſible Expanſe to us would be a call, an help and means to fetch us up thither, *z* whence this did deſcend hither and fall down towards us. So that, it is not by the poſition of Luminaries, that this Rain is drawn up: They are the LORD's hidden *a* Treaſuries which have this bleſſing iſſuing forth from them when they are ſent in a gracious Covenant way, then are they a bleſſing. Thoſe Treaſuries are above this Expanſe in ſome inner place and hidden Repoſitory; Such as cannot be come at by Men, Neither does their eye here, reach and ſee them there: Whereas all is open between us and the Expanſe, and the eye can reach as far as the extended Firmament. *b* It is the Almighty, who ſhakes out a Rain of liberalities; He ſheds and ſprinkles it abroad, as with the waving of the hand: He divideth the ſpouts for it: He doth appoint it its bounds, that it ſhall not cover the Earth; He hath theſe Waters in his hand, they obey him. He, that is delighted with this kind of ſtudy, may quickly be directed how to fill up a large Tractat upon this Subject-matter of the upper Waters out of the *Scriptures*, concerning Rain, the Rainbow, Dew, Hail, *Snow*, and what elſe that is watry, which cometh down from above: and how much is there of hidden ſecrets in theſe created beings, in their natural eſſences, cauſalities, and productions, which are practically uſeful.

n Mat. 5. 45. *o* Pſ. 72. 6. Hoſ. 6. 3. *p* Pſ. 104. 3. *q* Jer. 14. 22. *r* Gen. 7. 11. & 8. 2. *s* Ezek. 13. 13. Zech. 10. 1. *t* Job 37. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. *u* Job 38. 28. Jer. 14. 22. Deut. 28. 12. Pſal. 147. 8. Amos 4. 7. *w* Job 28. 26. Tagnalah. *x* Iſa. 44. 3. Jam. 1. 17. 1 Pet. 1. 12. Acts 2. 2, 3, 4. *y* Pſ. 148. 4. Gen. 19 24. Pſ. 11. 6. Ezek. 38. 22. Deu. 11. 11. & 28. 12, 24. Acts 14. 17. Gen. 49. 25. Lev. 26. 19. 1 Kings 8. 35. 2 Chr. 6. 26. & 7. 13. Iſa. 45. 8. Luke 4. 25. Jam. 5. 18. Rev. 11. 6. *z* Deut. 28. 24. Pſ. 72. 6. Iſa. 55. 10. Ezek. 34. 26. Mat. 7. 25, 27. Gen. 7. 12. Exod. 9. 33. 2 Sam. 1. 21. Iſa. 45. 7, 8. *a* Deut. 28. 12. Job 38. 22. *b* Pſ. 68. 9. Job 37. 6. & 38. 25, 26; 28. Job. 28. 25.

c Gen.1.11,12, 13. One distinct work of the *c* third Day, with its peculiar blessing was that of Herbs. The Inquiry, therefore here shall be this,

Q. *Whether the exactest fullest Herbal, of Herbs, Grass, Trees and Plants, be not treasured up in the Scriptures of Truth, opening this great Secret of Created Nature, best setting out the doctrine and use of them, both for Feeding and for Healing?*

Answ. It is.

d Psal.104.14, 15,16.
e Gen.1.11,12.

FRom the Herbal fruitfulness of this Earth *d* may be drawn many a sweet Argument of *Jehovahs* praise. *Ælohim* is the prime efficient Cause, producing of Herbs. *e* They were not until he spake them into a Being, he made them by his Word, by his own immediate Power without second and ordinay Causes. The Sun, Moon, and Stars were not created till the next Day after, and therefore no influence of the Heavenly Luminaries could be the parent of their first Production. *f* To assert created Authors of Herbs, is an Heathenish Fable. The green Herbs had their Virtues in perfection at their first Creation, and were not *g* Astrologically distributed according to that pretended Dominion, which some do over credulously fancy, that the Heavenly Luminaries do exercise over them, whereby much of the Ethnick Idolatry and superstition has slily crept in, and is still insinuating of it self into the minds of many. After the first Creation-Herbs, the LORD did put a Virtue into *h* second and ordinary Causes under him to forward those choice Virtues which he put into Herbs, which Herbs do still retain: This Earth from the blessing of God is said to bring forth Herb accommodate to them, by whom it is dressed. The *i* Sun by its light and heat doth communicate some vital warmth, in the Virtue whereof the Seed of Herbs is cherished and prepared for Generation, till the Herb be thence brought forth. The Moon also has its usefulness this way, by its cooling moistening to protrude, thrust forth, or eject them. The Waters, Rainy and dewy have also some refreshing, nourishing efficacy this way. These fellow Creatures are pleasant and healthful unto Herbs; so that sometimes the Dew is put for the Herb, which with the Dew from Heaven is moistened and cherished, and made to vegetate and grow. The want whereof doth leave the Earth to be barren. *k* But *l* the Earth, when thus well watered, is friendly to the Herb by its native heat, cherishing the Seed, until the Herb be born and brought forth, and when it is brought forth, the Earth by its moisture doth nourish and nurse, chear and conserve it. *m* The labour of man by Culture and and dressing has also a special serviceableness for this end. *n* The place in which the Herbs do come forth and grow is the superfice of this Earth, and of

f As those who make Saturnum in Latio, Triptolemum in Græcia, Cererem in Attica, Isidem in Sicilia, autorem Segetis.

g According to Astrologers: Plantæ sunt Saturninæ, quercus, Platanus, &c. Joviales, laurus, crocus, &c. Martiales, piper, Zinziber; Solares, Olivæ, cerasi, rosmarini, palmæ; Mercuriales, petroselinum, avellanæ: Lunares, cucurbitæ, cucumeres.

h Deut.11.15. Psal.104.14, & 147.8. Zach.10. Job 38.26,27. Heb.6.7. Mat.6. 28. Luk.12.27.

i 2 Sam. 23.4. Deut.33.13,14, 15,16,28. & 32.2. Zach. 10.1. Lev. 26.4. Deut. 11. 11,14,15. Job 38.26,27. Psal.104.13,16. Isai.30.23. & 44.14. & 55.10. Ezek.34.26,27. Mic.5.7. Heb.6.7. Jam.5.7,18. Job 8.11. Gen.27.28,39.

k Mic.5.7. Hag.1.10. 1 King.17.1. 2 Sam.1.21. Isai.26.19. Prov.19.12. Psal.133.1,3. Job.29.19.

l Deut.29.23. Gen.1.11,12. 2 Sam. 23.4. Psal.104.14. Hag.1.11. Heb.6.7.

m Gen.2.5.

n Gen.1.29. Exod.10.12,15: Job 5 25. Psal.72.26. Deut 11.15. Jer.14.5. Gen.3.18. Exod.9.22,25. 2 Kings 19. 26. Esai.37.27. Jer.12.4. Mat.6.30. Luke 12. 28. Psal. 147. 8. Hag.1.11. Prov. 27. 25. Isai. 42. 15. Lev.19. 23. & 26 4,20. Deut.11.17. & 32.13. Judg.6.4. 2 Chron.31.5. Psal.67.6. & 78.46. & 85.12. & 107.37. Prov.14.4. Jer.12.13. Ezek.36. 30. Hag.1 6 9,11. Zach.8.12. Deut.16.15. Prov.3.9. Luk.12,16,17,18.

the Field; and hence it is, that an Herb is called an Herb of the Earth, the Herb of the Field, of the Fields, the Herb of the Mountains. Were all the Scriptures in the Margin, with divers others that might help to bring in an answer to this inquiry, well studied in the large significancy of the Original Words and Phrases, relating to the knowledge of Herbs; O how much light would it bring in for the advance and augment of the Alimental and Medicinal Arts! Herbs are the Fruit and the Revenue of the Earth. It is called our Revenue or Fruit, speaking of those who are in Covenant with *Jehovah Ælohim*. But how little of this is as yet injoyed in a Scripture way, because this wonderful secret in created Nature is so little digged after in the Word-Mine, which alone doth fully discover it? Whilst it makes for the gainful purpose of some to hold vulgar capacities in ignorance, that themselves might be admired and resorted to; whereas were we well skilled in that Scriptural Herbal, which the LORD Christ hath given us, the poorest only for a little pains in gathering by a discrete choice and meet application, might have that wholesome food and that recovering Medicine, which the richer sort with all their large fees, and discharged long Bills are never likely to attain unto. Those Scriptures would teach us much of the Natural Virtue and efficacy of Herbs; *o* some whereof are of a Marshy kind, such as do grow in miry wet and softned places. The Herbage doth spring up and sprout that is near the Waters; a well moystened foyl doth make it green and flourishing. He that hath made all other things for himself, had also glorious ends in his eye, in his third Days Work: For the LORD did create and bring forth the Herb for his own Honour, and *p* for the service, use and good of man. It is serviceable to man for many purposes, *q* for the Oven or Furnace to heat it, wherein to make corn ready. *r* It is helpful for mens eye-sight by the greenness of it, which is refreshing and strengthening to the Eye, and cheering to his Spirit by its virid freshness. How useful is the green Grass to other Creatures, whereby they also are serviceable to man? *s* When it is dryed it becomes Hay, this also is Food to Beasts and Cattel. *t* Herbs were given unto men to feed upon, the green Herbs which was bestowed for this end, both before and after the Fall of *Adam*. Man had the Herbs of Paradise before, and the Herbs of the Field. *u* Thus it was also after the Flood. *Nebuchadnezzar* was sent a grasing for a remedy; and it might not be altogether unworthy of a learned Physicians inquiry, whether if there were a discrete choice of Specifick-Herbs for the cure of that Distemper it would not prove one of the most proper Medicinal Foods for such as are overgrown with bestial Melancholy, or deprived of Humane Rationality, as to the use and exercise of it for the present? The Wise-Kitchen-Herbalist is one of the most successful Doctors and Practisers of Physick. *w* It is a sore Judgement when the LORD for sins doth send either such Hail as spoileth the Herb, or the Locusts, Palmer worm, or other hurtful Creatures to consume the Herb. Or when the Herb doth wither, or doth fail, (this is a sign of the barrenness of such an Earth.) As in a time of great drought it useth to do. Thus also when the Earth doth not bring forth tender Herb, when the Mildew (which hath the name in Hebrew of paleness) is a plague upon the Corn, and other tender Plants and Herbs through too much moistness, (as blasting is with driness.) whereby the natural greenness is gone before it be ripe, and the colour is faded, when that which was given to be food for Man, Beast and Cattel, is corrupted. *x* It is a great benefit from *Jehovah*, when there are Herbs in the Mountains, when the Pasture fields, and the Habitacles of the Defert are stored with Herbs, this is a singular favour of God towards his people; it is a blessing when there is a budding Grass in the Fields, pleasant Pastures and Leas, where green and tender Herbs do spring: When this Earth doth bring forth Herb commodious for the Tiller of the Field: and so when God doth give the Herb. *y* The Leaves of some Trees are for healing, or for stamping or beating, as we use to stamp or beat Leaves or Herbs small to use them in Medicinal Drinks or Plaisters. *z* Herbs are also given unto the bruit Beasts for Aliment and Food, for Physick and Medicine, before the Fall, and also after the Fall. The Herb is the Aliment of the Elephant, and of Beasts, and of Cattel, of the Ass, of the Ox, of the Heifer,

o Job 8.11. Isai. 15.

p Psal.104.14.

q Mat.6.30.

r Luk.12. 28. Mat.13. 26. Mar. 4.28.& 6. 39. John 6.10, 11. 1 Pet.9, 24. Rev.9.4. & 8.7.

s 1 Cor. 3. 12. Prov.27.25.

t Gen.1.29,30. & 3.18.

u Gen.9. 3. Dan. 4.25,32. & 5.21.

w Exod.9.25,26. & 10.5,12, 15. Psal.105.35. Jer. 12.4. Isai.15.6. Hag.1.11. Deut. 29.23.& 32. Jer. 30.6. Amos 4. 9. Hag. 2. 17. 2 Chron. 6. 28. Rev.9.4.

x Prov.27.25. Joel 2,22. Psal.23. 2. Heb. 6. 7. Deut. 11.15. Zach. 10.1.

y Ezek.47. 12. Rev.22.2.

z Gen.1.30. & 9.3. Job 40.15. Job 6.5. Psal.106. 20. Dan.4. 25, 32,33. & 5. 21. Numb.22.4. Jer. 50.11. Isai.27. 10.

or Cow-Green Bows of Trees have their use also for this. And hereby these living Creatures do become the more serviceable to man. *a* Herbs have a concreated Virtue, to flourish much, and to be green: Hence greenness is attributed to them *b* (which greenness, for the cause of sin, doth sometimes fail) Hence to flourish, *c* as the Herb of the Field; to be tender, as the tender Herb; to germinate as the Herb. The tender Herb has a *d* splender after Rain; it has a comely floridness, and a lovely decor. *e* The Herb quickly withereth and soon dryeth, especially the Herb that is struck or smitten with the scorching of the Sun; then its Flower Falls, and its beauty perisheth. The Mooriſh Fenny Herb, the Reed or Sea-grass, groweth not without Water, and is soon withered in dry places. God takes *f* care of the Herb, though to day it be, and to morrow it be cast into the Oven. There are different divided sorts of Herbs; *g* both in respect of the efficient cause: For some are sown and come from Culture, and others are unsown, voluntary and growing without the use of such Art, naturally springing up without any skill of man laid out about them: The sown Herbs are expressed by such as are seeding of Seed, the other is the Fruit-tree yielding Fruit, whose seed is in it, both are budding grass: And also in respect of their Native place: For there are Herbs of the Field, Herbs of the Mountains, Herbs of the Moors or Fens: Also in respect of growth and of age: *h* Some Herbs are younger and tenderer; others are more grown and ripe: *i* the distilling shower doth make them fruitful: also in respect of their quality; for *k* some Herbs are bitter, (with which the Paschal Lamb was to be eaten.) Others are saltish Herbs. There are Pot-herbs; all kinds of such. *l* Some whereof are of the Fields, gathered for Food, others are of the Gardens. Gardens do afford Fruit for Food. *m* The Kings themselves did use Garden herbs and Orchard fruits. The Gardeners Work is to Till and to Dress Gardens for such Herbs: *n* Tythe of them was to be paid, as proper healthful Food for Labourers in the Work of the LORD. *o* There is both Food and Medicine in them too. Some of them are proper for those who are weak. *p Daniel* chose this kind of Dyet, and preferred it before lushious dainties of the Royal Table, and it put him into the more healthful state. Some are greater than others, *q* as that of the Mustard Seed is one of the least. *r* What is weak is compared to the green Herb, which doth quickly perish. *s* The place of Grass is the Earth, the Mountains; not dry but moist places. It greatly flourisheth for a time; the Spring is usually the Season of its greatest flourishing, when it more buds forth in its beauteous verdure, though withal it quickly fails. *u* There is green Grass, and there is Grass that is withered, and they have both of them their several usefulness for several purposes. *w* The LORD has ways of smiting of the Grass, in which case much of its Virtue is lost. It was *Elohim* who created *x* the Planets. He alone gives them power to encrease. He adorned the Garden of *Eden* with them. Such a Garden is one of the pleasanteſt places for earthly delights, for a studious searcher into these secrets of Nature here below. *y* It was *Solomon*'s Wisdom that he excelled in this Science. He treated of Plants from the Cedar to the Hyssop, or Rosemary rather: and most mens concluding upon the loss of that Book, doth feed a gross mistake, as if now this Art were not to be searched after in the Word of Truth: Whereas, there is more of this in *Solomon*'s Writings came to our hands, than passeth under through exact Observation; but in taking in the rest of the Scriptures concerning this, there might be found an admirable fulness on this subject matter. *z* The budding Plant doth put forth its boughs. The most pleasant of Plants do not profit *a* without the blessing of *Elohim*. *b* Olive-plants are always green, and they are of a growing Nature. *c* The LORD Jesus himself is compared to a tender Plant, and so is his Church and People. *d* It is healthful as well as delightful dwelling to be among Plants and Hedges. *e* There are some Plants that are green Plants of the Valley: *f* There are some Plants which are called Delights of *Elohim*: an high Honour put upon this low Creature. *g* There is a Plant to renown or celebrity. *b* Some Plants are not planted of Christ's Heavenly Father, which with the Plantation it self shall be rooted up. *i* There is a time, a fit Season of Planting, and there is a time of plucking up what is planted.

a Mat.6.28.Luk. 12,27.

b Isai.15.6.
c Psal.72,16. Job 5.25. Psal. 92.7.
d 2 Sam.23.4. Jam.1.11.
e 2 King.19.26. Isai.37.27. Psal. 37.2. & 102.4, 11. Jam.1.10,11. Job 8.11,12,13.
f Mat.6.30. Luk. 12.28.
g Gen.1.11,12, 29.

h Deut 32.2.
i Job 38.26,27. Isai.55.10, 11.
k Exod.12.8. Numb.9.11. Job. 30.4.
l 2 King.4.39. Luk.13.19. Gen. 2.16,17. & 3.2,3. Jer.29.5. 28. Amos 9.14.
m Eccles.2. 5. 2 King.21. 18. & 25.4. & Jer.39. 4. & 52.7.1 King. 21.2. Esther 1. 5. & 7.7,8. Job. 20. 15. Neh. 13.15.
n Luk.11.42. Mat.23.23.
o Prov.15.17. Rom.14.2.
p Dan.1.11,12, 13, 14,15.
q Mat. 13.31. Mar.4. 32.
r 2 King. 19. 26. Isai.37.27. Psal. 37.2.
s Rev.9.4. Joh.6. 3,10. Isai.35. 7.
t Isai.40,6,7, 8. Song.2,12. Psal. 72.6. & 92.7. & 103.15. Prov.14. 11. Isai.27. 1Pet. 1.24. Job 8.16, 17,19.
u Mar.6.39. Mat. 14.19.Rev.8. 7. Isai.5. 24. & 33.
w Rev.9.4.& 8.7.
x Gen.1.11,12, 13. 1 Cor. 3.7. Gen.2.8.
y 1 King.4.33.
z Job 14.9.

a Isai.17.10,11.
b Psal.128.3. & 144 11.
c Isai.53.2. & 60. 21. & 61.3.
d 1 Chron.4.23.
e Song.6.11.
f Isai.5.7.
g Ezek.34.29.
h Mat.15.13.
i Eccles.3.2. Lev. 19.23. Isai.44. 14.

k Plants do prosper much near the Rivers of Waters. Every one of these little hints have useful Directions given unto those who would make a complete knowledge of the Herbal Science. *l* It is *Ælohim* who doth plant them, even when they are set by the Art of Man, or without the industry of Man, and it is he who doth bless them. Though Earthly-mindedness must be watched against, *m* yet earthly Plants must be carefully look'd after. It is *Ælohim* who did plant the Ear, and it is he who planted the Heavens. *o* He is the great Planter. There are many Scriptures that do speak of this wonderful Secret in Nature, even when they have a further meaning in them, to set out other things by these plain similitudes from such common Creatures; It being one great part of the Mystery of Christs Wisdom in his Word to instruct people in divers profitable knowledges at once. *p* Some are planted in a pleasant place. Those, that are planted by the Waters do prosper most; some other Plants are in a dry thirsty ground. *q* There are some whom God doth plant and establish, and there are others whom he will pluck up by the roots. *r* There is a co-planting a growing up of two into one Tree. Here comes the Art of Ingrafting, and of Inoculating. *s* It is planting that doth lay the first foundation. *t* There is a Faith that can plant in the Sea. *u* *Ælohim* maketh the Hay to germinate, he causeth the Mountains to bring it forth. It doth grow near the Waters, near Fountains or Torrents, on the Mountains. Some on House-tops. The very place of their springing doth give some light to Science of Herbs. Here is growing matter of further discovery to be made by those who are discerning Inquirer into Natures Virtues and Operations, and faithful observers of experiences, productions and successes. It would be a great undertaking, and a glorious performance to perfect this Work. *x* The use of Hay is to be Aliment to bruit Animals, to Horses, to Oxen, which feed sometimes on the Herb, sometimes on Straw, and for want of these they perish. The Herdsmen should be wised in this, what is proper food, when, where, and in what measures. How little skill is there herein! *y* Hay is a small light thing: It is that which doth quickly wither, and is soon cut down. *z* There is a season for its Mowing: There is a second growth after the first cutting down. There is a time for the gathering of Herbs, and a way of drying them for use. I was entring upon the Doctrine of Trees, and of their Fruit as described in the Word: But, it is so large, that a distinct Treatise might profitably be published to the World from the Scripture about it. I point out the Word-way for others to travel further on in, whose profession doth lead them more on in this path. Only let me add somewhat more about Herbs. The Scriptures do mention *a*, a time of gathering Herbs, especially the Herbs of the Mountains, when the Herb is revealed, and the Grass-plant appeareth, they are fittest food for man, (those of them that were appointed for food.) When they first spring forth, and are well and full sprung up, to be fit for that end. And it should be inquired, whether then also they are not in their prime, for medicinal use, when the Herbs thrust forth in their verdure, strength, fulness and choiceness of Juyce. I pretend not to any deep insight into this part of the Medicinal Art, but do put upon the inquisition, whether that part of the Spring time, when Sheep use to be shorn, (which is mentioned in the *b* Verse immediately following, that which you have in the Margin above.) Then when men use to sell off their Goats, when Bread is put into Goats Milk, and is eaten; the young Kids of the Goats being weaned, when there are blastings by Lightnings, or by *c* East wind, whether this be a good time to gather Herbs. The green Herb has its name from a Root that signifies to spit: It is a kind of spittle of the Earth, its radical moisture shewing it self upon it. It comprehends all green, moist Herbs, for Food, Smell or Medicine. *e* A Word comes from the same Root, which doth signifie mildew or paleness, a disease of Corn and of Men. This may be improved by a skilful Physician. *f* Many Herbs are not eaten, but whilst they are green and moist, then are they proper and good for Food. When Herbs wax pale, wan and withered, much of their Virtue is lost, as to some purposes, their greenness and moistness being gone. *g* There is a word in *Chaldee*, from the same Root which doth signifie paleness, arising from sudden fear or terror, as doth make the face pale and livid,

k Psal.1,3. Ezek 31.7,16. & 47. 12. Rev.22. 2. Jer.17.8. Ezek. 15.5,6,7, 8. & 31. 3, &c.
l Numb. 24.6. Psal.104.16.
m Isai.17. 11. Luk. 17. 28.
n Psal.94. 9. Isai. Isai.51.16.
o Exod.15.17. 2 Sam.7. 10. 1 Chron.17 9. Psal. 44. 2. & 80. 8,9,15. Isai.5. 2. & 60.21. & 61.3. Jer.2.21. Jer.11. 17.& 18.9. & 24. 6. & 31.28. & 32. 41. & 42. 10. Ezek.17.22, 23. & 36.36. Amos 9.15. Jer.12. & 45.4.
p Ezek.27.8,19. Hos 9.13. Ezek. 19.10.13.
q Psal.92. 12, 13, 14. Luk.13.6,9. Jer.45.4. Mat.15. 13.
r Rom.6.5.
s Jer.1.10. 1 Cor. 3.6,7,8.
t Luk. 17.6.
u Psal.104.14. & 147 8.
w Isai.15.6. 1 Kin. 38.5. Psal.147.8. 2 King.19. 26. Isai.37. 27. Psal. 129.6.
x 1 King. 18.5. Psal. 104. 14. Dan.4.25,32. 33. & 5.21. Job 40. 15. Isai.11. 7. & 65.25. Job 6.5. Isai.15.6.
y 1 Cor.3. 12. Psal.37.2. Isai.51. 12. Psal.90.5,6. & 103.15.
z Amos 7. 1.
a Prov.27.25.
b Prov.27.26, 27.
c Gen.41.23. Hos. 13.15.
d Jarok, *from* Jarak.
e Jarakon 1 King. 8.37. Deut.28. 22.
f Gen.1. 29. Jarak *is joyned to* Gneseb. Prov.15. 17.
g Jirkon. Jer.30. 5,6. Amos 4.9.

livid, the blood going off from that part, and leaving a yellow colour behind. Thus herbs are sometimes yellow, either through overmuch moisture, and so losing their verdure do degenerate into paleness, and cannot so ripen, or when they are struck with over drought or with rust. From the same Root there is *b* a word in Arabick, and it is used by some Hebrew Rabbins, which doth signifie the yellow Jaundies, and the Dropsie, when the Gall doth diffuse it self into the body. Of what use and vertue such pale yellowed parched herbs may be for the curing of these Distempers, I leave Physicians further to enquire. *i* These green herbs are good Food every day, though they be thinning-leaner dyet, especially in a Journey when this is more proper. *k* There is another word in that Verse which is victual for the way, a *Viaticum*, the Food of wayfaring men, of Travellers: This, with Love, that holy affection, would much sweeten such a meal, and is one cure of distempered affections and of some bodily diseases, which over-much eating of fat beeves doth cause. Some leafs are for *l* healthfulness and curing, for bruises and sores. Proper leafs and herbs stamped and beaten are of specifick vertue in Physick drinks and Chyrurgical Plaisters. I could speak somewhat of my own experience in this, but let the Learned search it further out by studying the Scriptures. *m* Here may we find many particular Herbs mentioned, with their special use. The Paschal Lamb was to be eaten with *n* bitter Herbs, such as wild Lettice, Cichory, and the like: Here may you read of *o* the Bramble or Bryer: Here we may be instructed how to correct the *p* wild gourd by Meal: Brushes or Shrubs among the rest, *q* Lavender Spike is judged by a skilful Herbalist to be here spoken of *r*. The Natural abstersiveness, and the efficacious cleansingness of that Fullers herb, which taketh away spots in Cloth, Borith, Struthion, Sopewort is here mentioned; *s* The white Thorn is here set out, would the Reader inquire, *t* after Coriander, Nard, Gith, or Pepperwort, after Cummin, after principal Wheat, after the appointed Barley, after the Rye in their place, after Fitches? the Scriptures will direct, as also if thou search after Wheat, and Beans, and Lentiles, and Millet: Here may the Nature of the *u* Rush, or Bul-rush, and of the Flagg be known, and such like Water-plants. Here may be learnt, what kind of bitterness *w* Gall and Wormwood are of: How much might a studious discerning researcher find here of *x* Thistles, Thorns, great Brambles, Black-berry bushes, Framboys, Clotburs, *y* Mallows and Nettles? Prayer and Industry might make very useful discoveries of this kind; Here may somewhat be gathered about *z* Heath-brooms, and Bastard Tamarisk: Here we may read of the *a* Cane, or *Calamus*, or sweet Reed, of *Cassia* or *Castus*, of the Spikenards or Nards, in its several sorts and kinds, the Lavender, or baser kind of Nard, and of the ears and leaves of Nards; of yellow-coloured Saffron; *b* of Cucumbers, Leeks, Onions, Garlick; *c* Here the Mint, the Rue, the Anise, the Cummin, are particularly specified (and more comprehensively all manner of Herbs) *d* the Rose and the Lilly are here spoken of, with other flowers, flowers of sweet odours: *e* It mentioneth the Darnel or Cockle and Tares by Land, *f* the weeds in the Sea, the Manna from Heaven. How can the judicious Reader now but discern a large Field, and a choice Garden of Scripture-Herbal, of which I have given him this little transient view? especially if I should add to this what there is in the Word about Grass, and the several sorts of it, and about Trees, such as Rosemary, Juniper, Willow, the Lentisk, or Mastick Tree, the Fig-tree and its fruit, the Mulberry-Tree, the Palm-Tree and its Dates, the Ebon-Tree, the Turpentine-Tree, with what flows from it, the Olive-Tree and its Oyl, The Vine, and its clusters, Grapes and Wine, The Tamarisk, with its leaves and fruit, The Rozen-Tree with its Gums, the Mustard-Tree with its seed, the Ivy-Tree with its leaves and berries, the Sycomore-Tree, the Citron-Tree, the Orange-Tree, the Lemon-Tree, the Myrtle-Tree with its berries, the Pine-Tree, the Box-Tree, the Nut-Tree in its several sorts, the Apple-Trees with their several kinds, the Pomegranate-Tree with its fruit, the Cypress-Tree, or Camphire, with their Clusters and fruits, that Tree whose bark, is *Aromatical* Cinamon, with all such Trees of sweet Spices, the Trees of Frankincense, the Aloe-Tree (as well as the Aloe-herb,) the Almond-Tree with its Almonds, the Oak, the Elm, and other great Trees, the Cedar, the

b Jarken.

i Prov. 15. 17.

k Oruchoth.

l Ezek. 47. 12. Rev. 22. 2.

m Job 30. 4. *t* Kings 4. 33. Job 30. 7. Prov. 24. 31. Deut. 29. 8. Lam. 3. 19. Rev. 8. 11. Jer. 9. 15.

n Exod. 12. 8. Numb. 9. 11.

o Psa. 58. 9. Judg. 9. 14. 15.

p 2 Kings 4. 39, 40, 41.

q Esa. 55. 13. & 7. 19.

r Jer. 2. 22. Mal. 3. 2. Job 9. 30. Esa. 1. 25.

s Mic. 7. 4.

t Esa. 28. 25. Ezek. 4. 9.

u Job 8. 11, 12. Esai. 18. 2. & 19. 6, 7.

w Deut. 29. 18. Jer. 9. 15. & 23. 15. Lam. 3. 5, 15, 19. Prov. 5. 4. Rev. 8. 11.

x Gen. 3. 18. Hos. 10. 8. Esa. 7. 19, 29. & 32. 13. & 34. 13.

y Job 30. 4, 7. Prov. 24. 31. Hos. 9. 6, 20. Zeph. 2. 9.

z Jer. 17. 6. & 48. 6.

a Exod. 30. 23, 24. Jer. 6. 20. Esa. 43. 24. Ezek. 27. 19. Song 4, 13, 14. & 1. 12. John 12. 1, 2, 3.

b Numb. 11. 5. Esa. 1. 8.

c Mat. 23. 23. Luke 11. 42.

d Song 2. 1, 2. Esa. 35. 1.

e Song 2. 12. & 5. 13. Mat. 13. 25, 26, 27, 29, 30, 38.

f Jonah 2. 5.

the Plane-Tree: and what shall I more say? my expectations are growing and cherished, that, those, who by their Medicinal profession; are more concerned herein. And are someways more conversant about the lives of Men, in their prescriptions both for Physick and Food, will in time have their Spirits better reconciled to Scripture Arts and Sciences, to make this Book of Books more their study, and the foundation of their practice.

It is marvellous kindness which the Almighty Creator hath manifested in the variety of colours, sweetness of odour, greatness of efficacy, that is found in Plants. The most learned Doctors and most experienced practitioners in the Medicinal Art, may go to School unto meaner creatures to be better skilled in the usefulness of Herbs and Plants. * Thus there is a Figuring likeness in many Herbs and Plants to the Inner and Outer parts of Man: Their Alwise Former hath put this resembling Character upon several of them for the good of Man, This is a great Arcan of Nature.

* *Some natural Historians do treat much of this*; Hoc in Confesso est, Sagittas quibus confixi sunt, dictamno Cervos extrahere; Hirundines vexatis pullorum oculis Chelidonia mederi, lapide tamen an herbâ dubitant- Testudinem cunila vires contra serpentem restaurare: Mustelam adversus mures rutâ muniri, ut & contra serpentes. Origanum ciconiæ, apris hedera, marathrum anguium oculis medetur; succo lactucæ Sylvestris nauseam vernam draco restinguit: Elephas post devoratum chameleonem ex oleastro sibi medicinam parat; venenis herba cinera cervus resistit; palumbus, graculus, merula, perdices, lauri folio se purgant; columbæ, turtures helxine; anates & anseres siderite, grues junco palustri: maculas faciei illæ potissimum herbæ abstergunt, quæ maculis & ipsæ sunt respersæ, ut Arum, Persicaria, & Ranunculus; Squamas vero dejiciunt morsus diaboli, aliàs succisa, scabiosa, & Chamæleon, utpote squamosæ; vulnera sanant omnia perforatæ, ut hypericon, & Cruciata; quæ consolidant, ut viscus, consolidæ omnes & aquifolium: quartanæ febri succurrunt quadrati, tertianæ vero trilateri caules; calculos frangunt lapidea semina, lithosperma & lachryma Jobea; Tonsillas & Hæmorrhoidas tuberculosæ capitulis papillosis; ut arum minus & Schrophularia mulcent.

This Herbal-Art and Plant-Science is not unbecoming a Minister and Messenger of Christ to be well versed in: and if Physicians, Chyrurgeons, Apothecaries, Anatomists, would thus exercise their gifts, they might expect both assistance and acceptance, from and with the LORD, when what they do in order to the health of their Patients, they do all in obedience and in Faith, in a Scripture-method and way, his blessing would be more upon their labours, *g* when he sends his word and heals the sick. Natural causes producing natural effects are *b* natural Preachers. Grass and Herbs are green growing flourishing Witnesses for the Creator, Preserver, and Redeemer, against the Atheistical unbelieving unthankful World, declaring his bounty and goodness, his wisdom and love, his mercy and pity, which shines forth in the chearful looks of Herbs and Grass, after that he hath given sweet showers of Rain; *i* even the desolate wilderness and the waste grounds will then bud and blossom and bring forth fruit. Tongueless Creatures yet have a way of teaching and speaking many profitable Instructions and useful Lessons; *k* Natural Herbs are shadows of spiritual Truths, and things; the leaves of Herbs, of Plants, and Grass, in the book of Nature have many precious Doctrines and uses contained in them, and expressed by them to those that can read and understand their Language in their impressed green Letters of their created Being. If you ask the question, what a sincere Believer is? *l* Go to the Tree planted by the Rivers of Waters, that bringeth forth his fruit in his season, and that will give thee an Answer. Wantest thou a resolution in this case, what is an Hypocrite? *m* Go to the Rush and Flagg, and that will inform thee. *n* God's Words and his Works in the first Creation went together, he spake and did his mind at once. *o* Wise *Solomon*, an able Preacher as well as a skilful Herbalist, is thought to apply his three thousand parables, Proverbs or Similitudes, unto those Trees or Plants about which he did discourse, drawing some Theological Doctrine and use from every Plant, whose created Nature his renewing grace did improve. The health of man's body and mind would be much promoted by the improvement of Scripture-Religion, of experimental Christianity, were this more lived over in a way of natural as well as spiritual causality. Sin which is the contrary is denounced against *p* there, as the cause of Diseases, Sicknesses, Disobedience is threatned with death: *q* Whereas the promise of Life is made to the believing and obedient. The Tree of Lifes was a sign of this. Scripture-Religion doth teach a moderate, temperate use of the good creatures of God, which tends much to health: And it doth take off from gratifying of an inordinate appetite, which would prevent

g Psal. 107. 20.

b Deut. 32. 1, 2.

i Job 38. 27.

k Job 8. 12.

l Psal. 1. 3.

m Job 8. 12, 13, 14, 15, 16, 17, 18, 19.

n Gen. 1.

o Eccles. 1. 1. 1 King. 4. 29-34. & 3. 5-12.

p Gen. 2. 17. Exod. 10. 17. Rom. 5. 12.

q Rom. 6. 23. Rev. 2. 7. Gen. 2. 16, 17. & 3. 22. Deut. 28. *throughout.*

many

many distempers. It doth teach *r* a sanctified used of good Creatures: It sets the partaker of them right in his Principles, Rules and Ends, which puts a comfortableness into the use of Creatures. This would cheer the spirits, and help digestion: *s* It would engage the Power and the Truth of *Jehovah*, to put forth his strengthening, healing, blessing in Meals. This would wise and direct a Believer in the choice, that he should make in the kinds of Meats, in the quanty and proportions of Meats, in the qualities of Meats, in the daily numbers and seasons of Meals, to the time and use of fasting; all these suited to his particular constitution. This would make him observe in experience, what food is hurtful, and what is healthful for him. *t* This doth put an healthful soundness in saving Faith, in wholesome Doctrine, in a renewed mind. *u* The pardon of Sin is set out by its having an healing Virtue in it upon the pardoned. The LORD Jesus Christ hath born the *w* diseases of his people, and *x* there is a spiritual skill in laying of these upon him, so as to draw healing Virtue from his humane glorified Body, when quickned by the Spirit, by a touch of Faith. Ungoverned passions are *y* Distempers and Diseases, which the holy Spirit and Graces from him acted aright, either doth prevent or remedy. *z* How many are those precious promises, in which the LORD hath ingaged himself unto his dutiful Children, that walk orderly in his Family, and are always found doing of that which is well-pleasing unto him, all which are to be pleaded with him by a Spirit of Faith, with the Prayer of Faith, in the Word of Faith, as the Case doth call for, and as the Matter doth require? as otherwise, sicknesses and diseases are threatned against the unpersuadable? *a* How often in the Scriptures doth the cure of Diseases follow upon the remission of sins, with which it is joyned? Many Examples it doth afford us of this. Converting Grace doth dispossess Satan, who through the sufferance of God hath inflicted, doth and still can inflict Diseases: Hence infirmity or sickness has somewhat of his *b* Name, as a spirit of infirmity; Intemperance, Gluttony and Drunkenness, do cause multitudes of Distempers, which would not be, did Grace exercised keep within due bounds of Moderate Sobriety. *c* The Spirit, Soul and Body in man have a mutual influence upon each other, and it is often well or ill with the one, as it is well or ill with the other. *d* Physicians many times cannot heal, because *Jehovah* is not sought unto. Patients, now and then do suffer much from them, and do waste their substance to little or no good effect; so that they are Physicians of no value. *e* A wise Comforter is called a Physician in the Word of God, there is an healing Virtue going along with his savoury, seasonable, suitable counsel: A deliverer has the same name; when *Jehovah* doth save, his hands are said to heal; his saved Ones do know and injoy the meaning of this; *f* healed ones are counselled in order to the continuance, and further enjoyment of their health, to avoid sin for time to come. A thankful frame is preservative of health, when all the glory of a cure is given unto *Jehovah*; and when the end of a Cure is attained by a return with thankfulness and diligence to the function of our Office, in our Place, and in our Calling; an eye of Faith towards Christ *g* has been found to be actually healing: *i* Thus also sweet sensible satisfying Communion with God is of a nourishing Virtue, and of an healing efficacy. *i* Spiritual Senses have Spiritual Objects suited, and Heart Senses have Heart Objects fitted, and outward Senses, have outward Objects prepared. The New Creature hence has its way of inward reviving and restoring. The Spirit and Soul sees, hears, smells, tasteth, and the sensitive part has its contgruous refreshments, and all these have a tendency to Health. This was *Job*'s Food and Physick. And O how sweet were these to the *Psalmists* pallat. *k* This Word of God has a purging, curing efficacy, so also has the Grace of God. *l* How healing are his comfortings to an wounded spirit, and to a broken heart. *m* The Ministery of good Angels is sometimes used both in inflicting of Diseases, and of Death, as also in curing of Distempers. *n* It is a great sin in case of sickness to consult Dunghil-idols, and not the God of *Israel* for cure and for health. *o* National sins do give Names to natural Diseases, As the Botch of *Egypt*. *p* There is a *Talio* sometimes in some Diseases, carrying along with them the resemblance of the provoking deserving cause of them; the whole

body

1 Tim. 4. 3, 4, 5, 8.

f Exod. 23. 25.

t Tit. 1. 13. & 2. 1. 1 Tim. 6. 3. 2 Tim. IV. 2 Cor. 5. 13.

u Psal. 51. 8. *compare* Isai. 6. 10. Mar. 4. 12.

w Isai. 53. 4, 5. Mat. 8. 17.

x Mat. 9. 20, 21, 22 Mar. 5. 25 --34.

y 1 Thess. 4. 5.

z Deut. 29. 22. Isai. 1. 6. & 53. 10. Exod. 15. 26. Deut. 7. 15. Lev. 26. 16. Deut. 28. 22, 27, 35, 59, 60, 61. 1 King. 8. 37. 2 Chron. 6. 28. Psal. 38. 7. Exod. 23. 25. Psal. 107. 20. *a double promise.*

a Isai. 38. 10, &c. Mat. 9. 2, 29. Mar. 2. 5. Luke 5. 20. Jam 5. 15. Psal. 103. 3, 4, 5. Gen. 12. 17. & 20. 17, 18. Exod. 9. 10. & 15. 16. 1 Sam. 5. 6, 9, 12. & 6. 4, 5. Numb. 12. 10. 2 King. 5. 17 & 15. 5. 2 Chron 26. 21. & 16. 12. & 21. 15, 18, 19. Heb. 11. 34. Luke 8. 43, 44, 48.

b Luk. 13. 11, &c.

c Lev. 26. 16.

d 2 Chron. 16. 12. Mar 5. 26. Luk. 8. 43. Job 13. 4.

e Job 13. 4. Jer. 8. 22. Luk. 4. 23. Job 5. 18.

f John 5. 14. 2 King. 5. 14, 17 & 20. 5. Isai. 38. 9--21. Mat. 8. 14, 15. Luk. 5. 24, 25. & 8. 47. & 13. 13. & 7. 15. & 18. 43. Acts 3. 7, 8, 9. Dan. 8. 27.

g Numb. 21. 8, 9.

h Psal. 42. 5, 11. & 43. 5. & 63. 3.

i Psal. 63. 1, 15. & 34 8. 1 Pet. 2. 2, 3. Song. 1. 2. Acts 17. 27. Job 6. 30. Heb. 5. 14.

k John 15. 2, 3. Act. 15. 9.

l Psal. 51. 8. Psal. 147. 3.

m 2 Sam. 24. 16. John 5. 1--15.

n King. 1. 2, 3, 6, 16.

o Deut. 28. 22, 27, 28, 35, 59, 60, 61.

p Deut. 28. 35. 2 Chron. 16. 12. Jude 7.

body sinning may be struck all over, or some one particular member may be more smitten and pained, when it is more in trespass. *q* Some Diseases are incurable by any Medicinal Art until there be repenting and returning. No Disease is so deadly, but that *Ælohim* can cure it, if he will prove his Skill, and put forth his Power. *r* Healing would be a gift in the Churches of Christ, were Churches more rightly constituted, more regularly gathered, and more orderly walking. The perturbations and passions of the Heart are Morbifick-causes, hurtful to the Body as well as to the Soul by operating causality. When joy doth exceed, the Heart forgets its Limits, and leaps beyond its bounds, and so loosneth it self, that the spirits too frolickly fly out, whereupon weakning, fainting, swooning and sickning do ensue. Whereas joy moderated doth revive the heart, chear the spirit, quicken the body, and comfort the whole man. Over-sadness and undisciplin'd fear doth oppress the Heart, and streighten the Spirit, and imprison the Soul, and weaken the whole Man; so cooling natural heat, and so freezing the radical moisture, that the Limbs will tremble, and the Heart palpitate, the Appetite doth flat, the Digestion is disturbed, the the Distribution impeded, kindly Motion is hindred, distant Members are chilled, and the whole man is distempered: The flesh is dryed, the strength is broken; the Senses are weakned, the Mind is darkned, the Imagination is clouded and frighted, the Blood is congealed, and the Spirits are stupified; It has many sickning affects upon the whole man. Saving and sanctifying Graces, and holy heavenly frames, have a Specifick Remedy against distempered Passions. *s* I often find the sick *Psalmist* thus fetching in a timely cure. A large Treatise might profitably be published upon this Subject. It would be an Honour put upon the Learned in the Medicinal Knowledge, if their Profession and Practice might no longer be only a conjectural Art, a probable Doctrine of vain Philosophy, but now at length an ascertaining Science of Scripture Verity.

q Deut. 28. 27, 35. 2 Chron. 21. 18. Mar. 4. 26. Luk. 8. 43. 2 Kin. 20. 1, 5. 2 Chron. 32. 24. Isai. 38. 1, &c. Phil. 2. 27. John 11. 4, &c.

r 1 Cor. 12. 28. Jam. 5. 14, 15, 16. Mar. 6. 13. Mar. 16. 18. Act. 28. 8, 9.

s Psal. 38. Psal. 6. Psal. 73.

For a further Advance and Augment of useful Science, let it be inquired, from the *t* fourth Days Work.

t Gen. 1. 14--19.

Q. ***Whether the Celestial*** **Phænomena** ***of the glorious Luminaries, can ever be reduced to any certain satisfactory Art, or improved into an advanced restaured Science, by vain Philosophy? Or must this be attained only by Scripture-Discovery in its pursued Light, and followed Directions.***

A. VAin Philosophy can never teach it, it is only learn'd in the Scripture School. Precious time will be prodigally wasted in fruitless Disquisitions, whilst vain affecters of Humane Wisdom are our Teachers, who would Dogmatize over us, and impose their peremptory assertions upon the easie credulity of their hood-winck'd Disciples, who have no wings to sore high enough for a confutation of their New Worlds in the Moon, and in other Luminaries by a close ocular Demonstration to the contrary. And thus they are hardened into a confidence of their Art, because they conclude none can convince them from the received Astronomical suppositions

positions, that it is otherwise than they affirm, and as they would fairly to the eye represent it in their Artificial Systems and fancied Schemes, which are but witty devices of Humane Inventions, not the real Natures of Created Being. Should I ask for such a Scripture-proof, as might directly answer to the truth of these Cœlestial Bodies in their proper Nature, of their Hypotheses, whereby they would salve their cunningly framed, Schematical Figures and Appearances; It may be I must take a Jear for my information, and a Jest for my satisfaction. The Extrinsick Faces of those Heavenly Bodies a vulgar eye may behold; but what their Created Substance is, what their orderly Motion, what their peculiar Scituation, what their operative Influx, what their periodical Revolutions, and much more of this Nature, in the true causes, and real effects of them, the most skilful of Ethnick Astronomers, are but mere conjecturers about them, and can never give us any certainty of knowledge in these matters; so that the reputation of their skill is only maintained and upheld by the ignorance and unsearchingness of common understandings of vulgar Judgements, who have neither leisure nor studiousness enough to discern the deceitful fictiousness of such Philosophical Fabricks, which have no evincing evidence in them. That knowledge which these self-flatterers do boast they have attained, comes in mostly by the sense of seeing, which how fallible must it be, if the distance were so great between them, and those Cœlestial Lights, as they boldly assert? It appears by *u Job*'s reasoning about those matters, that he had great knowledge of Natural Things, and could speak much about the System of the Universe, and the Posiure of the World: But when *Jehovah* came to argue with him about those Heavenly Creatures, he now humbly acknowledgeth that *w* he was without the knowledge of them, by any mere humane disquisition, which could never throughly find them out in their proper Existences, and Operations, no other way could the exact knowledge of this be gotten but by the LORD, the Spirit and the Word: he rehearsed that which he did not understand, wonders above him which he knew not; above him, not only in place by great distance, but also beyond his natural powers of rationall Intellect to understand clearly, or to comprehend fully; he is now made willing to be instructed by *Jehovah* and his Word. How quickly doth his Philosophical Astronomy vanish, which he himself readily exploded, when *x* the LORD ask'd him some few Questions, Canst thou bind the pleasantnesses of *Cinah*, or loosen the strings of *Cesil?* Canst thou bring forth *Mazzaroth* in his time, and lead *Gnaish* over her sons? Dost thou know the Ordinances of Heaven? or canst thou appoint his Government upon the Earth? He points out and nameth some of the Cœlestial Luminaries, and Starry Lights to *Job*, and quickly silenceth him; who now lays his hand upon his mouth, and will not answer; such uncertainty and mistaking was there in his Optick Art, where so vast a space intervened between his own eye, and those Heavenly Objects; whose Matter, Motion and Influx, he was so much now at a loss about, though *Jehovah Elohim* hath made use of this confutation of *Job*, to instruct, and to wise us in those Mysterious Secrets of Created Nature, in the Cœlestial Bodies *Ptolemy* and *Copernicus* had quite different Schemes, and accordingly they frame quite different Theories and Suppositions, and yet both of them have undertaken from the ordinary view and open face of the Heavenly bodies to satisfie their Scholars concerning the same *Phænomena* and the same calculations upon quite different Astronomical principles: and the Disciples of both these may find out enough whereby to confute the errours, and to demonstrate the falsness of their several Hypotheses, but can never convince others or perswade themselves upon any solid grounds, that they are in the right. Let the feigned Schemes and imaginary positures of vain Philosophers therefore be laid aside, which are but their own fancied placits, finely framed to their pleasing models, and let us for the raising and advancing of this useful Science search after true subsistencies of created Nature in Scripture-verity. *y* Which of these Philosophers can satisfactorily inform us, what kind of bodies the cœlestial Luminaries are, whether they be created Angels or not, voluntary movers, free Agents or not? Let the vertuous and generous and ingenious, inquire. As also, whether the Angels were

u Ch.9. ch.26. ch. 28.

w Job 42. 3,4. & 40.3,4,5.

x Job 38.31,32, 33.

y Psal.104.4, 19. &148.2--5. Heb. 1.7. Coloss. 1. 16. 1 Cor.4.9. 2 Cor. 11.14. Job 38. 7. 2 Thess. 1. 7,8. Rev.10. & 18. 1. & 19.17. & 22. 16. Rev.4.5.Dan. 10.6. Mat.28.2, 3. Rev.1.10.

were created, on the fourth day? Which of them can tell me, whether the primitive light do differ from the shining of those Luminaries or not? But instead of propounding more such questions to them, I shall treat of some great particulars about these Heavenly bodies: According to the Scriptures; Contrary to vain, deceitful, fooliſh Philoſophy. The ſubſtance of the cœleſtial Luminaries or Lightners were not made on the firſt day of the created World, as if the firſt ſcattered light were gathered together into theſe lightſome bodies on the Fourth day: But the Sun, Moon, and Stars are different creatures of ſeveral Formation on a diſtinct day, As [z] the Hiſtory doth expreſly mention in the letter of it. Theſe Luminaries are in their created Nature ſeparating dividers between the Light and the Darkneſs, and ſo are diſtinct beings from the Light as well as from the Darkneſs: neither are they of an *Elementarily-æthereal Claſſis*, but have a ſeparate diſtinct exiſtence from the Heavens, from the expanded. They are not like ſtuds fixed in ſolid Spheres, externally moved by Intelligences or Angels. [a] They are not Deities, as the Heatheniſh Worſhippers by their groſs Idolatry would make them. They are not fluid Orbs circularly perpetually moving, but [b] they ſometimes come out and at other times they go in, according to their Creator's appointment for deſigned ends. They do not move round about an Earthly Center, nor about an *Axis* of the World. I have ſhewn before, that the middle of this Earth is not the common center of this viſible World.

[z] Gen. 1. 3, 4, 5, 14, 15, 16, 17, 18, 19.

[a] Coloſ. 2. 18.

[b] Pſal. 19. 1--6, Mal. 1. 11. Iſa. 59. 19.

They are not of Magnetical Verticity, which muſt be only Polar; and if this were, would reduce them to their Polar reſt, which then alſo would contradict a pretended perpetual motion. They are not carried about by the imaginary Rapture of a firſt mover, as if they had a ſecond moveable of Renitency, contrary to the Rapture of the ſuppoſed firſt moveable. Magicians, Judiciary Aſtrologers, and Genethliacks, who do undertake by inſpection of Stars to foretell future things, the Fate of men, impoſing a neceſſity upon Mens Wills, and declaring events, and telling fortunes, as they Ethnickly call it, have no firm footing in holy Scripture or created Nature. It is a great wrong done unto theſe creatures and unto their Creator, when ſuch conjecturers pretend to propheſie by the Stars, and eſpecially by Comets, the Fates and Fortunes (in their Paganiſh Language,) of men: even their very imaginations, affections, and inclinations, and which is yet more, the counſels and intentions of the LORD himſelf with reſpect to particular perſons and contingencies: as if by their influences theſe Luminaries did ſo govern the bodily humours as by them to govern the mind and ſpirits of rational voluntary creatures: their prognoſtications of future contingent things at ſo great a diſtance, are generally falſe and always groundleſs. [c] We are expreſly forewarned againſt this heathen artifice. Such Planetarians or Contemplators of the planets, were not to be tolerated amongſt the people of *Ælohim*: Yet were the *Iſraelites* themſelves given to this, contrary to his Interdict, herein imitating the Ethnicks, who had their Planetarians, and did hearken to them, ſeeking to them, believing of them, truſting to them, and obeying of them, as their great pretended infallible Oracle. Such were the *Canaanites*. How unſound is their Doctrine of *Genethliacal* poſitures of the Heavens and the cœleſtial Luminaries to preciſe points and to minute differences of place and of time? As alſo of the diſtributions of the Houſes and Horoſcopes? How Scriptureleſs, and Natureleſs are theſe? As if mens Fatalities were influenced thus by the hour of their Nativity or Birth, or elſe of their conception? And as if the hour of what ſhall befal men were determined by the hour when the queſtion was asked of them? Where doth the Word warrant any ſuch Science of Nativities, Elections, and Queſtions, and fatal neceſſities? Where doth it ſpeak of ſuch predictions, by any natural cauſality or created efficiency from the Locations of Planets and Stars, their Conjunctions, Oppoſitions, and other Conſtellations, and commixtures of Rays? Where doth it counſel us to take a benevolent Scituation or Aſpect of Stars in a Seal or Signet-Ring (of Metals or Gem capable of ſuch impreſſions) to arreſt the felicity of that hour which otherwiſe for that punctuality of time would ſwiftly paſs away, and ſoon fix it, notwithſtanding its volatilouſneſs? Whence have theſe

[c] Jer. 10. 2. Iſa 47. 12, 13. Deut. 18. 10, 11, 12, 14. Mic. 5. 12. Jer. 27. 9.

Men their power to call Time back again that was flown away? To revive an hour that was dead and gone? Where doth the Word teach us how to set these Astrological Figures? O what Superstition and Imposture is there here? *d* doth it not belong to *Jehovah Ælohim* only, to know and reveal these Future things? Was it not one of the presages of the *Jews* Captivity, *e* when they were replenished with the South-saying-Art like the *Philistines*? In *Nabonassar's* Reign above two thousand four hundred years ago, or soon after, they write, that they divided the Heavens into twelve spaces, called Signs, unto which the Judiciary Astrologers did ascribe certain vertues or powers over the several parts of Man's body, and over the several Countries and Nations of the World, especially by reason of the qualities they supposed to be in the fixed Stars, which then did take up those spaces. Their Rules are still observed, though the Stars are removed into the succeeding spaces. The fixed Stars they say do pass through an whole Sign, in two thousand one hundred and eighteen years: from the Creation then in about five thousand six hundred years they have changed their places and spaces, twice and one half at least, which therefore must quite alter their Rules. Astrologers do scarce look beyond the Zodiack for their Aspects: Whereas the Stars, which they miscal fixed, may have as operative configurations with the Planets, as the Planets one with another. Astrologers do differ much about the dividing of these Houses: Those Stars, which, according to *Ptolemy* (who wrote as they reckon, above one thousand five hundred years ago,) are in one house, and are said to signifie thus, after *Regiomontanus* (who is now most followed) are in another house for the same time and place, and so do signifie otherwise. As for the *Genethliacal* part, what sound reason can there be assigned why the Influences of the Stars should make more impression upon the child in the moment of his Nativity, than they did at any time before in the Womb? At the first conception matter is fluid, and apter to receive impression, then when the child is shaped and the temper more confirmed. There was an old Astrologer who framed a Table to discover to a minute of Time when the conception first began: But what man can certainly know that? There have been thousands of people of both Sexes of all Ages born in sundry places, and under sundry configurations of the Stars who have perished and dyed in the same hour and moment, by the same common calamity, as shipwrack, War, Pestilence, Earth-quake, fall of Buildings. Some who seem most successful in setting of Figures for the discovery of things that are lost, or for prognosticating of Life or Death, are such as scarce know any Planet but the Sun and the Moon. The practitioners in this Black-Art do usually call for Men's Faith to be given up to them, which is a devilish Artifice, and a secret acknowledging of and compacting with Satan, calling and taking off such as seek unto them from Christ, and from his Word. Astrologers in Scripture are called *f* Consociators, Conjoyners of the Heavens; Either such as are in association and fellowship with evil spirits in these Contemplations, and Speculations of the *Stars*, or else making of Constellations a pretended combination of *Stars*, undertaking to discern and judge of future events, to be Prophets of the *Stars*, fore-seeing after contingencies, fore-telling by the Moons and Kalends, monthly prognosticators, Almanack-presenters; I have compared some of them, who in the same year and month do differ in the time of their Full and New Moons, neither can they themselves satisfactorily answer, whether the same Planet have one effect when in one house of a Figure, and another specifick effect when in another house? And so of the fixed *Stars* and *Signs* in the Zodiack: Whether in the same house or Figure, the *Sun* by himself hath one effect, the Moon another, *Saturn* another? And so of the fixed *Stars* and *Signs* of the Zodiack, whether the same point of Heaven, if it be the place of the *Sun*, in any *Genesis* retain a solar force and influence in respect of that Nature as long as he liveth? So *Saturn's* place a *Saturnine* vertue, *&c.* Whether the same point of Heaven which to one Native is the place of the *Sun*, to another may be the place of *Saturn*, *Jupiter*, *Mars*, *Venus*, *Mercury*, or the Moon? Whether no Planet have the same effect in divers signs of the Zodiack, at least not both Elementally and Influentially? Whether the hour of the Nativity do not oftentimes, through many natural occurrencies either

d Isa. 41. 23.
e Isa. 2. 6.
f Isa. 47. 13.

either accelerate or defer? and how then, if so, can that govern the fate and fortune as they call it of the whole life? And how the hour of the Question should be co-fatal with the thing it self which is sought? What demonstrative evidences can any man give me from the Word and Works of God, to resolve and to quiet the mind of a Believer about these Inquiries? And many more that might be propounded? How can these Men with all their Humane Wisdom by their un-scriptural Art inform me where the proper seat of Knowledge and of Understanding is in Man, whether in the Head or in the Heart? They generally affirm it to be in the Head, and they constitute *Mercury* to be the Influential Governour, having determining Dominion over the Head and Brain, and so over Knowledge and Understanding.

Whereas, if it can be proved, to be in the Heart, as by scores of *Scriptures*, I can argue it so to be, What then do become of all their mistaken apprehensions and misplaced Judgements in this particular case? O that *Jehovah* Christ would once remove *South*-saying and Witch-craft out of the Land! How much is it to be lamented, that *g* the God of Nature who is *Soveraign* LORD over all, and who doth in those Heavens, and in this Earth whatsoever pleaseth him, is thus dishonoured! When Christ was born, such an Infant was born whose Geniture or Generation is unutterable, on whom the Influences of the *Stars* have no power or force; Who himself doth govern by his power the vertue and efficacy of all the Heavenly Luminaries. Then such a Star appeared, as was destitute of all Elementary influences out of and off from all the pretended supposed Spheres.

g Numb.23. 23.

Because, this Judiciary Astrology has such a malign bewitching influence, on many in the present day, and its Artists and professors, and practicers have taken up this plea for it, that the name of Astrologers and of Astrology is not found any where in the holy Scriptures, and that, therefore its Science and Art is not condemned by them: let me further examine, whether the thing at least set out by that Name, be not found condemned there; (although it be no such commendation for them, in that, they say, their Name is not found in Scripture.)

Gnonenim and *Megnonenim*, say they, do not signifie Planetaries. Whereas if the root be, *Gnun*, which both in the Scriptures and with the Rabbins doth denote, opportunity, or stated time, then *Megnonen* is such a one, as doth profess himself by Art to foreknow, and to be able to foretel to those who do consult him, what those constituted seasons and definite times are, of good or of evil, of joyful or of sorrowfull; of prosperous, or of calamitous, event in every affair and business that is undertaken, in ordering a man's life, in taking of a Journey, in contracting of a Marriage, in sending of an Embassy, in waging of a War, and in the rest of so many and such various cases, both publick and private (which are wont to befal miserable mortals!) Now seeing the Astrologer doth boast (For, to this purpose they openly hang up their Tables at doors in *London*, and privately put their Printed papers into the hands of some as they walk in the streets) that he can foreknow all these things by the motion and positure of all the cœlestial bodies, especially of the Planets, from which he doth also contend, that they are chiefly effected; how can any ingenious Lover of truth deny with fairness and justness, but that *Megnonen* doth aptly set out an Astrologer, and a Planetary; seeing he doth so *b* observe hours, days, months, years, and times, fit and opportune for the doing of business? The *i Israelites* were not to tolerate such; Hence it was, that the idolatrous worshipping of the Planets came in. If the Root be *Gnajin*, an eye, then *Megnonen* is such a jugling cozener as deceiveth and deludeth, inchanteth and bewitcheth the eyes of others with his eye: If it spring from *Gnanan*, a Cloud, then, he is such a one as is a Soothsayer, as doth divine, foretel, and gues conjecturally from the Clouds: the Astrologers eyes are intent to these; the Augurer and the Astrologer, are very near of kin, for the conjecturer foretelleth future events by the contemplation of the Heaven and of the Clouds, and by their colour and motion, *Nabulo* he properly is, and so let him pass *k* under Scripture-condemnation.

b Gal.4.10.

i Deut.18.10,12, 14. Mic. 5. 12. Jer.27.9. 2 Kin. 23.5.

Jidegnoni say these Men, is a Divine, a *Gnostick*, a wise knowing Man.

k 2 Kings 21.6. Deut.18.14. Lev. 19.26. Isa. 2.6. Jer.27.9.

It

It is properly in the Scripture-ſenſe and meaning, a Diviner, a Wizard, a Sooth-ſayer, or Prognoſtick, or Fore-teller of future thiugs: Theſe amongſt us are called Wizards, Cunning-men, ſuch as pretend to be wiſe, where they have no Word for their warrant: This Prognoſtick Art is *l* one kind of Divination which is expreſly prohibited. The uſual companion of this Wizard, is *Ob*, in Hebrew, that is ſuch a one as doth prophecy and foretel things to come, by a deviliſh ſpirit that is in him, promiſing Divination by colloquies with ghoſts, with walking ſpirits of the dead, with the ſpirits and ſouls of Hell, and from Stars, and from Planets. *m* This is the Necromantick and Aſtromantick, Magick Art, one part whereof doth conſult with evil ſpirits below, the other with thoſe in the Air. As this Prognoſticator hath a deviliſh ſpirit going before him, ſo in ſome Scriptures, he hath *Teraphim* following cloſe *n* after him, which were certain Images, according to whoſe inſpection, the *Gentiles* did either do their work, or leave it undone. Some Aſtrologers are wont to make theſe kind of Figures and Images under certain conſtellations, thinking that thoſe Figures and Images are capable of heavenly influxes. *o Laban* had ſuch *Teraphim*, who was a *Chaldean* by Birth, Kindred and Nation, and the *Chaldeans* were ſome of the moſt given to Aſtrological vanities; they accommodate their Images to conſtellations, to foretel future events, and to cure Diſeaſes. *p Daimon*, in Greek, that Mantick-ſpirit, or divining foretelling ſpirit, doth agree with this Hebrew word: *q* this alſo is forbidden.

l Lev.20.6, 27. & 19. 31.

m 1 Sam. 28. 13.

n 2 Kings 23. 24, 25.

o Gen. 31.19,30, 34.

p 1 Tim. 4.1.

q Deu.18.10, 11.

They further contend that, *r Caſedim*, doth not denote Aſtrologers.

r Dan.2.2, 10. & 4.7. & 5.7,11.

The *Chaldeans* had a ſect that did ſpend their time and labour in Aſtrological predictions of future contingencies thorow the whole of Man, and to this they referred all their ſtudy and conſideration of the Aſtronomical Science; and theſe were they, who are reported to have been the inventers of judicial Aſtrology, or rather Satan himſelf; For, there are who give this to be the true meaning of *Caſedim*, from, *Caph*, as like, as, and *Shed* the Devil, ſo that, they are as Devils, pretending to skill in ſtarry influence, in conſtellation, influx, knowing future things in their Art by the contemplation of the geniture, *Genethliack* divinators, ſhewing from the hour and day of a Man's Nativity, what ſhall befal him in his after-life.

They deny alſo thoſe periphraſtical Names in *s Iſaiah* to ſignifie Aſtrologers.

s Iſa.47. 13.

Babylon there ſpoken of, was the moſt ancient Metropolis of judiciary Aſtrologers: and who, or what are they but ſo many kinds of Aſtrologers, who are ſet-out by, *Chobere*, *Haſhemajim*, and *Hachozin baccocabim*, and *Modignim echodaſhim*, obſervers of the Heavens, gazers on the *S*tars, Prognoſticators to the Moons, making Men believe, that by looking on the *S*tars, they can foretel good or evil things to come to Perſons, Families, Cities, and Kingdoms? This and *t* other *S*criptures by ſeveral names declaring againſt the ſeveral parts of this Black-art, that none might eſcape. The ſeventy two Greek Interpreters do render *Chober Haſhſhamajim*, an *A*ſtrologer, and ſo *Kimchi* ſhews the *A*rabick Idiom doth hold forth, one who aſſumes a kind of art unto himſelf of deciding, diſcerning and judging from the contemplation of the Heavens and of the *S*tars, what ſhall befal every Man, and what is this but judiciary Aſtrology, profeſſing divination by *S*tars, here then asked counſel, *&c.* and doth not the Aſtrologer vauntingly brag, and proudly boaſt, as if he were an Heavenly Arbiter, and Judge given of nature, unto whom the many and various diſtinct caſes of this lower World, are deferred or referred, that by his Apoteleſmatical *S*cience and ſentence (or by his declaration of the ſignification of *S*tars, and of the power of Planets at one's Nativity, or by the calculation of Mens Nativity) theſe caſes might be decided, by every Man's decretory and critical *S*tar, and by the conſtitution, and conformation of the Heaven? *Chober* is properly, one who aſſociating like things together, ſuch as are of the ſame kind and condition, as *S*tar to *S*tar, Planet to Planet, ſuch is the preſent caſe. *u* Theſe kind of Conjoyners, or as we commonly call them, Conjurers, are condemned in the Word; they are in aſſociation and confederacy with devils, by their incantations, conjuring many animals or living creatures, as ſerpents, toads, poyſonous reptils, or other creatures

t Deu.18.10..14. Lev.19.31. & 20. 6,27. 2 King. 21. 6. 2 Chr.33.6. Eſai. 8. 19, 20. & 29. 3.

u Deut.18.11. Pſ. 58.5. Iſa.47.9.

tures to be together at once, making them tame and familiar that they hurt not, or else binding, or tying bands about the body to heal or hurt by sorcery. Here the Astrologers do wrangle and say, that it is not *Chober*, but *Hober*, with ח not with ה: if this were admitted, yet all our Lexicographers do generaly render it, an Astrologer or Sooth-sayer, or cutter or divider of the Heavens, from *Habar*, he parted, he cut, in Arabick, because he doth decide and define by the indication of the Heaven, or because he doth divide the Heaven into several parts when he doth divine or foretel things. These Augures did at the first use a crooked staff in pointing and designating the quarters of the Heaven in their divination, and they gave names to these several spaces in the Firmament, the first was called the fore-part toward the East, the hinder part was toward the West, the Right part toward the South, the Left part toward the North, and so according to these spaces did they use divination: Afterwards they divided the Heavens into Houses, placing the cœlestial Luminaries in twelve parted habitations. *Aben Ezra* doth interpret *Hober*, an Astrologer, one pretending skill in the cœlestial Signs, by which to judge of future events and contingencies, from *Habar* he observed, he contemplated, one who diligently beholdeth the Face of the Heaven, and considerately views it round about, such a Practitioner in the Astrological Science, as doth labour and endeavour to fetch and draw future things out of the motions of the Stars. This word in *w Isaiah*, according to the points is read *Hoberei*, and according to the Letters, *Habbaru*, those who have looked round about the Heavens on every side. *Schindler* doth render it Astrologers, Prognosticators, such as do foretel future things by the Stars. In Chaldee, *Habac*, is, he was obscured, he was clothed with black garments, it is a dark Science and a Black-art. *x* A very learned Critick, doth call such a one, an inchanter or charmer of the Heavens: as an inchanter or charmer by some fictitious, or counterfeited words, doth imagine that he, can change the natures of terrestial things, thinking that thereby he can put new vertues into them, for the bringing forth of some stupendious effects, apprehending that by certain Characters and Images excogitated by himself and formed into this or that shape or Figure, some wonderful energy, some notable power will follow thereupon; thus also the Astrologer, from a vain tradition of curious Men and by new-devised, invented and fained rules, such as have no proper causality, at all that way, he being deceived with the errour of an opinion thinks and supposeth, that the heavenly bodies are endued with new and unusual properties, and not so congruous to their own nature; he attributes to the cœlestial Images, chiefly to the twelve Signs of the Zodiack Orb (all which are the figments of Men's own brain) a wonderful efficacy for the distinct producing and prenunciating or foretelling of particular events. So that, both the Augures and the Astrologers are conversant and employed about the Heavens, those in the aerial Heaven, these in the Æthereal Heaven: and as those by Fowls, so these by Stars, abase those creatures to bring about their own predictions: also both of them do divide the Heavens into certain parts or segments, by the aid and help whereof they foresee future things, hither tends, refers, and belongs, that singular artifice of Astrologers, of making or setting in order a cœlestial figure, of setting or erecting a Scheme, which figure they would have to contain the state of Heaven and the Planets at that certain time, an Horoscope, the consideration of the time of one's Nativity, or birth under this or that Planet. Thus by these segments of the Heavens, which they divide, some into four quarters, others into twelve houses, some others into sixteen parts, they curiously seek and confidently say they find, hidden significations of future things. This Prophet *Isaiah*, exegetically or by way of exposition, doth add, Inspectors, or contemplaters of the Stars, Star-gazers pretending hereby to a fore-knowing of future contingencies, to a feeling of them before they come: they have one word of that name, by which a true Prophet is called, *Chozeh*, in Scripture, yet not absolutely as he, but there is added for distinction sake, *Caeabim*, they are contemplators of Stars, who though they pretend as a true Prophet to foresee future particular contingencies, yet they differ in the means used and had, For a true Prophet is God-inspired, knowing future things only by divine Revelation, whereas these

w Isa. 45. 1.

x Fuller *in his miscell.* p. 113.

Astro-

Astrologers do it by their black Art, and by the aid of Creatures, by which Art the Heavenly Bodies are feigned to be indued with certain rare properties, such as these men do counterfeit, who have not therefore their knowledge of God, they may be called Star-Prophets.

Another Epithet, or addition to an Astrologers name in this true Prophet *Isaiah*, is such a one as is making known his predictions to the Month, or to all and every of the Calends, for *y* so doth *Chodesh* here, and in other Scriptures properly signifie. This is the ancient *Praxis* of Astrologers, by which they are wont to divulge and publish their elaborate presentions of future things, digested into certain spaces of times, chiefly monthly: they think they have attained to a prognostick skill in the power of the Stars to prenunciate futurities, such as the scarceness and dearness, or plenty and cheapness of Corn, Wars and Peace, the death of Princes, and of other great Men, Universal Health, or Epidemical Diseases, and such like various cases, both private and publick, that doth befal the life of man with great uncertainty of contingency, as to us: From these Monthly Pronosticators do proceed so many popular Ephemerides, Calendaries, and Almanacks, in which they undertake to be Interpreters of the Heavens, and of the Luminaries there; and most of the buyers of these Books of impostures, do look upon the foretelling part, as the most desireable part of their Almanack: Some attempts have been made by some to correct, and to rectifie these abuses about computations of times, and predictions of futurities, to bring all to Scriptural Accounts and Prophesies, upon which so many other Truths and Duties do depend; but the honour of perfecting of this, as well as of other such good work is like to be reserved for another generation, the more grown in the present age being generally either cold and careless about it, or averse from it, or opposing of it. All our Hebrew Lexicographers do generally agree in condemning both the Art and the Praxis of Astrology, which would impose upon men a Star-word of Humane Invention without a written word of Divine Inspiration.

y Isai.47.13. 2 King.4.23.

O how much is it to be lamented, that as of old, even in *Israel*, so now even in *England*, those Sooth-sayers and Wizards, these Diviners of future things are so consulted with, *z* even by the LORD's professing people; which is directly contrary to *Elohim*'s expres interdict and prohibition! These kind of men were not to be tolerated in a truly Religious Commonwealth, but by *Jehovah*'s Law were to be put to death, and to be exterminated: It is charged upon *Manasseh*, a King, as his sin, that he tolerated and used such. ידעני is a Prognosticator, according to the Hebrew Idiotism, having the force of a compound: These were they, whom *a* the Heathenish Pagans so much resorted unto, as if they had consulted with an infallible Oracler.

z 1 Sam.28.7, &c. 1 Chron. 10. 13. Isai. 8. 19. Zech.10.2. Lev. 19.31.& 20. 6. Deut. 18. 10, 11, 12. 1 Sam. 28. 3, 9. 2 King.23. 24. & 21.6. 2 Chron. 33.6.

There is a sort of divining conjecturers, who would be foretelling of *omens*, or the good or bad luck or fortune, as they Heathenishly phrase it, by foretokens of things to come from Serpents: *b* Such a one is called נחש from נחש, they did abjure a Serpent, and use him in their Sooth-sayings; they were observers of conjectures, and so they passed a foretelling judgement; which is condemned by the LORD in his Word.

a Deut.18.11,12. 1 Sam.6.2. Isai. 19. 3. & 47. 12, 13. Gen. 41. 8. Ezek.21. 16, 21. Dan.2. 2. & 4. 6, 7. & 5.7. & 2. 10.

Reader, art thou willing that I should pursue and apprehend more of these? there is one of them called, *c Kosem*, who also exercised himself to know future things, foretelling them; which word when it is taken in all ill sense, is also much condemned; for such did exercise their diveliish art by jugling, leger-demain, crafty sleight, and wily delusions, and abominable witchcrafts: These Diviners by clean Knifes, by consulting of Idols, by inspection of the liver, and of the bowels, inwards and intrals of Sacrifices would prenunciate future things: sometimes they did use a staff or rod in their divinations, otherwhile they would peep and mutter, with much *d* more; but none shall escape a Scriptural arrest. *Gazerin*, in *Chaldee*, were some of this sort, which word *Schindler* doth render Astrologers; these also undertake to foretel future things by inspection of the intrals of those Sacrifices which they did dissect; it was one of the curious Arts of the Chaldeans.

b Deut.18.10, 12. 2King.17.17. & 21.6. 2 Chron. 33.6.Lev.19.26.

c 1 Sam.6.2.Josh. 14.22. Ezek.21. 18,19,21,22, 23. Deut.18. 10--14. 1Sam.28.7,8, &c. Jer.29.8. Zech. 10.2. Lev. 19.31. & 20.6,27. Esai. 8.19. & 19. 3. Hos.4.12. *and in other places.*

d Dan.2. 27. & 4.7. & 5.7, 11.

Choberet

e Choberei Shamajin, somewhat spoken of before, were Planet-housers, or Star-housers, or Constellators, Consociators of the Heavens; such as had fellowship and compact with the Devil in their wicked Art, Mutterers, Inchanters by mussitation; some of them sometimes would utter their verses to inchant Serpents, that they might not bite nor hurt.

f Melachasim also were one sort of such Mutterers with a submiss voice, with a low hollow sound, which is usual with Inchanters and Exorcists, Conjurers, secretly sibilating, or hissing like Serpents or Snakes, with their conceived words. *g* לטים are Clandestine conjurings. *h Lehatim*, are submiss, low, admurmurings or hissings, waggings of the fingers, and quick gesticulations, or gesturings, or movings of the hand, like the shining vibrations of a brandished Sword, holding and deceiving of the eye with jugling delusions, and crafty sleights. *i Chartummim* were one sort of these, such cozeners and juglers, as did deceive and delude the sight with legerdemain, dazeling and misting, blinding, and binding the eyes of by-standers with their Inchantings, Bewitchings, and Sorceries, and Magick devices, that their deceits might not be discerned and discovered: The word seemeth to be compounded of *Cheret*, an Instrument to write in Tables, and *Atam*, he shut up or stopped, because these juglers, were wont to draw circles and many Characters with such a Pen or Pencil, whereby to demonstrate, or to make men mad with their witchcrafts, circumventing of others with circulating figures and discourses.

Doresh el-hammatim, is another kind of them, *k* a Necromancer, a consulter of the Dead: This sort of Magick Art the Scripture also doth condemn. These Necromancers are wont to sit by Sepulchres, by Graves in places of Burial to call and to fetch out departed Souls, and to consult with them, and they use to spend Nights in desert places: the sacrifices of the dead, were the sacrifices of those idols, which were images or pictures of dead men, which yet they asked counsel of, as if they had been gods.

l Jiddegnonim, somewhat spoken of before, if it be a compound word of *Jad*, an hand, and *jadang*, to know; or of *Jad* an hand, and *Gnanah* to answer; then it sets out, that sort of Fortune-tellers, as they call them, who pretend to an Art of Palmestry, and of Physiognomy; as if fates were inscribed on the hands, and they could know by the lines there, what should befal man, and give answers to secret Questions about future contingencies by Chiromantick divination; as if a Ship be at Sea, whether it be safe or no? If one be absent, whether dead or a live? if alive, when he shall return? Whether life shall be long or short, happy or unhappy? In what part of the World, Country or City, is best to live in? Whether one shall be rich or poor? if rich, when and by what means attain it? A Journey, if good to go or no, and when it may be the time to set forth in? If good to buy Houses, Lands or Leases? when and in what place most profitable? Reports concerning Husbands, Wives, Children, Friends, Ships at Sea, or other things, if true or false? Whether a Woman be with child or no? if with child, whether a Male or Female? Whether a man shall fall into the danger he fears or no? or how he may escape it? What kind of person one shall marry, and when they shall see them? if marry the person desired, and the time when? whether the Portion be small or great? or may be attainable? If good to remove, and which way? Money owing, if recoverable, and when? Suits at at Law, who shall overcome, and in what time? A voyage to Sea, if good or no? If one may profit by his Trade or no? If one may attain the Dignity, Office or Preferment he desires, and when? A Friend whether real or no? Whether one sick may live or die? what their Disease is, and when recover? Oh what bold daring attempts are these, thus to intrude into the hidden Secrets of the Soveraign LORD?

Magnonem, and *Megnonenim*, were *m* Planetaries, such as by the contemplation of the Planets professed, that they could know and foretel future things. The Israelites were not to tolerate such: from hence came in the idolatrous worshipping of the Planets.

n מנשף is a Jugler, a deluder of the eye-sight. *Cosheph*, by a transposition of the Letters is, *Auspex*, *Auspicium*, a Sooth-sayer, Sooth-saying; and hence by conversion of the radical Letters is βασκαίνω, *fascino*, *fascinum*, to transform or dis-

e Psal.58.5. Jer. 8.17. Esai.8.19. Deut.18.11,12. Numb.23.23.& 24.1. 2 King.17. 17. Esai. 47.9 —15. Exod. 7. & 8. chapters.

f Psal. 58.5.

g Exod.7.22. & 8.7,18.

h Exod.7.11.

i Dan.1.20. & 2. 2. Gen.41.8,24. Exod.8.7,18,19. & 9,11.& 7 11, 12,22. 2 Tim. 3. 8. Dan.4.7, 19. & 5.11. & 2.10, 27. Acts 8.9, 11. & 13.8, 10.

k Deut.18.11,12 Esai.8.19.& 65.4. Psal.106. 28. Numb. 25. 3. 1 Sam.28.7,8.

l Lev.20.6,27. & 19.31. 1 Sam.28. 9. Deut.18.11. 2 King.21. 6. & 23.24. Isai.8.19. & 19.3.

m Deut.18.10, 12,14. Mic.5. 12. Jer.27.9. 2 King. 23.5.

n Jer.27.9.Mal.3. 5. Exod. 7.11. Deut.18.9.9--15. Isai.2.6. Numb. 23.23. Isai. 47.9, 12.13. Dan.2.2. Nahum. 3.4. 2 King.9.22. Lev. 19.26. Exod. 22. 18. 2 King.17.17. Mic.5.12. Isai. 57.3. 2 King. 21.

figure by Enchantment, to Bewitch. These do exercise Jugling, and by Magick Arts they do mischievous acts, changing somewhat natural to the beholding of the eye, that it may appear somewhat else than it is. *Cocceius* on this word doth confidently affirm, that without doubt by these were noted the Prophets of Devils amongst the Heathen, boasting of society and instinct, or such as under the name of Natural Science did exercise diabolical Arts, Exorcists, Witches, devilish Artizers. They are expresly condemned.

o 2 King. 21. 6. 1 Sam. 28. 3, 7, 8. Acts 16. 16. 2 Chron. 33. 6. Deut. 18. 11. Lev. 19. 31. & 20. 6. Esai. 8. 19. & 29. 4. 1 Chron. 10. 13. 2 King. 23. 24. Psal. 58. 5.

o אוב is one, who doth propheſie and tell things to come by a deviliſh ſpirit that is in him, ſwelling with it like a bottle, when he uttereth his Oracles, one that has an evil ſpirit ſpeaking inwardly from his Belly. Hence ὄφις, a Serpent, the Devil ſpeaking in the Serpent, ſo it was in his tempting of *Eve*; this is a kind of Divination, or a ſort of Magick Art, when a man had an evil ſpirit in him, giving forth anſwers, whom ſome did worſhip as their God, when the Devil out of a ſwollen big Belly gave forth anſwers to thoſe who asked him concerning ſome paſt, preſent or future things: Theſe Magicians or Witches being poſſeſſed by an evil, unclean ſpirit, ſpake his Oracles with an hollow voice, as out of a Bottle, ſometimes in Statues, othertimes in Caverns, Dens, or hollow places of the Earth, and in the ſwollen bellies of men, or in the joynts, or armholes, or armpits, making the Devil to come up out of the Sepulchres of the dead, or ſome underground place. This is condemned in Scripture, the Hebrew, *Pethen*, is *Python*, Aſp, a kind of a very venemous Serpent, which cannot be perſwaded by Inchantment.

p Iſai. 47. 13.

Thoſe *p* Monthly Prognoſticators, ſpoken ſomewhat of and againſt before, do very much impoſe upon the credulity of the ignorant and ſuperſtitious: ſuch are the foretelling Almanakers. *q* The word Almanack in Low Dutch, is ſaid, as it were, *Al-maen-ackt*, that is a conſideration or obſervation of all the Moons of an whole year; or according to the opinion nf ſome others, is ſaid to ſignifie in the Arabick, Chaldean, and Hebrew Tongues, *r* a Number or Numeration. *Joſeph Scaliger* affirmeth, that the Arabians called a Calendar ſo, adding their Article, *Al*; for ſome are perſwaded, that it is not a mere Arabian word, but only received into cuſtom with the Arabians, Calendries; though *ſ Nicholas Fuller* doth apprehend it to be more ancient from the Egyptians, who were famous for Aſtrology: The Roman Senators and Nobles were ſo bewitched by theſe Aſtrological devices, that they would ſcarce do a common action, without ſcrupulouſly conſulting their Ephemeris, about the Signs, Planets and Stars; and the Chriſtian Emperours ran into the ſame guilt, who would not attempt any change without firſt asking counſel of the Stars, in their publick and private affairs, reſorting to the luminary Tables of Aſtrologers.

q See Minſheus, *Guide into Tongues on Almanack.*

r Vide Schindl. in ſuo pentag. מנה nempe cum puncto ſupra מ.

ſ Miſcel. ſac. lib. 1. cap. 16. Vide etiam Mat. Martinii Lexicon Philologium, in Almanacum.

The Judiciary Aſtrology, or Divination by Stars hath ſo far extended its prognoſticating black Art, as that it undertakes to determine, not only probably, but alſo certainly, every man's Lot, Portion, Fortune (as they Paganiſhly ſpeak) iſſues, events and ends; whereas, there are no true neceſſary cauſes of theſe to be found in the Stars; ſo that, implicitely at leaſt the practitioners therein do oblige themſelves to the Devil, and daringly fight againſt plain prohibions in Scripture. How can they anſwer that expoſtulation of *Jehovah* with *t Job*? knoweſt thou the Ordinances of Heaven? Canſt thou diſpoſe the Dominion thereof in the Earth? Theſe Artiſts do not know the certain moment of a man's Nativity at ſo great a diſtance of years, when they were not preſent at it: the ariſing of the Signs has a Latitude, and a ſmall difference in time they themſelves do acknowledge doth make a great difference, and ſome Aſtronomers do affirm, that the ſame Aſpect of Stars hath ſcarce returned from the beginning of this World: Aſtrologers are yet at an uncertainty among themſelves, how the Houſes are to be divided, how far their influencing forces do reach, and what Signs they ſhould uſe: How great a variety is there amongſt them about the diſtance of Planets between themſelves? with much more, that might be added; though *Gaffarellus* hath feigned an Hebrew Alphabet in the Cœleſtial Figures, and that the putting of Letters together, gives a certain meaning: Thus the Devil abuſeth them, to whom as to a Doctor and Interpreter, Judiciary Aſtrologers do apply themſelves. This conſulting with ſuch Diviners is very pernicious,

t Job 38. 33.

both

both in respect of its Original, which is wicked, as also of the event, which doth often torment and vex men before the time; for, if evil be foretold shall befal a man, the fears of it do sadden the spirit, and make him miserable before the evil actually come; and if it be some good that is promised, the frustrating, vain, disappointing, expectation thereof, doth so bind up their deceived imagination, that it leaves them in a sluggish distemper, and they do not make out after better things; and however, what is so foretold, doth sometimes come to pass; yet it should be remembred, that often times they miss: Divers by the perspicacity of their Nature, and by long experience may conjecture many things, which they would have their disciples to ascribe to Stars, Planets and Signs: and the force of imagination is such, that those who ask counsel of Astrologers, do sometimes fall into the evil they fear, and sometimes attain the good they pursue: Sometimes the LORD in just judgement doth suffer Satan to inflict such evils, as he foretold should come to pass: Sometimes it is merely providential as to God, and wholly conjectural as to men: Thus some young men feigned themselves to be Mathematicians, and they conjectured and foretold what was true and came to pass: and if they sometimes so fall out to be, as is divined, such consultings therefore are the more to be avoided; for, where there is neither institution in Scripture, nor causality in Nature, there is the greater suspicion of some latent diabolical fraud. The Pythonis in the *u Acts* was a true Witness in that particular, yet was she possessed with a spirit of divination: Society and compacts with Devils, both explicit and implicit, are very formidable, and altogether to be abhorred: Consulting with such evil spirits, is full of dangerous curiosity, of tormenting solicitude, and of deadly slavery: *w* To consult the Devils Oracles in doubtful cases, is Apostacy from, and denying of, the true God; and to resort for divining unto one that hath a Familiar, is a seeking to, and a worshipping of the Devil: So is Sorcery and Necromancy, *x* where the Devil is sought unto in the form of some dead man; the Devil appeared in the likeness of *Samuel*; it was not the true *Samuel*, but mere illusion of Satan; for God had refused to answer *Saul* by Prophets, such as *Samuel* was: *Saul* is said to have died for his *y* Transgression, principally in that he sought and asked counsel of a familiar spirit. Sooth-saying by the flying and noise of Birds is also condemned; usually the care of persons in this case is to avoid the seeing or the hearing of such kind of ominous signs, which would signifie nothing as to good or evil in themselves in this matter, were it not for the consent of the observer: they have no force, efficacy, or operativeness at all this way, were it not for the superstitious conceits of the mind, when it is diligently bended, and intentively turned to them, whereby divers things do befal divers men, according to the diversity of their thoughts and imaginations. Of the like Nature is divination by *z* looking into the entrails of Beasts; so did the King of *Babel*, who consulted with Idols, and looked into the Liver; so is star-gazing, charms, mumbling of words, for such an end, casting of Figures for this purpose, and the like. There should not be any found among us, *a* that useth witchcraft, or is a regarder of times, or a marker of the flying of Fowls, or a Sorcerer, or a Charmer, or that consulteth with Spirits, or a Sooth-sayer, or that asketh counsel of the dead. To a seeking unto these, the holy Spirit doth oppose *b* a Prophet, as the only lawful Minister of God, to know his Will by: To ascribe such a special foreknowledge or foretellingness indicated by the posture of Stars, which might rule over the consciences and wills of voluntary Agents is contrary to that Soveraign Authority, which the LORD doth exercise over the wills of men, bowing and bending, moving and directing them, which way he pleaseth; and therefore such a power is not to be arrogated by any mere Creatures. Angels themselves, whether good or bad, have not such an innate Light in them, as of themselves to know future particular contingents before hand; neither can the intellect of man so foreknow: Astrologers therefore, not having their pretended prescience, and prognosticating skill, either by Divine Revelation, or by Natural Causalities, they have it by diabolical suggestion. That knowledge of determinate future things, which any really have by Divine Revelation, is Prophesie, and not Divination. Such prying curiosity as

u Acts 16.16.-19.

w 2 King.1.3. 1 Sam.15.23. Lev.20 6. Esai.8. 19,20. Acts 16. 16.-19. Esai. 29. 4.

x 1 Sam.28. 11, &c.

y 1 Chron.10.13, 14.

z Ezek.21. 21.

a Deut. 18. 10, 11. Lev.20.6.

b Deut.18.10.-15. Isai.8.19,20. & 19.3,12. & 44. 25,26. Jer. 27.9. 29.8.

has neither Scripture or Nature to bottom upon, is experienced and bewrayed to be the common diſeaſe of the vain itching mind of fallen unquiet man; from hence has ſprung this troubleſome queſtion about Judiciary Aſtrologers, who would bind men to fatal Stars, as if the body of man were compoſed and faſhioned according to the twelve Signs of Heaven, as if the Moon had dominion in man's body, under the twelve Zodiacal Conſtellations, placing *Aries* in the Head and Face, *Taurus* in the Neck and Throat, *Gemini* in the Arms and Shoulders, and from thence running through the other Signs, into the other parts of the body, even to the very ſoles of the Feet, which they aſcribe to *Piſces*. Did the Authority of Chriſt, and of his Word, take more ſenſible hold of mens hearts, they would tremble more, and not dare to adventure upon thoſe prohibited evils, which the LORD hath ſo dreadfully threatned with ſuch e ſore judgements, that the ſoul, which turneth it ſelf unto Diviners and Prognoſticators ſhall be cut off from the midſt of his people. Man or Woman, when there is in them a familiar Spirit, or that is a Wizard, they ſhall be ſurely put to death, they ſhall ſtone them with ſtones, their bloods ſhall be upon them, their death ſhall be upon their own head, their own ſin is the juſt cauſe of it: and the *d* Statute Law of *England* doth make many of thoſe practices to be Felony, which yet are commonly uſed in this Nation. In the day, when the LORD will honour himſelf by reviving of his Judicial Laws, and by raiſing up of ſuch as *Joſiah* was, a None-ſuch for reformation in this kind, *e* to put thoſe Laws in due execution, when theſe evils are eſpied out, one ſuch Example, in ſuch an age of ſpeculative and practical Atheiſm and Infidelity, may be a more forcible argument with ſome, than ten Scriptural reaſons now are. The certain knowledge of future particular contingents, is that *f* by which the true God is differenced, & diſtinguiſhed from Idols. The LORD doth nippingly touch and ſharply check the vanity of this Art, and the cheatingneſs of its Arriſts, and the ignorance and credulity of thoſe, who do yield themſelves to be deluded thereby: He doth ſtraitly charge, and ſorely threaten, ſuch confident boaſters of their Aſtrological skill. In the Apoſtles time, when the Doctrine of the Goſpel did more obtain and prevail, theſe black Arts, were condemned, and the Books that treated of them were burnt: Thoſe kind of evil practitioners are deſcribed by a *g Syriack* word, and ſo is the word in *Chaldee* and *Samaritan* too, which doth deſignate and denote, not only ſuch Magicians as are plainly and evidently given to diabolical arts, but alſo to ſuch arts of Inchantment, of Jugling, deceiving by ſlight conveyance, deluding the eye-ſight with Legerdemain, ſuch curious illuſory Arts, which though to the ignorant and vulgar may ſeem to be otherwiſe, yet really are wicked Artifices, ſuch are the feigned devices of Planetaries, and Caſters of Nativities: and the Conſtitutions of ſome of the Chriſtian Emperours have ordered, that ſuch Books of ſuch Aſtrologers ſhould be burned. A large Volume might be quickly written on this ſubject matter: but if the Word of the LORD be not ſubmitted unto, Who am I, that I ſhould think to ſilence theſe *Ad*verſaries by the force of my reaſoning with them? I therefore leave it with the LORD to plead his own cauſe, in his own way, in his own time. If I have inſtanced in ſome evil Arts, which the Reader may apprehend do not ſo properly belong to Judiciary Aſtrology, let him conſider, that this black Art doth ſpread it ſelf wide and far, and beſides, when I was upon this, I was willing to bring in my Teſtimony againſt all that evil which ſought for ſome protection from Judiciary Aſtrology, and had ſome ways a Relation to it.

I now proceed to the Scripture diſcovery; The Darkneſs, Evening and Night were divided more generally before, as to Time, Place, and Nature, from the Light, Morning and Day, in their created Beings, and ſucceſſive courſes, and now they were further ſpecially diſtinguiſhed and pointed out by the Heavenly Luminaries. Time was not firſt meaſured by the Sun, for, there was Time before the Luminaries were created, which were to ſtated prefinite certain ſeaſons, and thoſe Heavenly Lights do now point out all Inſtituted times which have foundation in Scripture and in Nature: particularly the Evening and Morning of every day, and the Seventh-day Sabbath, every Week, * For *Adam*, for mankind

e Lev.19.26,31. & 20.27.

d See Daltons *Juſtice of peace*, chap. 107. *the fifth Edition.*

e 2 King.23.24 --26. Mic.5.12.

f Iſai. 41. 21,22, 23. κριτηριον veri Dei dognoſcendi ab idolis. Iſai. 47.12,13. & 44. 25,26. Dan.2, 27,28.

g Act.19.19. חרשא Acts 8. 9. See Schindlers pentaglot, *on* Charaſh. *and* Hottingers *Etymol. Orient. on the ſame word, and Dr.* Caſtels Heptaglot.

* Mat.2.27.

kind generally, and was so appointed in this one week at the first, and is still to be kept and observed by vertue of that first command. The Sun and the Planets, and the *Stars* are not the centers and foundations of all the *Vortices* and motions of matter and corpuscles about them. For the center is supposed to be the lowest, whereas these Luminaries are above and do shine over this Earth: * The Heavens are high above the Earth. The Sun and the * Moon are the two great Luminaries, so called in respect of the lesser lights, which are not so great, either in visible appearance, (and whether in real quantity or not, doth deserve a more thorow disquisition?) or in diffused light, or in Influential operation and efficacious Vertue. And so are of more * glorious excellency than the rest. The Moon is a great light, really, positively, so, the standing still of the Sun and Moon * in *Joshua*'s time was a great wonder. If the Sun had naturally as the common center, stood still, and the Moon and the Earth had moved, how had it been proper and true to say Sun and Moon stood still? Or if it had been spoken popularly and falsly, as some boldly and untruly affirm, must it not then have been said only, Sun stand thou still? What absurdities would these Philosophers conceive the Scriptures or the God of Truth in the Scriptures, to speak both properly and improperly, really and popularly, truly and falsly at the same time and in the same words? *b* The Sun is a strong one running his Race, he goes in, in the Evening, and he goes forth in the Morning. The Sun doth not make or constitute the day, *i* but he hath dominion over the day, having his being and use assigned on the fourth day, and therefore also was not created on the first day, when the Primeve light was made. The Moon has an Innate light of her own, *k* having both the Name and the Nature of a Luminary, and was so created at the first. A lesser Luminary doth not deny but affirm the lesser to be createdly, existingly, actually, really, a Luminary, or Lightner, or Lighter, as well as the greater, though not altogether as great, synonymously and univocally such; she is a Luminar not a Specular, having seasons of walking in her own *l* glorious brightness which our eyes do see. Even when Eclipsed she is visible to us in her whole disk, which Astronomers do suppose not to be illustrated by the Sun. Have any of these Philosophers satisfactorily proved as yet, that the Eclipse of the Moon is indeed caused by the supposed shadow of the Earth, cast upon some part of the Moon, and stepping between the Sun and the Moon? For, besides that, such a shadow at such a great distance, according to their common placits and traditioned suppositions, could not darken so great a part of the Moon, yea the whole of the Moon, were the Moon of so great a bigness as they also affirm; Darkness and shadow they say are no real things, but only absence of Light, and how can that obscure a lightsome body, if darkness have no positivity or existence of it's own? All the darkness in the night cannot hinder a Rush-candle from shining. Further, if such a shadow were the cause, then why is not the whole opposite Hemisphere illuminated by the direct Rays of the Sun in the Night at such times, when the Moon doth not so shine? the Moon hath not all her Light from the Sun according as that part of the Moon in its increases and decreases which is nearest the Sun is illustrated according to it's more or less opposite position. This they assign to be the cause, but if it were so, then that Diameter of the Moon, which doth cut the enlightned part of the Moon into two equal parts must also in a right line pass into the Diameter of the *Sun*. Which is not so: As any discerning eye may observingly conclude by ocular demonstration. If the Moon as they suppose, do move about fifty miles in a minute, how then can some Eclipses of the Moon last so long as they do, if it were caused only by the shadow of the Earth? And how small a proportion is that part of the Hemisphere which the body of the Moon doth take up when it is Eclipsed at its first arising, if you compare it with the Compass, that it goes from her going forth to her going in? The Eclipse also of the *Sun*, they assert may be total to some in some parts of the Earth by the Moon's being in conjunction and stepping in between the *Sun* and the Earth: But how can this be, if as they say, the *Sun* be one hundred sixty and six times bigger than the Earth, and the Moon be forty and six times less then the Earth:

Isa. 55 9.

* Gen. 1. 16. Ps. 136. 7.

* 1 Cor. 15. 41.

* Josh. 10. 12, 13, 14.

b Ps. 19. 4, 5, 6. Mal. 1. 12.

i Gen. 1. 16. Psal. 136. 8.

k Gen. 1. 14. - 18. Ps. 136. 7, 9.

l Job 31. 26. Ezek. 32. 7, 8. 1 Corinth. 15. 41. Isa. 60. 19, 20. *In almost all Languages and Tongues the Moon has its names from Lucidness splendor and light. In Hebrew* Lebanah, *from its whiteness and fairness. So in Arabick.* Σελήνη *in Greek,* Luna *in Latin,* quasi Lucina. Urania *is often used for the Moon from* Aour *light.* Mark 13. 24. *It is one of the* Mazoroth; Gen. 1. 14, 16.

Astro-

Aſtronomers therefore muſt enquire after ſome other cauſe of Eclipſes, let it be ſearched after, *m* Whether Satan who by his Fall having loſt his Luminarineſs, and being become darkneſs, and the Prince of darkneſs, be not at leaſt one cauſe? It is further a Philoſophical errour, to affirm the Moon to be an Earth. *n* For, the Earth was made, and perfected before that the Heavenly Luminaries had any created being. Theſe had their exiſtence three days after that. Neither is there dry fruit-bearing Land in the Moon, *o* for the Earth and not the Moon doth by the Creator's Ordination bring forth Graſs, Herbs, and Trees. Neither are there Seas in the Moon, *p* For the Seas were created and put into their proper places here below before the Moon had a being. Neither is the Moon *q Opacous*, nor the Earth *Luminous*. The Hiſtories of the Creation are evident confutations of theſe and many other human inventions. *r* The Moon doth not make or conſtitute night, but hath Dominion over it: *s* She is a faithful witneſs in Heaven. The Stars are *t* burning ſhining bodies, having their own inherent burning flame, as well as the Sun, and *Emanant* without his *Colluſtration*. If Stars were of ſuch a magnitude as Ethnick Philoſophers do aſſert, how could *u* that Star in Chriſt's time point out to the Wiſe men, that particular Houſe in *Bethlehem*, when Chriſt was new born? and *w* how could the Stars of Heaven fall down upon the Earth, like as the Figg-tree caſteth her green Figgs, when ſhe is ſhaken of a mighty Wind? * It is too great boldneſs in Earthly man to aſſign the magnitude, altitude, diſtance, of the Heavenly Luminaries: can a duſty Worm meaſure the Heavens above, or number the Hoſt of Heaven? art thou able to mete out the Heavens with a ſpan: No meer Man can exactly tell the number of the Stars. Though Aſtronomers have been over confident this way, as if they could give a particular punctual account of all and of every one of them. One of them reckons one thouſand two hundred forty and one, viſible to us. Another of late, has added one hundred thirty ſix Stars more, which make up one thouſand three hundred ſeventy and ſeven. *A* third has obſerved ſome few more. *Jehovah Ælohim Adonai* has the peculiar honour of *x* numbring and of naming the Stars, which to Man is impoſſible. *Abraham* was eſteemed no mean *Aſtronomer*, *y* yet he could not number them. There is not one day of the week for the *Sun*, a ſecond for the *Moon*, a third for *Mercury*, a fourth for *Mars*, a fifth for *Jupiter*, a ſixth for *Venus*, a ſeventh for *Saturn*, as the Ethnick Philoſophers do un-ſcripturally, anti-ſcripturally name them and aſſign them their ſeveral days in the week. For Sun, Moon, and Stars were all created on the Fourth day of the one Week of the created World. There was not a ſeveral diſtinct Planet made on each ſeveral day of the Week. Neither is the fourth day of the week unlucky or unfortunate, as they call it; It is not a curſe, *z* as if Infants were more taken with the ſquincy on that day than on any other day of the week, whence the ſuperſtitious cuſtom of faſting upon that day. And now, O my Soul, what was *Adam*, and what is the Son of *Adam*, that *Jehovah Ælohim* has created ſuch a ſpangled *a* Tent for Man to have it ſo ſpread over his Head! If the out ſide pavement that leads the way to the new City, and to the Holy of Holies be ſo ſhining, O then, how glorious is Chriſt's Father's Houſe, within, and the many Manſions there! If the purer Churches in the latter-day Glory, will be *b* fair as the Moon, and clear as the Sun, how beauteous then will the Church of the firſt-born be in Heaven! If Paſtors ſhall ſhine as *c* Stars, and the new created people luſter forth as the Firmament, if what is yet more, all and every of the Righteous ſhall ſhine forth as *d* the Sun in the Kingdom of Chriſt's Father, O what a perfect day will it be, when all theſe Suns ſhall ſhine together? and what is yet more than all this, when the Lamb ſhall be *e* the Light of the new City, and all thoſe other lights almoſt diſ-appear at the preſence of the out-ſhining over-coming brightneſs of the LORD Jeſus Chriſt himſelf there! O, bleſſed be *Jehovah*, who giveth unto any *f* in this Light to ſee, to walk in, and to enjoy, any of this Light whilſt they are here! O, for that day, when *g* the day-Star may more ariſe in the hearts of Saints, as the Fore-runner of the ariſing of *h* the Sun of Righteouſneſs with healing in his wings!

If Philoſophers aſſigned the true cauſes of Eclipſes how can Sun and Moon be Eclipſed at once.

m Rev. 9. 1, &c. & ch. 8. 9, 10, 11.
n Gen. 1. 2, 5, 14, 19.
o Gen. 1. 12.
p Gen. 1. 8, 9, 10, 14, 15, 16, 17, 18, 19.
q Gen. 1. 2, 14, 15. 16, 17, 18.
r Gen. 1. 16. Pſ. 136. 9.
s Pſ. 89 37.
t Pſ. 148. 3.
u Mat. 2. 2, 7, 9, 10.
w Rev. 6. 13. & 9. 1.
* Eſa. 40, 12. Jer. 31. 37. & 33. 22.
x Pſ. 147. 4.
y Gen. 15. 5.
z Maarah.
a Iſa. 40. 22.
b Song 6. 10.
d Dan. 12. 3. Rev. 1. 16, 20. & 2. 1. & 3. 1.
d Mat. 13. 43.
e Rev. 21. 23.
f Pſal. 36. 9. 1 John 1. 5.
g 2 Pet. 1. 19. Rev. 2. 28.
h Mal. 4. 2.

The *i* Fifth Days Work doth afford us this Inquiry. *i* Gen. 1. 20.. 23.

Q. *Whether that part of Natural Hiſtory, which doth concern Fowls, Fiſhes, Beaſts, and Worms, can ever be completed into a Natural Art in the way of Ethnick Philoſophy? or muſt we ſearch after it only in the Word of Truth, where alone it can be advanced and perfected by a due and diligent comparing of their Created beings in their proper Natures.*

Anſw.

THis Natural Hiſtory, and Natural Art above theſe living Creatures can never attain to any conſiderable growing Augment, much leſs to a through full diſcovery, in the way of Ethnick Philoſophy. The reſtoring and finiſhing of this is no where elſe to be found but only in the Holy Scriptures, by a due and diligent comparing of their created beings, in their proper Natures. An art when it is diſcovered aright is but Nature opened. This art muſt be natural, made up of Exiſtencies and of Realities according to the truth of things, in the Being of theſe Creatures. That which is proper Art, is not a Supplementary addition of ſomewhat to Nature, which was not Nature before by the Law of the firſt Creation; For, that were to make a created man to be a creating Artificer of what was never made before, which we all explode. But it is a revealing, and a drawing forth of that ſecret which did lye hid in Nature. The art of man may call out the wonderful productions of many great effects, but ſtill theſe are wrought in the orderly courſe by Natural Cauſalities, and by Created Efficiencies. The rareſt Artiſt can but co-operate with Natures Powers, which doth their own work, only man puts them together, or ſevers them aſunder, according as he would have ſome products by Motions to be. However yet, the myſteries and wonders of Art muſt firſt be ſought where they may be found, in the myſteries and wonders of Scripture, declaring thoſe myſteries and wonders to be in Nature. Practice of Arts is a diſcloſing of ſecrets of Nature in creation of Cauſes. Art doth ſometimes give a provocation to Nature, whereby ſhe doth bewray her ſelf ere ſhe is aware, and doth expoſe her ſelf to view in the light in ſome of her agencies which kept cloſe in the dark before; and therefore Nature and Art in Scripture Language do ſet this out. *k* That word which doth ſignifie Art, exerciſing it ſelf induſtriouſly about any thing or ſubſtance, comes from a word which doth import a delegated Officer, one imployed in ſuch a Function, as is put upon him by creating *Ælobim*; and that Function muſt always be ſought for in the Word, as revealed there: and another word which doth denote one excelling in Art, nouriſhing of it, and being nouriſhed by it, doth ſpring from a word which doth include Faith and Truth. And where can thoſe firmly bottom but upon the Word of Truth, and the Word of Faith? And the ſame Word which doth ſignifie Eſſence, Exiſtence, created Being (by which I underſtand Nature in this Diſcourſe) doth alſo import Virtue, Law, Doctrine. They are the only true Vertuoſi in Learning, who receive Doctrine about all Entities from *Jehovah Ælobim*'s Law in his Word. This doth teach ſubſtantial knowledge, and doth give eſſential Science, and doth skill in the Art of Realities. There are ſeveral

k Melaacah. Aaman. Touſhijah.

Writers

Writers who have undertaken to give us an account of these Creatures, in their Elaborate Histories of them; one of the largest and learnedest upon *Animals* has this great errour running through much of his Book, that though he refers much of this discovery to the Scripture, yet he would have Original Hebrew, which is the Mother Tongue, to go to School, and to learn to speak of Daughter-Languages, such as the *Samaritan*, the *Syriack*, and the other Oriental Tongues: As if the proper significancy of her words could not be rightly understood, but by their Sense, and Etymologies, and Phrasiologies, whereby he carries the Reader off from the Word of God (which yet he doth undertake to translate, interpret and apply) unto the Authorities and Histories of Philosophizing men, and the Opinions and Customs of Nations; that from these, and not so much from that, we might fetch our knowledge of these Creatures. A cognation of other Languages to, and a collating of them with the Original Hebrew, hath its great use, and may be put to a more growing and profitable improvement; only special heed must be taken, that they be all drawn to side with the Hebrew, but not to put the Hebrew violently by force to be of their party against its own natural meaning. In whatsoever *Author* you meet this disconsonancy to the Scriptures, that would bring an alien sense to the Scriptures, and doth not receive a genuine meaning from the Scriptures, look upon it as one great cause of error; these appositions and additaments from men are detractions and substractions from the Word. Let the Learned, in all their studious artificial Expatiations, and liberal scientifick walks in these Fields of Nature, gather and bring in as much of choice created Excellencies as they can, whereby to contribute to the augment, of this *Art*, and the perfecting of this Science; only let this be learn'd by reading in Scriptures Book, and in Natures School. For the rectifying of some common Philosophical mistakes, let us by an inquiring Spirit, make a deeper research into the Scriptures about this question. *l* The creeping living Creatures were not formed out of the Waters, as their Pre-existent matter; for they were, and are distinct Creatures from the Waters, of a different make and kind. This doth but set out the manner of after productions in the watery places. They have been some of the generally received mistakes, that there was a common pre-existent Matter of the whole Creation: That Matter and Motion are the Essences of things: That the four Elements are the Original causes of things, which have a mixtion of Elements in them: That beaten axiom of Ethnick Philosophy, that of nothing it is impossible any thing should come, as if therefore there were a necessity of fore-existent matter to work upon, because the ordinary course of Nature is now so, doth discover in the assertors thereof their ignorance of the Scriptures. For although out of absolute Nothing, Nothing can be extracted, converted, or made to be, yet that doth not necessarily infer that therefore there must be a first Matter, and a Potency thereof to be the common Principle of all material things; for Almighty Power can create that unto a Being, which had no Being before. That Ethnick Rationalist who maintained and defended this corrupt Tenet, did reject all matters of Faith, not only Humane, but Divine also, and examined all things only by his own Reason, whose Writings therefore can afford no true, good Commentary upon *m* Scripture, which doth not at all speak of any such pre-existent Matter. The Scriptures of Truth do not assert any such prime confused Chaos, out of which afterwards all Created Beings should come forth distinct, neither can any man's Reason evince this to him who doth stand in awe under the Authority of God's Word; was it not altogether as easie to Omnipotency, and more glorious to all Wisdom, at the first to create the several kinds of all Created Beings, distinct and perfect, than to frame and to form them afterward of matter made before hand? is it not against the dictates of Natural Reason and Light, that such a pretended first Matter should subsist separate by it self, and there rest a while under some common and general Form, yet so as withal to have in it such a multitude of specifical Forms of Natural Beings, and after-created Essences, of all future Bodies, not distinct, but in a confused lump, and mingled heap, all jumbled together one with another? God is not the author of confusion: and how can a rational Intellect understand that any one common Form could make specifically distinct

Forms

l Gen. 1. 20.

m Gen. 1. 1. Psal. 33. 9. Rom. 4. 17. Heb. 11. 3.

Forms out of ſuch a fancied firſt matter of corporal things? The internal Forms of created Beings is that primitive force and original Nature, which *Ælohim* did ſpeak into, and faſten in the ſeveral kinds of created Beings on the ſeveral days of the firſt Weak, according to the particular Eſſence and ſpecifick Being, and different condition of every thing, whereby they are ſome ways diſpoſed and fitted, ſtrengthned and enabled, to put forth their proper vertues, and their ſpecial operations, by the exerciſe of which natural powers, they were orderly to move towards the right end in ſubſerviency under and conformity, to the will of their Maker, which was their goodneſs and their perfection. The Creatures could not cauſe themſelves to be from Not being; neither was natural Generation the firſt Original of theſe Creatures, but Creation, or creating Cauſality, or primitive and proper Creation: Neither were their created Potentialities latent in a firſt Chaos, produced into their Actualities on the ſix days, but all and every of the Creatures were immediate diſtinct Works of *Ælohim*'s Power. He created in every one of the ſix days. Any created Original or primary Womb, out of which other Creatures were extracted; or the material ſtuff whereof all things were framed, which one Ethnick Philoſopher calleth the firſt Matter, as the Potential Principle of all: Another names it *Hyle*, a darkneſs ſomewhat inviſible and without Form: A third intitles it, a fearful Shadow; A fourth makes it a ſymbolical Unity; A fifth doth ſtile it a deformed Chaos, or univerſal troubled Maſs, without form or ſhape: Theſe and ſuch like fancied Images of Humane Invention have no firm footing in Scripture. All and every of the Works of the foregoing ſix days of the Week are proper Creatures, each of them were new Creatures of diſtinct Eſſence or Entities: There were no former *Phænomena*, or appearance of them. Had there been any ſuch one univerſal Body of Matter, or Corps of the World, and an univerſal created ſpirit, as the ſoul of the World; then all had been perfected in one day, both the whole Body, and the whole Spirit of the Univerſal World of Creatures; and all this had been one *Individuum*, Phyſically, Really, Naturally. Not only was the firſt Creation in one day by the ſupernatural Power of *Ælohim*, as if the after productions were by the Power of inſtituted Nature, or application of Art: But alſo, all the Created Beings on the ſecond, third, fourth, fifth and ſixth days; which were then Eſſences, when they were Exiſtences, and not Eſſences in Potentiality on the one day, and Exiſtences in Actuality on the other days, as if only productions out of a former Eſſence. (If the Reader do obſerve any Phraſes or Lines in this Treatiſe, word for word in other Authors, let him know, that theſe Collections were made ſome years go, when the Author made uſe of ſome Books, as he could then be ſuffered to come at them; which Books he had not then by him, when he firſt framed this Treatiſe; neither doth he readily know whither to go for the finding out of thoſe citations or tranſcribings, now that he hath moſt of theſe Books by him. Sometimes he uſeth their own words, where he apprehendeth the writers mind and expreſſions to be according to the Word, and in ſeveral places he confutes their miſtakes by the Original Text. Let the grand deſign be promoted of advancing of uſeful Knowledges, and perſonal reflexions be laid aſide.) The Creatures were of ſeveral kinds, and being Heterogeneous one from another; they muſt conſequently all of them be alſo Heterogeneous from the pretended pure primary Matter: For this Matter being ſuppoſed by the Aſſerters of it to be one Homogeneous Subſtance in it ſelf, can never produce ſo many Heterogeneous Subſtances. If the very Matter of Creatures were one and the ſame ſubſtantial principle in all Creatures, and not different, how could it produce contrary Entities, and Activities, and exerciſe contrary Operations? *n* The Word of Truth doth expreſly confirm, that the things which we ſee were not made of ſuch things as do appear: And we have need and uſe of ſpecial Faith to believe, and to improve this aright: *o* As that the Heavens and the Earth, were not this firſt general confuſed matter, out of which after Creatures were made; the Expanſe was not made of the more refined part of this; the Herbs, Plants and Trees were not made out of the Earthy Matter; the Luminaries were not made of the former Light; Fiſhes, Fowls, Beaſts, Worms, were not made of the

n Heb. 11. 3.

o Gen. 1. throughout.

Waters or Earth; the first *Adams* Male and Female were not made of former Earth: These *p* were after Generations and Productions in the ordinary way, yet of the same kind, and it is a new *Proœm* beginning a new Narration. *q Ælohim* did not need as men do, Stuff or matter to work upon, not Tools or other Instruments, neither used he the aid or help of any assistant. It is by Faith that we come to have right apprehensions of this; it is not wrought and attained by the strength of our natural reason, but it doth shine in upon the mind from that credibility which is in, and from that credence, which is given to the Word of God, and from the holy Spirits perswading of the heart that this word is the Truth: Thus were all manner of Creatures fully and perfectly finished without any want, defect, or imperfection in them, so far as concerned that state and condition the Creator made them in: The Author or Efficient was *Jehovah Ælohim*; the means of creating them was by the word of his Power, whereby he manifested his Mind and Will: Though all these were created and made, yet not out of any thing that did or could appear; there was no pre-existent matter whereof they were made. The Essences and formalities of all Vegetative and Sensitive Natures, are not only matter and motion: *Ælohim* gave primitive Natures, and different Beings to his several Creatures. Universal Nature is both an empty name, and an atheistical conceit. If only matter were created in the first instance of Time, as is pretended and pleaded, how could this Matter diversifie it self in the Beginning into Heaven and Earth? For local Motion, being from one place to another, which are several distant Terms, must necessarily be in several instants of Time; if several Local Motions were the Formalities, or formal beginnings of all Spirits and spiritual Qualities, then they should not be before, nor after, nor any longer than that Local Motion doth continue. For the Formality of any thing is the very Specifick Being thereof, and nothing can be without the Specifical Being of its self, otherwise it should not be what it is, or be what it is not. It was *r* the Spirit of *Ælohim*, and not the first Matter, that moved more especially upon the waters. Created Beings may and actually do exist without any actual Local Motion; and therefore they must necessarily, really be different from it. The Beginning of all things was not Water; as one Ethnick Philosopher mis-judged: neither was infinite Air the first cause or original of every existence, as another affirmed: neither was this pretended Catholick Air, God, as a third esteemed: neither did all things take their beginning from Fire and Light, as a fourth would have it, nor as another says, that there is one Universal Fire in and over all things in this World: neither is the beginning of all things the substance of the Fire by the Air converted into Water, as was the opinion of one: neither are there such Radical Principles of all things, whereof two are Agents, and two Patients, as he asserts the Elements, which was the imagination of another. Creating *Ælohim* was before any created Beings; *s* He alone was the Creator: All things were made essentially, solely, immediately by him, there was no help of secondary causes. They had their Original and Being from him; and they have still their dependence upon him: and therefore is *t Ælohim* in this short, yet complete History of the Creation expresly natned above thirty times in the seven days of this one Week. No mere Creature has Power of Creating. It is *u* the sole Prerogative of *Jehovah Ælohim*. If created Beings, and their substantial Spirits, and all their spiritual Activities and Operations were only various Motions of the Matter, or only Matter moving variously, then Local Motion, one way or other, or any way whatsoever should be not only an instrumental causality or effect of these Bodies, and their Qualities; but also the very Essence and Formality, as hath been said, or formal cause of them. Whereas, all created Beings are formal every one of them, such as they were severally created in their different kinds, and as they are naturally distinguished from other Creatures in themselves in their own proper Being. The Creatures may, and several of them do exist, and they are such as they are created, without any actual Motion, being more for rest. *w* As the blew expanse, and the Earth; *Tohu* and *Bohu x* were not Matter and Form. The Jews and the Christians have learn'd this wrong conceit in the Schools of Ethnick Philosophers, and then afterwards laboured to defend

p Gen. 2. 1, 2, 3, 4, &c.
q Isai. 40. 13. 1 Cor. 8. 5, 6.
r Gen. 1. 2. Psal. 33. 6. Job 26. 13.
s Act. 17. 24. Gen 2. 1, 4. Heb. 11. 3. Rom. 1. 20. 1 Cor. 8. 5, 6.
t Gen. 1. throughout, and Ch. 2. 1, 2, 3.
u Nehem. 9. 6. Isai. 44. 24. Eccles. 12. 1. Rom. 1. 25. 1 Pet. 4. 19. Jer. 10. 10, 11, 12.
w Gen. 1. 2, 6, 7, 8.
x Gen. 1. 2.

defend it by this place of Scripture. I have on the work of the one day shewn the meaning of those words and things. The four Elements, as some name them, called the simple Bodies; were not fetch'd, one contrary out of another, as out of former Matter, as neither Light out of Darkness, nor the Firmament out of Emptiness, nor dry Earth out of Waters. Neither were the compound Bodies out of the same Elements, nor for the most part of all, four unequally mingled together. Not every one principally out of the same Element, which they garnish or inhabit: As not Herbs and Trees out of the Earth: Not the Sun, Moon and Stars, wholly or specially out of the Expanse: Not Fishes out of the Waters, not Birds out of the Air, not Beasts out of the Earth; all and every of the created Beings are of distinct Natures, and of several kinds. We must put a difference between the first Creation, and the after propagation. Those four great Bodies, Æther, Air, Earth and Water, are still locally and essentially separate one from another, and do exist Pure: They each of them have their proper Bodies of Matter, their peculiar subsistences, pure and unmix'd in the beginning of the Creation. The several Creatures were created an Whole and Entire several Substance and Quality, Matter and Form, as they call them, all and every of them on the several days of their being created; at least this is very well worthy of a more through inquiry and deeper disquisition than hitherto hath been made: I return now to the particular created Beings on the fifth day. * Fishes do breath in and out, though Ethnick Philosophy do contradict. For, Fishes are some of the Reptils, which have a living Soul, a vital Spirit, breathing to and fro. The swimming of Fishes is one kind of creeping and sliding. So an Eel swims in the Water, as a Snake doth creep on the Land. And though other Fishes in swimming do shoot forth more directly, and do not altogether make such crooked in and out lines, yet they only slide in a streighter manner, having bodies of a direct and oblong Figure fitted for that purpose, being born up, and partly carried by an Equidans fulciment of transpassable Waters, through which they move by a Breathing Vital Potenty. *y* The flying Fowl was not made of the pre-existent Matter of Waters, as some learned Christians, some whom they call the Fathers, and others did misapprehend, but were a distinct Creature both from Waters and Reptils, from Fishes, from what else doth live in the Waters. This is a new production in a certain and different place. The precedent *z* Hebrew Accent did absolve the former Paragraph, from which this is distinguished both grammatically in sense and distinction; and also physically in being and in place. *a* The one word is as proper to Birds, as *b* the other is to Reptils. They were neither of the same make with Fishes, neither were Fishes created of Water, nor Fowls of Earth; but immediately of the adored Almighties, severally put into their proper natural places; the Fishes into swimming in the Sea, the Fowls into the Air over the Earth, flying there. Some flying Fowls do more delight in watery places; others of them are more for Earth, as the place of their choice; some others are Terraqueous, being well pleased both with Earth and Water, as a place either of them proper, and fit enough for them: So that, this doth but set out their places, not the first Matter of their being, and how it would be in their after production, distinguished into Land-fowls, Sea-fowls, and Sea-land-fowls, Amphibious Ones, such as do live and generate in both. The Creator doth assign his Creatures their proper localities and places of abode, as before he had put the Luminaries in the Heavens and Expanse; so here the Fishes to the Waters, the Fowls to the Air, and so afterwards other Creatures to the Earth. The appointed places of Habitation, of Motion, and of Working, are proper and natural, and the Bodies of created Beings have a suitable conformity fitting them for their several abode. The Creator first finished the Theatre or Habitacle of the World, and then Creates the Inhabitants thereof, and puts them into their several dwellings and mansions. Time and Place were some of the first things created: they are therefore to be accounted great things, being the foundation of many after-institutions. *c* The Creature had a beginning when it was created, Time then began. This World was not from all Eternity; for it had a beginning in Time. One part of the Created World was after another part of it, by temporary succession of nights

* Gen. 1. 20. Nephesh, *In Hebrew hath its significancy of soul, from breathing, and it is applyed not only to mankind, but to all Creatures that do live & breath, there is a Power and force in this breathing soul which makes the Creature to live,* Rev. 8. 9. *Creatures in the Sea, there* τὰ ἔχοντα ψυχὰς, *which having breathing soul.*

y Gen. 1. 20, 21.

z Athnach.

a Gnuph.

b Sheretz.

c Mar. 13. 19. 2 Pet. 3. 4. Heb. 1. 10. *out of* Psal. 102. 25. Mar. 13. 4. Mar. 10. 6.

nights, and of days in a moſt direct line by eſtabliſhed Order, and immutable Law. The firſt beginning of Time, was not the moment or meaſure of the firſt Heavenly Motion. They are miſtakes, the ſuppoſal of the firſt moveable Heaven, or compaſſing Sphere that doth wheel about all the other pretended Spheres; and that this firſt Mover was firſt created; which have no foundation in Scripture, but are the feigned inventions of men high in their own eyes, and fond of their own conceits. The firſt moment of the firſt created Evening, was the beginning of Time, as to the created World, when the Darkneſs was firſt made to begin. Time is not the meaſure of duration, according to a pretended Motion of the Heavenly Luminous Bodies, for three ſeveral days were paſt before the Creation of theſe. Time, Place and Number, are of the Nature of indifferent things that may be, or may not be, but are neceſſarily things in their ſeveral circumſtances. Theſe were concreated, and did actually exiſt with other created beings in the beginning, and without which no created Entity whatſoever can actually exiſt. There was in the one day of the World ſucceſſive Duration, every Creature that was made on that day was durable temporary, made and exiſted in time: There was conſiſtent extenſion, one part beyond another, there where another part was not. All the created Beings of that day exiſt in ſome places. They were where they were made, and no where elſe at that ſame time, and ſeveral Creatures were in ſeveral places, then and afterwards: There was then diſcrete numbring; for every created Being, whatſoever it be, muſt always be numerable. The ſeveral diſtinct days alſo, in which the Creatures were made, are diſtinct in Numeration. Thus for Family or Church-worſhip, once every day is not enough, but twice a day is neceſſary, *Ælohim* having inſtituted the Evening and Morning Seaſons, and not left this to our liberty or appointment. There is an aptitude in Nature for theſe; fitting the time to the Work. Thus for more publick Church-aſſemblies, once in a Month, or Quarter, or Year, is not enough, it muſt be weekly on the ſeventh-day-Sabbath; for ſo is the Doctrine of Weeks in the firſt Creation. Thoſe who are ingaged in the Controverſie about Non-conformity unto *d* national Plantations or eſtabliſhments in the matters of publick Worſhip, ſuch as is of Humane Invention, Inſtitution and Impoſition, eſpecially when excluſive of all other Worſhip that is according to the Word-Warrant, and Scripture-Inſtitution, have greatly wronged and hurt their own cauſe, by their conceſſions and aſſertions, that the Civil Magiſtrate has the Power in the Nation to appoint humanely-invented Modes of Worſhip, what forms to uſe. The number in Worſhip, how often it ſhall be, what holy days as they call them, and how many of them in an year; the time of worſhip, when his will and pleaſure is; and the place of worſhip, where he will aſſign. As if theſe were Adiaphorous matters, left wholly to our Governours prudential conſideration and determination, which all ſubjects muſt comply with, and conform to, that there may be, as they ſay, Order, Unity and Peace in the Church, by a national uniformity in theſe things: For, under a colour of this, all the Chriſtian Religion almoſt is degenerated into indifferents, and thoſe who are moſt and beſt Chriſtians, moſt ſpiritual and heavenly in worſhip, according to the Laws and Inſtitutions of Chriſt's houſe, and who have their converſation moſt adorning and becoming the Goſpel, are moſt hated and oppoſed; this being the ground of perſecution in all ages, but more towards the latter days, as the ſervants of, and witneſſes for Chriſt, do bring in and finiſh their Teſtimony againſt all *e* Antichriſtian, and Anti-Scriptural Uſurpations, not in any tumultuous way of rebellious inſurrection, but by a patient ſuffering, and quiet bearing. All things whatſoever in the matters of Worſhip are determined by the LORD, and mens prudence doth conſiſt in this, not in preſcribing to their fellow Creatures, Time, Place and Number, but in finding out, and in obſerving, what of every one of theſe the Soveraign only Lawgiver hath decided and ſtated. Thoſe who have a delegated Authority, under Chriſt over others, ſhould uſe and exerciſe their power to inforce Chriſt's Laws and Orders, and to make conſtitutions of their own againſt or beſide the Word. Every action of rational Creatures, eſpecially in the matters of Worſhip, take it in all its circumſtances, is, when done, *f* either well or ill

d Matth. 15. 9, 13. Mar. 7. 1--13. Tit. 1. 14.

e Revel. 42. laſt.

f Eccleſ. 12. laſt 2 Cor. 5. 10.

ill done, it is either ſin or duty; theſe two do decide all. O who will give, that Superiours would revive the Law of the ten Words, as the one and only rule of Faith, Worſhip and Life, as to all duties to be performed, and as to all ſins to be forborn! Upon which Law the reſt of the Scriptures is the one and the only Lawgivers own Commentary, judging of all caſes according to this, whereby either to approve, acquit, and juſtifie what is an holy conformity to it, or to reprove and condemn whatſoever is a tranſgreſſion of it? and that the Judicial Laws, which are perfectly exact, holy, juſt and good, might be the Rule of procedure in all Courts of Juſtice, for the diſtributing of due rewards to the obedient, and for the executing of juſt ſentences upon offenders! *g* Natural Decency, and Scripture Order, have determined, do and will determine, all Caſes of Worſhip, for Time, Place and Number. To open ſomewhat more yet about the Works of the fifth day, contrary to vain deceitful Philoſophy. The Tunies, the Dragons, or Whales, were not made of fore-being Waters, but were *b* created into their own Exiſtences without previous matter, out of which to make and form them. There was not force nor power in the Waters to bring theſe Creatures forth, which alſo doth prove, that the reſt of the like kind had their Exiſtence, and being by the immediate creating Word of *Ælohim*: Unto all *i* the creeping living Creatures ought this Word, *k created* to be referred: which word is abſolutely uſed in this place, and is not ſo reſtrained to the particular matter of ſome one of theſe kinds only. The end of applying it here being, to ſet out *Ælohim*'s mighty Power in Creating *l* ſome of the greateſt and wonderfullcſt living Creatures, with his bare Word. That fruitfulneſs *m* which Fiſhes, Fowls, Beaſts, Creeping things (which are Heterogeneous in their kinds, ſeverally differing one from another) in propagating of their kinds, in that way in which *Ælohim* has appointed, as alſo to any other Creatures, whoſe kinds are preſerved and multiplyed by Generation and Increaſe, by Propagation and Fetification, Fecundity and abundance, it is a Bleſſing, his Bleſſing to his Creatures. It ſhould be well and diſtinctly obſerved, that the Bleſſing here particularly promiſed to theſe Creatures, *Be ye fruitful*, &c. is a word drawn from the Fruit of Trees, mentioned before in the third days Work, in this Hiſtory of the Creation, which doth evidence, that the fruitfulneſs of Trees, is *Ælohim*'s bleſſing upon the Trees. It is his Benediction that doth give unto his Creatures a Phyſical or Natural Power of Procreating to it ſelf its like, which yet it cannot exert, or put forth, or cauſe to attain its end, without his Power, and Bleſſing, and Faithfulneſs, to whom and to which thoſe eſpecially who are Chriſtians, and Believers ſhould aſcribe and give all the Honour and Glory; not to mere Nature or Natural Cauſality, as ſome of thoſe have done, who would be counted high Rationaliſts in Ethnick Philoſophy. It is further *n* obſervable here, that a Propheſie of what ſhall be hereafter, doth ſometimes ſpeak in the paſt time, to denote the certainty of fulfilling. As theſe Waters where the crawling tredders with lift-up-creeping feet are placed, are ſaid to have movingly brought forth in great abundance to their ſhaped conditions of diſtinguiſhed kinds; *Ælohim*'s Decree and Purpoſe in his own Mind and Will, and his Promiſe and Bleſſing in his Word, reſolved and covenanted, that ſo it ſhould be. Scripture Hiſtory hath this beſides many other Prerogatives over Humane Stories, that the Record and Narrative may be before, as well as after the matter of Fact: From whence I would commend it to the conſideration of the learned in the Hebrew, and of the skilful in the Scriptures, whether *o* that copulative particle, which doth ſignifie, and ſhould not every where, in the word of *Jehovah Ælohim*, be rendred with its adjoyned future, futurely, and with its appointed *Præterit*, preteritly, in the Tranſlation, leaving the Interpreter, Opener, and Applyer of the Word, to give forth to others what he judgeth to be the true proper genuine meaning of thoſe words in themſelves, and in conſtruction with other words in the Text and Context, and other collated Scriptures? There are many exceeding great and precious Promiſes quite loſt to our vulgar Readers and Hearers, who as yet do not underſtand the force and ſignificancy of the Hebrew Language. Look we a little into this Hiſtory of the Creation: *p* when the adored Almighties did create the Light, it runs thus:

He

g 1 Cor. 14. laſt.

b Geneſ. 1. 21.

i Shoretzim.

k Baraa.

l Job 40. 15--24. & 41. throughout Jon. 1. laſt & ch. 2. verſ. 1, 10.

m Gen. 1, 22, 28.

n Gen. 1, 11.

o Vau.

p Gen. 1. 3. Jehi. Vajehi.

He will actually say (by declared foretelling, and expreſs appointing) it ſhall be truly ſubſiſting the Light; *Ælohim*'s ſaying is doing, his word is a work; his ſpeaking is his acting: It doth denote his efficacious Decree concerning his Creatures, and the execution of that Decree expreſſed by ſpeaking of ſuitable words. Thus the appellation of the *q* Names put upon the Creatures by their Creator, do note this Decree and Conſtitution, that ſo they ſhould be called by men. Thus alſo his Benediction of his Creatures is a real Procreation, Multiplication of them in their proper kinds. It makes it alſo further conſpicuous, that *r* his Word of Power, and of Promiſe, is that which doth ſtill conſerve his Creatures, as it did create them. This is one great Reaſon why, *ſ* the Word, is one of Chriſt's Names, becauſe the manifeſtation of his Fathers decreeing and ſpeaking about Creation and Redemption is made out ſignificantly, and held forth expreſly by Chriſt. When *David* ſaith in *t* one place, *For thy words ſake*, another recordeth his ſpeech, *For thy ſervants ſake*, which doth evidently prove that *David*'s meaning was, for thy Chriſt's ſake; for Chriſt is *u* both the Word, and the ſervant of *Ælohim*. Now this Scripture doth, as many others, run in a way of Propheſying; foretelling, that there ſhould be light in its after-ſeaſons. The whole Scripture is therefore called the whole *w* Propheſie of Scripture. *Jehovah* ſets himſelf out, as he who *x* forming the Lights. It denotes a continuedneſs of the Act in the ſucceſſive courſes of the Light, and this is a way of his fulfilling of that firſt Promiſe of his; and believers ſhould enjoy it as a Covenant Mercy; when ever our eyes do behold the Light, we may ſee there are more ſubſtances, and fewer accidents (as they name them) than Ethnick Philoſophers do own: What was the firſt created Light according to their own deſcriptions? Was it not an Entity of Nature? Did it not truly ſubſiſt? Doth not the *y* Scripture affirm this? Did it not ſubſiſt in it ſelf? VVhat ſubſtance did this Light naturally flow from, or originally ſubſiſt in? Did it ſpring from Heaven, or from Earth, or from VVaters? Or from the gulphy ſpace, or doleful place? The Expanſe was not created till the Seventh-day: As for the Air, neither was that extended, expanded, or made ſo diaphanous, or created on the one day: And as for the Heavenly Luminaries they had not a Being till the fourth-day: If you imagine it to be inherent in the higheſt Heavens, and tranſmitted thence; why then is not the Light always ſent forth, to make it continual day? What ſubſtance was the Light adventitious to, in its firſt being created? Was not the ſpecificial Eſſence thereof in it ſelf? What other ſubſtance did the Light affect or perfect? Was not the Light an actual Entity, ſpecifically differing from all other created Beings, in the Time and Nature of it? This Light is a ſtated, ſolid, ſubſtantial Entity, always actual ſince its firſt Creation, without continual ſenſible variations: The Light has corporeal quantity of extenſion, and corporeal Motion in coming and in going. What was that pretended lucid Body, in which this Light is ſuppoſed to be inherent, to which to adhere, and in which as in a Subject to be? It is an eſſential and ſubſtantial Creature, in its own Nature and Being, which *Ælohim* gave unto it. The Light was not gathered into the Sun, not placed in the body of the Sun, not affixed unto the Sun, not ſent into, and inſerted in it after its Being diffuſed and ſhed abroad, not bound to any certain body. The Light doth caſt no ſhadow, becauſe it doth ſurround Bodies, whereas the Sun doth caſt ſhadows, becauſe its ſhining is in direct Beams. It is a real thing, and not only a notion: all and every of the created Beings are truly ſubſiſting Entities. This created Light was not Chriſt: though in another ſenſe Chriſt is called Light. For ſomewhat was created before the Light, as the Heavens, the Earth, the Waters, the empty ſpace, the doleful place and darkneſs; whereas Chriſt is the *z* beginning of the Works of *Ælohim*, he was before all created Beings. For a cloſe of this fifth days VVork, I apprehend the creating of the Beaſts and VVorms to appertain to the fifth day for ſeveral weighty Reaſons agreeing with the VVord. All thoſe Creatures are here put together. Such as have a ſenſitive Soul and Life: So nobly formed a Creature as Man, who was to have the Royal *a* Dominion over theſe ſenſitive Creatures, and was endued with a Religious Rational Soul and Life, he had the honour of a diſtinct day, the ſixth

day

q Gen. 1 5, 8, 10.

r Pſal. 107. 20. & 147 15, 18. Heb 1. 3. Joh. 5. 17.

ſ Joh. 1. 1, 2, 3, 10, 14. 18.

t 2 Sam. 7. 21. *Compared with* 1 Chron. 17 9.

u Rev. 19. 13. & Matth. 12. 18-21. *out of* Iſai. 42. 1, *&c.*

w 2 Pet. 1. 20, 21.

x Iſai. 45. 7.

y Gen. 1. 3.

z Rev. 3. 14. Prov. 8. 22, 31. Coloſſ. 1. 15, 16.

a Gen. 1. 24, 25-28.

day, for his Creation, apart from other Creatures. The cauſe why it is ſaid twice, that *Ælohim* will foreſeeingly look on becauſe good, what he created on the fifth day, may be this: there doth appear ſome need of ſuch a ſubdiviſion, becauſe there were two ſuch divers kinds of Creatures made on that day: Some in the place of the Waters, the other in the place of the red Earth, the goodneſs of both, and of each of which, doth the more clearly ſhine forth, and is the better underſtood by this Spiritual Narration of doubling the Teſtimony. There is a ſpecial Bleſſing given to Religious, Rational *Adam*, diſtinct from Bruit Animals. Obſerve well alſo this further Reaſon, here is a diſtinct Creature from tame Animals, and wild Beaſts particularly mentioned, the creeping one, *b* the Reptil; a word which was mentioned before in the *c* Participle concerning the Fiſhes, and therefore this kind of Creature muſt be created on the ſame day of the week, on which the Fiſhes its Fellow-creepers, were; and ſo alſo the other mentioned here, as the tame Animal, and the wild Beaſt: Thus alſo I judge, that the gathering together of the lower Waters from other places, with expecting deſire into the Seas, as its appointed place, did belong to the Creation-work of the ſecond day: becauſe to every one of the ſix days of this one week of the Creation this is expreſly aſcribed, that *Ælohim* will foreſeeingly look on, becauſe good; whereas, if this be carried on to the third day, then the ſecond day will be left without this approving Teſtimony from its Creator. Further they are much a part of the ſame ſubject-matter, ſpoken of in the ſecond days Work, which was, that theſe Waters below might have a diſtinct place, from thoſe Waters above by an out-ſpread partition between them. They were both of them Waters. This Work about the ſevering of the Waters was begun upon the ſecond day, and there finiſhed on the ſecond day. For, as a wiſe good Worker, *Ælohim* reſerves the approbation till he had perfected that Work, and put it in its proper place, ſo diſcharged, as it were, his hands of it, as to what concerned the Creation of it, though as to its continued preſervation, it be ſtill in his manutenancy. How large and complete an Hiſtory of the Fiſhes, of Fowls, of Beaſts, and of VVorms, might there be compoſed and compiled for the perfecting of this Art, and the poliſhing of the Science of Senſitive Soulineſs, if all thoſe VVords and Phraſes were orderly put together, that do treat of this ſubject matter in the Scriptures of Truth!

b Remes, Gen. 1. 24, 25.

c Gen. 1. 21. Haromeſeth.

The

d Gen.1.26..31. The *d* Sixth Day, towards the true Advance of uſeful Learning, doth give us the hint of this profitable Inquiry.

Q. *Whether Anthropology, or the Doctrine of Created* Adam, *or knowledge of Man, or the Science of the Humane Nature, be ſufficiently taught in the Schools and Lectures of Ethnick Philoſophers? Or, is it only contained in, and augmentable, and reſtaurable by, the Word of Truth, and the holy Spirits teaching of ſerious Inquirers this Art according to theſe Holy Scriptures?*

Anſw.

IT is not by Ethnick Philoſophy, and the Readers or VVriters of it, but by the Scriptures of Truth, and the holy Spirits inſtructing in and by theſe: Man! what is this man, that the Creator has ſo crowned him with ſo ſignal an Honour! Man, how noble is his make! Man is the Articulate Trumpeter of the Creators Praiſes, the lingual Glory of the VVorld, ſounding forth the ſhining excellencies of *Jehovah Ælohim* in his glorious ſelf, in his good VVord, and in his great VVorks! How uſeful a Knowledge is this, the true Knowledge of our ſelves! VVhat profit would it be to me, and to the Reader, though we underſtood all other Myſteries, and all other Knowledges, if thou and I were ignorant of our ſelves! How Royal Prerogatives hath the LORD dignified Man withal! Unto how high a pitch hath he raiſed the ultim ſummities of the Humane Nature in all its created Perfections of Spirit, of Soul, and of Body! How full of admirable VVonders is this! How rare its accompliſhments! How vertuous its Powers, both in the inner and outer Man! How myſterious are the Communications of the ſeveral parts in Man to each other! How ſecret their Operations upon each other! How fearfully, how marvellouſly was this Man made! e *Ælohim* did attribute the ſpecial making of Man immediately, and expreſly to himſelf, to ſet out the dignity and excellency of Man, and to aſſert the Truth, Reality and Certainty, of the Hiſtory of *Adam*, againſt thoſe who dreamingly fancy other Origins of the VVorld. Man was not from Eternity, but was made in Time. Man was not compounded at his firſt Creation of the four pre-exiſtent Elements of VVater, Earth, Air and Fire, as ſome affirm, nor of Salt, Sulphur and Mercury, as others affert; but is a diſtinct Creature of a quite different kind, from other of his fellow Creatures, particularly from Beaſts: So that, we may not with ſome credulous admirers of Bruits to the diſparagement of our ſelves, and the reproach of all Humane Nature, adopt Bruits into the Family of Mankind, and as one doth expreſs it, claim kindred of Apes, Baboons, Marmoſets, Drils, Beſtial Fauns and Satyrs, as if they were but one degree removed from our ſelves. *Ælohim* did not conſult with other Creatures about the Make of Man; neither were Angels co-workers with him in this. That, he created *Adam* a Man, and not a Beaſt, was merely the Grace and Beneficence of the Creator: It was not the VVork of Nature, nor the influencing Operation of the Stars. Man's Induſtry and Art contributed nothing towards the creating of the VVorld; For, Man had his being one of the laſt of all the

e Gen.1.26.

Creatures.

Creatures. How exactly was this man made at the first? *f* according to the Primitive Pattern, Exemplar, Type and Model, coming very near unto it! In *Adam* man may acknowledge, that self same Archetype, unto whose Effigies, or Shape, or Figure, or Likeness, or Fashion, he was made. This doth more denote the quality of resemblance, which did follow upon the former portraicture, resemblance, formed shape, or expressed representation. How glorious, how comly, how uniform, was that appearance of Majesty, which did shine forth in *Adams* inner and outer Man, wherein he differs from the lower Creatures, and is made like unto his Maker, *g* resembling *Ælohim*, as he manifested himself to be seen in those Visions which are recorded in the Scriptures: very much like unto the LORD Jesus Christ himself, chiefly in Holiness and in Righteousness *h* Man is called the Image of *Ælohim*, because he is like to *Ælohim*: and he is like *Ælohim*, because he was efformed in creation to *Ælohim*'s likeness, as to his Nature, Rectitude and State; the Image of *Ælohim* doth carry with it the very likeness to him. *h* There are two words, which as to their grammatical distinction do spring from two distinct Roots: Otherwise they well agree, to set out man's excellent resemblance of his Maker, as the Etymology of both the words doth shew. *i* Image is sometimes referred to Grace, no less than likeness: As likeness is also to Nature. To reconcile all differences about this, I judge, that these two words do set out the exact proportionable resemblance of created *Adam* unto Creating *Ælohim* in Christ, both in the inward make, and outward shape, in the whole Man; as Christ did often appear of old in the Old Testament, as a Man to aspire and confirm his peoples Faith, that in the appointed time he would take to his Godhead the Nature of Man by a wonderful Incarnation, born of a Virgin, and be God manifest in the Flesh. It is one of the most alike Images that is, coming the neareſt of any to the Prototype. So that here is no Pleonasm or Tautology, but a comprehensive significancy, and a full sense, expressed in two words. Man in his Spirit, Soul and Body, in his whole *suppositum*, the intire Man is every way like his Maker, so far as Man's created Capacities were. For there is somewhat in *Jehovah Ælohim*, which is incommunicable to mere Man, as particularly infiniteness, and self existency, unchangeableness of holy Nature: Which last, I desire may pass under further disquisition, whether unchangeableness of holy Nature be not one part of Holiness comprehended in the perfect Law of the ten Words, which *Adam* in his Uprightness, and the blessed Angels in their Purity, being but mere Creatures, were not capable of? If so, then whether this would not discover the need and use, that even the Elect Angels themselves have of Christ (though they do not so need him, as now fallen, sinning, sinful man doth need him)? in regard, that although they have an unchangeableness of State, yet not of Nature: For, some of their fellows do fall by transgression: and the standing, and the safety of those of them, who remain in the Primitive Integrity and Happiness, is not their perfection in Grace, but their relation unto Christ their Head. And the same will hold true also with respect to the glorified Saints in Heaven, Elect Men and Women; their continued felicity will not be solely in themselves, even when they pass into an unsinning State, a State of complete Purity and Bliss; but, as they are living Members of the Mystical Body of Christ. There is somewhat peculiar in this Image, wherein man is like unto his creating Mediator, so as other Creatures are not. Though man were created in the Image, according to the likeness of *Ælohim* in Christ, yet is not mere man to be adored, or to be worshipped; *Ælohim* himself alone hath *k* adorability properly belonging to him. The Woman as well as the Man did share in this holy happy Image and likeness. The Name, *l* Creature, is more especially given to *Adam*, as one of the most excelling of Creatures, because of this resemblance: *m* The notificative Particle is sometimes put before a proper name. As here in this part of the History of the Creation, and elsewhere, contrary to the common Grammar Rule composed by men: Grammar should be fitted to Scripture, and not Scripture suited to Grammar. The different Sexes, Male and Female, Man and Woman were created at the first in the Humane Nature by *Ælohim*. *n* That after History of the Womans being

f Gen.1.26.27.

g Phil.2.9--8. Heb.1.2,3. Col. 1.15. 2 Pet.1.4. Ephes.4.24. Col. 3.10.

h Tzelem, & Demouth, Gen. 1.26,27.

i Gen.1.26,27. & 5.1. & 9.6. 1 Corin.15.49. Ephes.4.24. Col. 3.10. Jam.3.9. Rom.12.1,2,3.

k Deut.6.13. & 10.20. Matth.4. 10. Luk.4.8. *compared.*

l Gen.1.27. Mar. 16,15. Col.1.23.

m Ha. Gen.1. 27. & 2.11.

n Gen.2.21,22.

taken from the side of Man, and given unto him in Marriage by Christ, should also be further inquired into, whether it were not distinct and different, both in Nature and in Time, from the first Creation of the Man, and of the Woman? The Woman was of distinct Creation by *Ælobim* as well as the Man; and when the *o* Man was created, for this is not by Anticipation; both of them were made, not out of any pre-existent matter, though in Christ Jesus *p* there be not Male and Female: but they are esteemed both one in him, in the matters of Justification, Sanctification, Acceptation and Redemption, the one sharing in these benefits as well as the other. The Man and the Woman were created several distinct persons. We have read, that he who made them from the beginning made them, (that is, the first married Couple) *Adam* (who was *q* the *Adam*, the common Head, and Representative of all Mankind, which proper name to make him more known, has *r* a demonstrative notificative Particle before it, I say he made them *Adam*) and *Eve*, one Male and one Female. *s* Every *Adam* or *Aish*, is to have his proper Wife; and every *Aishah* is to have her proper Husband: In all the New Testament through, Wife in the singular number is mentioned about fourscore and four times, and always referred to one Husband in the singular number. A fair occasion being here ministred unto me, I shall plead the cause of holy Marriage, which is the lawful conjunction of man and woman into one flesh, against the practisers and defenders of Polygamy, and of Divorces: Digamy is the having of two Wives, or of two Husbands, at one and the same time, Polygamy is the having of more Wives, or of more Husbands than one at once: that, both these are unlawful, I shall prove from the Scripture, out of the Book of *Moses*, out of the Book of the Prophets, out of Christ's recorded sayings, and out of the writings of the Apostles.

The Scripture Record has *t* very early given us an account of the first Institution of holy Marriage, which doth by divers weighty Arguments closely condemn Polygamy: For *Jehovah Ælobim* did bring and joyn together but one *Adam* and one *Eve* into, and in this honourable Estate of Marriage; so the LORD Christ himself doth interpret *u* this, he who made them from the beginning, made them (one) Male and (one) Female: What was of old said, they, that is, this *Adam*, and this *Eve*, shall be in one flesh, has an explication added unto it by Christ, they two shall be into one flesh; they are no more two but one flesh; that expression in *Genesis*, they both, or they two, were naked, Christ doth refer to the foregoing sentence, and they two into one flesh; and that it might have the greater emphasis, or express signification of his earnest intention, whereby a tacit significancy is couched, and more is signified than one bare word seems to hold forth, he hath added an *w* Article, those two, and then doth infer, therefore they are no more two but one flesh: That then which doth follow, what God hath joyned together, do refer to this, the what, is those two, one man and one woman; but more of that in its place. One great end in *Ælobim*'s instituting of this Matrimonial Ordinance was, that man might have *x* such an united help, as might be a subsidiary aid ready at hand, like as before him; a singular help of the singular number, such an help as might coalesce into one with him, such a one as might be always upon all necessary useful occasions before him, present, ready at hand, a compeer, a second self, even and like, every way fitted to all good conjugal purposes; for the Procreation of Seed, of Issue, of Off-spring, one is from one, from those who are loving partners and companions in one flesh: For the Education of Children man needeth such an help, and who is so fit as the one Wife (who is the Mother) one with the Husband (who is the Father) in conjugal union, which hath going along with it many powerful Arguments of Love; and for the lessning of sorrows, and for the doubling of joys, and for the communication of counsels: no conjunction of Mankind in Nature primigenious can so adaptedly and successfully promote this, as that which is Matrimonial between two, for here is the closest and neerest union and conjunction, the sweetest and dearest communion and fellowship: This *Eve* was such an help *y* as was like *Adam* himself, and before him; the Hebrew sometimes have such compositions, where the conjunction is understood; for the

o 1 Tim. 2. 13.

p Gal. 3. 28.

q Rom. 5. 12. - 19. 1 Cor. 15. 21.

r Ha. Gen. 1. 27. & 4. 1. vehaadam, *the same who was married and united to* Chavvah.

s 1 Cor. 7. 2. *See* Hutterus's *Hebrew on that place.*

t Gen. 2. 18, 20, 21, 22, 23, 24, 25.

u Matth. 19. 4, 5, 6.

w Οἱ δύο, Illi duo, *so the* 72 *interp. on* Gen. 2. οἱ δύο. Hieron. uterq; *so* Gen. 3. 7. שְׁנֵי, Hieron. Amborum.

x עֵזֶר כְּנֶגְדּוֹ

y Camohu Rogeddo.

z the relative of the third person put in the last place, is referrable to both the words in the composition, belonging to the one and to the other also: *Eve* was such an united help as was exactly conformed to *Adam*'s Nature, one who by her constant love, care, and diligence, by her familiarity, by her bed and board conversation, might be always serviceable, such a well suited Auxiliary, as that *a* *Adam*'s heart might sweetly acquiesce and safely confide in such an equal yokefellow, one that would do him good and not evil all the days of her life; a yoke is but for two, and those equal ones, especially when they two are in one: if *Eve* do prove a draw back, an hinderer, a tempter, she breaks the primitive Law, of Matrimonial order; *Adam* should have bewared of forbidden fruit, when presented to him by the hand of beauteous *Eve*. By this Matrimonial conjunction, the Woman was a companion, and assistant, as was not to be divided from the Man, they were as one flesh *b* glewed together, infixedly cleaving, it doth denote a glutinous juncture; between two, and two only, must this be, of the same nature and kind, of the same heart and mind, the same will and affections, differing only in Sex; not two *Eves* to one *Adam*, nor two *Adams* to one *Eve*, only one Woman was adjoyned to one Man, and only one Man glewed to one Wife, *c* in one flesh, by an, *In*, of adhesion and of accession: the whole speech here is of two, and of two only, not of more, *Adam* was to adhere to his Wife; not to his Wives; neither in propriety of word and of phrase, can two Women be fitly and lawfully adjoyned in the same Matrimonial yoke at the same time, to one and the same Man: how can one Man and more Wives than one, be one flesh? For, the flesh of one Woman, is not the flesh of another Woman at the same time, how then can the Man be divided between several Wives? This straitest union cannot be between more than two, the Husband cannot give and exhibit himself equally, alike, intirely to all, if at once he have more Wives than one; before the Matrimonial Covenant, and declared Espousals, the Man and the Woman were two, and not one, but now that they are lawfully Husband and Wife, they are in the sense and interpretation of Scripture-Law counted and called one's own Flesh; *d* thus hath *Ælohim* himself conjoyned them in marriage, one true *Eve*, and no more Women to one *Adam*. *e* A Wife in the singular number, not Wives in the plural, is a special favour of and from *Jehovah*, it is the neerest conjunction: *f* Man and Wife may not depart one from another, by marriage the Woman doth become his Wife, his, and no other Man's, and he is her Husband, hers and no other Womans: All other Women whatsoever are in this respect called *g* Strangers to him, and so should they all be treated withal, by him as strangers, no other but only his own and only Wife, must have his conjugal familiarity and fellowship, *h* such restraints are implyed in the old Testament, expressed in the New by the discretively exclusive particle, *only*. One Man must adhere to one Wife, being conjoyned with her; without taking any more compeers into his Marriage bed: How raving and unmortified would Mens lusts be, if they were left to make the largest * provision for their flesh by multiplying of Wives? such an indulging of wanton sensuality would degenerate rational Animals into bruit Beasts. Voluptuous Arts have sought to gain some reputation and countenance in this defiling defiled Age, and they have obtained too far, so that Mens lusts are grown unruly in licentious courses, modesty and shamefacedness are become a jeer; that, which sin hath made shameful, many now do glory in, a moderate temperance, a seemly sobriety, a chast use of the Marriage-bed is now scoffed at, Men will satisfie the cravings of their itching flesh; and though God in his Word do require them *i* to possess their vessel in Holiness and Honour, yet they will take false an unbounded, loose, and uncurbed liberty.

This primitive Law in created Nature, was *k* afterwards revived by the LORD in the hand of *Moses* in the book of the Law of *Jehovah*; where he doth expressly prohibit this, with which he doth close the interdicted unlawful marriages; of which when he had given an enumeration of particulars in several instances, he shuts them up with this, And a Woman, or Wife, unto her Sister, thou shalt not take, to vex, to uncover her nakedness upon her, in her Life. The Conjunction Copulative, *And* doth prove, that this is a part of this one entire Law

z ¶.

a Prov. 31. 11, 12. 2 Cor. 6. 14.

b וְדָבַק

c Beishto, in uxore ejus. *The Hebrew Grammarians call it* ב Adhæsionis, five accessionis. *There should be cohabitation, an Housing together; though they do depart from their Parents yet they may not thus depart from each other.* Gen. 2. 22, 23, 24. & 24. 58, 59. Psal. 45. 10, 11. Mark 10. 7. 1 Cor. 7. 10, 11, 12. 1 Pet. 3. 17.

d Gen. 22. 2, 23, 24.

e Prov. 18. 22. & 19. 14.

f Gen. 2. 24. 1 Cor. 7. 10, 11.

g Prov. 5. 3, 18, 20.

h Deu. 6. 13. *Him shalt thou serve.* Mat. 4. 10. Luk. 4. 8. *Him only. So* Mark 2. 26. *But for the Priests* Mat. 12. 4. *But for the Priests, only* Rom. 5. 1. *Justified by Faith.* Gal. 2. 16. *By Faith exclusively as to other pretended ways. The singular number is sometimes restrained unto one only.*

* Rom. 13. 13, 14

i 1 Thes. 4. 4.

k Lev. 18. 18.

of unlawful inceſtuous forbidden marriages. A Woman, or Wife, or a Woman-Wife; For, of ſuch doth this Scripture here ſpeak, ſuch a one, a Man is prohibited to take, who is already the Husband of another Woman, and this other is ſtill alive; ſuch a Woman unto this Siſter he may not take in marriage, not any other Woman whatſoever, who in a large ſenſe is ſome ways a Siſter, but eſpecially if in a more ſtrict narrow natural proper ſenſe, ſhe be a Siſter by conſanguinity or by affinity: That, this is much of the genuine meaning of this place, forbidding the taking and the having of more Wives, than one at once, the reaſon here annexed and expreſſed, which is aſſigned as that which doth inforce and confirm the prohibition, doth ſhew; ſeeing, evidently from the Nature of it in it ſelf in its cauſaulity of production, it will be found in experience to be *l* a vexing; a vexing to the Wives, when one thinks, that ſhe has too little, and the other too much of the Husband; a vexing to them, if the one be fruitful and the other barren, the fruitful Woman will be prone to deſpiſe the barren; the barren is under temptation to envy the fruitful, if they be both fruitful, a vexing will follow about their children; one of their Wives will imagine, that the Children of the other Wife are better cared and provided for than hers are; the ſtewarding of Family-affairs will paſs into vexing, when one of them will be more Miſtreſs than the other, a vexing unto the Children and Servants, when they are under croſs commands, and when they are more deſirous to pleaſe and to ſerve one Mother or Miſtreſs than the other, which alſo will be vexing unto the two Wives: a vexing to the Husband, when he ſees ſuch diſorders in his Family, a vexing to him, when he diſcerneth, that his kindneſs to one of his Wives doth beget jealouſie in the other Wife, a vexing to him when they both urge him to gratifie them in that, which he cannot: a vexing to him becauſe of the troubles, diſcontents, and differences that hereby are occaſioned to his Relations, and to the ſeveral Relations of both his Wives: a vexing alſo to thoſe Relations of his and of theirs, upon the account of contrary intereſts, who on each ſide will be leaning more in their judgement and affections to their own nearer kindred and alliance: who can expreſs the whole of the vexing, that followeth hereupon? and ſtill, the more Wives be taken, the more vexing will follow thereupon. The firſt Wife will be provoked to jealouſie, judging that ſhe is deprived of that which is her peculiar right and proper due, and that, her Husband's ſuperinducing of a ſecond Wife is Treachery and falſeneſs againſt the firſt. The Law of *Jehovah-Ælohim* muſt be our Rule in this as in all other caſes: If the contrary practice of ſome holy Men in Scripture be objected, their example is no further in any thing to be followed by us, than as they themſelves walked by the Rule of the Word. Theſe Hebrew Interpreters, and Commentators, who were called *Karæi, Scripturarians*, ſuch as kept cloſe to the Scriptures, as oppoſed to the *Talmudiſts*, or *Traditionaries*, ſuch as ſet up Men, and the inventions and Canons of Men in the room of the LORD and of his Word rule, they have ſo given forth this to be the ſenſe and meaning of this forbidding, that the taking of a Woman, or Wife, unto *m* a Siſter, is the taking of any other Woman to Wife, the Husband's former Woman-Wife being ſtill alive; which Interpretation by ſeveral other Scriptures warranted, where the name and word, Siſter, is any other Woman (as the name and word, Brother, is any other Man) and to interprer it otherwiſe, would offer violent force to the particular ſpecial reaſon which is here expreſſed, as one great cauſe of this prohibition: For, it would no leſs afflict, grieve, and vex the firſt Wife, if her Husband did marry any other Woman, as if he married his former Wives natural Siſter, and took her to him to be a ſecond Wife: if *Polygamy*, or the having of more Wives than one at once, were lawful and there were no injury done thereby, to the firſt Wife, by which, vexing might be cauſed and contention kindled, then the propinquity, the nearneſs of the relation of two Wives to one another, and to one and the ſame Husband, ſhould rather beget, encreaſe and confirm love, than beget jealouſie and enmity: for all ſuch hatred and vexing would be cauſleſs, were this taking of a ſecond Wife

l Gen. 30. 8. 15. 1 Sam. 1. 4, 5, 6, 7. Gen. 16. 4, 5, 6. & 21. 10. Deut. 21. 15, 16, 17.

m Gen. 26. 31. Exod. 26 3. Ezek. 1. 9, 23. & 3. 13. & 16. 45, 48, 49. Joel 2. 8. Exo. 16. 25. & 32. 27, 29. Eſai. 3. 5. & 19. 2.

The words Brother and Siſter, are in ſeveral Scriptures any other Man, or any other Woman. The name of Siſter is ſometimes applyed to things which in propriety of ſpeech come not near ſuch a natural title or conſanguineous denomination, ſo wings of a beaſt in the Hebrew phraſe are ſaid to touch, a Woman to her Siſter.

whilſt

whilst the former living, lawful: This being provoked to jealousie, and being put into a vexation, doth fall out not only between *n* natural Sisters, as *Leah* and *Rachel*, but also between those, *o* who are not near of kin, as *Hannah* and *Peninnah*: As for two natural Sisters, for them to be married unto one and the same Man, more especially both of the Sisters living at once, this was forbidden before in those Laws of prohibited marriages in that place of *p Leviticus*: the marriage of the natural Brother's Wife is expresly forbidden; by an Analogical rule therefore a Woman may not marry her natural Sisters Husband; so that two Sisters were already forbidden to be married unto one Man, and therefore *q* in this place, it must be a new case which has this new prohibition. In these prohibitions of such incestuous marriages as were, and are, and will be ever unlawful to contract, there is no difference between the Masculine and Feminine Sex; because *r* in the first special prohibition Marriage of the Daughter with the Father is expresly forbidden, as much as of the Son with the Mother, whereby the LORD doth declare, that, though in the following prohibitions mention be made what Males ought not contract with what Females, yet by necessary consequence of that first prohibition, and by the same Analogy and proportion, the prohibition is also given to the Female; As it is forbidden to the Man to marry the Sister of his Father or Mother, *s* by the same reason it is forbidden to the Female to marry the Brother of her Father or Mother, because it is in the same equal degree: which is also further here confirmed, because the Sister of the Father is equally prohibited as the Sister of the Mother: thus *t* the Daughter of his Son is equally prohibited to the Father, as the Daughter of his Daughter; there is no difference in this as to the Sex: As the Sister is prohibited to the Brother: *u* by the same rule and reason, the Brother is prohibited to the Sister, of the whole or the half blood, and whether born in lawful Wedlock, or otherwise: for, there is equal propinquity; and therefore, *w* as the Sister of the Father is prohibited, so the Brother of the Father is understood to be forbidden. *x* Upon the same ground, it is unlawful for one Woman to be married unto two Men at once, seeing it is unlawful for one Man to be married unto two Wives at once: and I would know by what new name, these two Wives can call themselves in this new Relation: for all marriages do bring on new names of new Relations: if they do call one another Sisters, then it is either only more large as all Women whatever in that sense are Sisters: thus they were before their Marriage to one Man, and what new Relation is there contracted by this marriage? if they call one another Sisters, in a restrained proper sense it is either by consanguinity or by affinity: by consanguinity it cannot be, for they are not of the same blood either by the Fathers or by Mothers side, neither is it by affinity: For neither of them can call the Husband Brother rightly; and yet, if it were so *y* it were unlawful for a Man to marry a Sister by affinity: Two Sisters may not marry the same, though successively, one of the Sisters being dead, much less may they marry one and the same Man, whilst both the Sisters are alive.

Doth the Scripture give any such new special name of new special Relation unto such? Whereas unto all lawful marriages it doth. In this place of *Leviticus*, when the LORD had shewn what was not an holy marriage, not a lawful conjunction, because, and when it was within the degree of consanguinity, or affinity, prohibited to contract, for otherwise those who did so, were guilty of Incest: He then closeth these forbodes with one special instance, where there was not such a Relation of either consanguinity or affinity, and that was, when a Man having a former Wife living, becomes a Digamist in marrying of a second Wife, or a Polygamist in marrying of more Wives, which unlawful marriages are more expresly prohibited to Magistrates, and to Ministers: Plurality of Wives would render a Magistrate effeminate, a King would be less apt for the government of publick affairs, it would much un-man him, *a* it would encline him to luxury, sensuality and Idolatry; *Solomon*, as wise as he was, was a sad instance of this brutish folly: When he multiplyed Wives they turned away his heart from *Jehovah* after other gods, and his heart was not perfect with the LORD his God. Did not *Solomon* King of Israel sin by these things, yet among many Nations was there no King like him, who was beloved of his God, and God made him

n Gen. 30. 1. 14, 15.
o 1 Sam. 1. 6.
p Levit. 18. 16.
q Levit. 18. 18.
r Levit. 18 7, 8.
s Levit. 18. 12, 13, 14.
t Lev. 18. 10, 11.
u Lev. 18. 9.
w Lev. 18. 12, 13.
x Lev. 18. 18.
y Lev. 18. 16.
z Deut. 17. 17. 17. 1 Tim. 3. 2. 12; Tit. 1. 6. 1 Tim. 5. 9.
a 1 Kings 11. 4. Prov. 31. 1, 3. Nehem. 13. 26.

him King over all Israel: Nevertheless, even him did out-landish Women cause to sin, though his Mother had better instructed him, *Give not thy strength unto Women, nor thy ways unto that which destroyeth Kings.*

So bad an example would have a malign influence upon the people, to run them into the same irregular practice, the Subjects would hereby be oppressed by being over charged to maintain so many Wives and Children united to and sprouting from the Royal stock. *Adam* was the first, and greatest King, yet had he but one Wife at one time, so *Noah* after *Adam*, though Heir of the World, yet had he but one Wife; in both which instances much more could have been colourably pleaded for the propagation of mankind had the practice been lawful. And as for a Minister, a Bishop, an Overseer, a Presbyter or Elder, and Deacon, how much it would unfit him for the wise, faithful, discharge of his function and office, how much it would blot his Doctrine, how much blemish his Life, how much disorder his Family, how much corrupt the people, with many other evil consequences and poysnous effects, he who hears them but named may soon discern them; whether or no he be forbidden to have any other after that Wife is dead, let them further consider in Scripture, whose case is more concerned herein, and who would advance this sort of word Learning. A Diaconess was to be a Widow, not under threescore years of age, who has been the Wife of one man. These Laws of prohibited Marriages in *Levitieus*, and the Rules about them, were not only for the Israelites under that dispensation of Grace, but were always, now are, and ever will be, universal and perpetual to all people: *b* They are confirmed by the Law of Nature; transgressions of them are in the very Nature and being of them defiling: these breach of these Laws and Rules are reckoned among the *c* abominations of the Heathenish Pagans; *d* for these abominations, the Land of *Canaan* did vomit out her inhabitants; and all other whosoever that are guilty of such abominations, their souls are under a threatned judgement to be cut off from among their people; *e Adam* had a promise, and all his Posterity in him, to live in these Laws and Judgements, if he and they kept and did them: The Prophets in their Doctrine do reckon these Laws to belong to the ten words; *John* the Baptist reproved *Herod* from these Laws; to have the Brothers Wife was unlawful, one of the prohibited degrees; so also *Paul* condemned the having of a Step-mother, as that which was scarce so much as named among the Gentiles. Natural Right and Reason, its Law and Light, doth dictate the equity of these Laws, which the Imperial Laws, the Civil Laws, and the Rescripts of Counsellors at Law, have established in their Common-wealths, they being Principles of Truth in the Minds and Hearts of those who are sound, the very *f* Gentiles abstained with abhorrence from such abominations and defilements. Were it requisite, I could heap up many such Authorities out of their Historical Records, among the Pagans, Germans, Athenians, Romans, Ægyptians, and Christians in their Councils. By these Laws of *Jehovah* must we judge and walk: not by any contrary examples to those Laws; we must inquire for our pattern and rule, not what either this or that Saint hath done, but what the LORD hath revealed and enjoyned in this word, and hath either commanded or forbidden; *g* Christ calls us to the first Institution in Paradise, not to what the Patriarchs did, who by being conversant with the Pagans were in divers matters corrupted with their errours and vices, whereby they also corrupted this holy Ordinance of lawful marriage in particular by their illegal copulations in several instances: besides what there might be further in that of extraordinary, either Typical or other *h* dispensation under the administration of Grace, neither doth Christ refer the determination of this case to the toleration granted in *Moses*'s time, because of the hardness of the heart of the *Israelites*.

b Lev. 18. 24, 25, 26, 29, 30.

c Lev. 18. 27, 28. *d* Lev. 18. 27, 28, 29.

e Lev. 18. 5. Adam. Ezek. 20. 11. Luke 10. 28. Gal. 3. 12. Rom. 10. 5. Ezek. 22. 10. Amos 2. 7. Mark 6. 13. Lev. 18. 16. 1 Cor. 5. 1. Lev. 18. 7, 8.

f Lev. 20. 11—24. Deut. 27. 20.

g Mat. 19. 3—9.

h *Called therefore* Chesed. Lev. 20. 17, *which properly doth signifie Grace or Mercy, which they render an hainous crime; a very opprobious wicked thing.*

Malachi being one of the last Prophets under the Old Testament administration, let it now be considered, what Testimony *i* he doth bring in towards the true stating of this case, as to the matter of right: He doth put together several Arguments, all which do witness against *Polygamy*, or Divorce. *Jehovah Ælohim*

i Mal. 2. 14—17.

in

in the first Institution of holy marriage did make one, he brought and joyned together but one *Adam* and one *Eve* into and in this honourable state of conjugal conjunction, when yet all other spirits were his also, when there was an abundance of the spirit in him; the Prophet doth refer to the Primitive Creation of man and woman, and to the Original Ordaining of lawful Matrimony between two, one man and one woman, when yet there was no want of Spirit in the Creator, which he could have breathed into many, but he afforded but one *Eve* into a Wife for *Adam*: Hence comes the excelling Seed, a Seed of *Ælohim*; other Seed, is not issue, generation, or off-spring worthy of so glorious a Maker, when it is begotten, and brought forth of promiscuous, and of wandring lust by nefarious copulation; so that by instinct of Nature, such so born of Polygamy, or of divorce, have a mark of contempt put upon them; the LORD seeks an holy Seed, a Seed of *Ælohim*, a Seed of Acceptation with him, a Seed whom he will bless, which in those other ways would not, neither could be so expected; for this cause therefore made he one, not ten, or twenty, or an hundred or a thousand, for one man at once; no more but one *Adam*, and one *Eve* were to be Matrimonized into one flesh: thus was the primitive Law of lawful coupling; had *Jehovah*'s will been such, he could have brought more women to one *Adam*; yet one *Eve* must be the Mother of all living, of all mankind descending from her Loyns; he could have inspired more women, Power was not wanting, but his holy righteous Will and Pleasure was not to have many Wives joyned at one and the same time to one and the same man. Further, *Jehovah* is a witness of the Matrimonial Promise made in his presence, with invocation of his Name: Lawful Matrimony rightfully contracted, is *k* the Covenant of *Ælohim*; he is Surety on both sides, undertaker for both, recording the contract, and *l* testifying against the violation of it, ranking Polygamists amongst the Adulterers; he is ready to bring in evidence against, and to execute judgements upon Marriage-breakers, Covenant-violaters of the conjugal Promise; such are treacherous and unfaithful, who do divorce and put away one and take another, or who take one to another, and do multiply Wives; *Jehovah*'s Name was interposed in the first Marriage, the very companionship and confederateship of the first Wife doth confirm this Truth. The weightiness of the forementioned Reason, the Holiness of the intent, the greatness of the end; why but one woman for one man, doth inforce this, even that, *m* he might seek a Seed of *Ælohim*, such a Seed would he find, an holy Posterity born in lawful Wedlock, in chaste conjunction, according to his Ordination and Institution; all other Seed is illegitimate Seed, perverting of the Order and Ordinance of holy Marriage, and therefore *n* he doth brand such Seed with disgrace. Observe further, what a solemn strict charge the LORD here doth give unto his people, bidding them to *o* take good heed unto their Spirit in this Matter once and a second time, to look well to it, as they would answer it at that last day of Judgement: It is as much as your Souls and your Salvation is worth, now that you are brought under the conviction of your guilt; though the word be in the Passive Voice, be thou kept, yet the force and use of it hath somewhat in it reciprocal and reflex. It will be a vanity here in any *p* to pretend a law for Divorce, for the putting away of a lawful Wife; For *Ælohim* doth hate such putting away, the very word and phrase of it relating to the present matter is odious to him; and the words of that permission by *Moses*, which are a consequent disgrace following upon a foregoing Transgression, do imply and intimate it, and Christ doth plead against it: It is violence and injuriousness done to the Wife, and to the Marriage-covenant, and unto *Jehovah*'s Law; do not think to cloak and to cover it with such palliation, by *Moses*'s sufferance of it in your hard hearted Forefathers, it is an heinous crime; the place doth speak of the matter of Fact what was done, not of the matter of Right what ought to be done; For Pollution is said to follow upon it. *Jehovah* doth *q* threaten, not to accept of the persons or services of such Polygamists and Divorcers. The Bond of Mattimony is perpetual and indissolvable till death, sancited and established by the infallible authority of the unchangeable *Jehovah*. The Wife is the one half part of the man, and he cannot lawfully have any more half parts at one and the same

k Prov. 2. 17.

l Mal. 3. 5. *compared with* ch. 2. 14--17.

m Zerang. Ælohim, est metonymia materiæ, & genitivus efficientis.

Deut. 23. 2.

o Mal. 2. 15. (Deut. 4. 9, 15. Jer. 17. 21. Deut. 2. 4. & 23. 9. Josh. 22. 11.) *in the conjugation,* Niphal.

p Deut. 24. 1--4. Mar. 5. 31, 32. & 19. 3--9. & Mat. 10. 5, 6.

q Mal. 2. 13. *compared with* v. 14, 15, 16, 17.

same time; it is against both Scripture and Nature. The Prophet *Malachi* doth prosecute his argumentation from the nearness of Christ's coming in the flesh in that day; though *Ælohim* have hitherto *r* tolerated your evil manners, yet now *s* the nearer you are come to the New Testament glorious ministration of Grace, it behoves you to conform the more to the commands of the LORD Jesus Christ: and so it doth under the present providence much concern the people of this age to abstain from the like provocations, now that Christ is about to appear the second time, without sin unto Salvation: Otherwise *t* the LORD will avenge himself on those who do abuse his long-suffering: God doth not therefore approve, though he did a while forbear the execution of vengeance upon every Polygamist and Divorcer, their murmuring, contradicting words did even tire and weary *Jehovah*.

r Act. 13.18.

s Mal.3. 1,2,3,4.

t Mal. 2.17.

Let the Reader now collate and compare the *u* New Testament, and observe the well concordant harmony, and agreeing oneness of this with the old. Those right words of Christ are very forcible, *Whosoever putteth away his wife, except it be for fornication* (in which case it was to be *w* death) *and marrieth another* (the former being alive) *committeth adultery, and he who marrieth her so put way, committeth adultery*; so that, it seems evident, that for a man to marry another, the former being alive, is adultery; and how could putting away of one be pretended, if marrying of many were warranted? The conjunction of a Man with his Wife, is the highest and chiefest conjunction; it is above and beyond, and doth exceed and excel the conjunction of Parents and of Children with each other, which yet has a very close tie by the bond of Nature, yet must this yield to the former; so that conjugal conjunction is by much the nearer and greater; and this is the Reason of the highest *x* and closest conjunction, that it be individuous, such as may not be divided, or cut in pieces whilst both remain alive; it is a being glewed together into one: it is not said simply, the man and the woman shall cleave, or be glewed, but in composition and conjunction, they shall cleave unto, or adheringly be glewed together unto each other, which is one great end of their Marriage, Union and Conjunction, and their conjugal communion and fellowship; which words seeing they do not go before, but do follow that which Christ had said, from the beginning of the Creation, God made them Male and Female, for this cause shall a man leave his Father and Mother, and shall cleave to his Wife, it must therefore of necessity obtain that force which the Reason of the sequel doth express and require; that therefore which went before, that God made but one woman to be a Wife, at one and the same time to one man, the consequent reason doth require, that the conjunction of two only, of one man, and of one woman be understood; for thus is it brought in illatively, or by way of causal, rational inference. It is against Nature to abscind, or to cut off one part from another, where the two parts make one; for this is the Nature of two parts, that from the union of them both together, the health and safety of the whole doth depend; it is not a promiscuous conjunction of many, but of two only between themselves; so that Christ's reasoning is strongly and clearly convincing, inferring the perpetual unlawfulness of putting away from the nearness of Union between the two married persons, only one man and one woman together. Christ did not make or prescribe any new Law in this case, but he doth revive those material causes which the Jews had wrested and wryed, perverted, crookned, quite off, from, and contrary to the primeve Rule, and he doth reduce, and he doth call back those Marriage cases to the first Institution, From the beginning of the Creation, saith he, it was not so, as you have corrupted it; and from that first ordination, he skilfully proveth and sheweth, that holy Marriage is the lawful conjunction of but two only, one man and one woman; between two such he appointed the conjugal Union; he did not say the man shall glewedly cleave to his Wives, in the plural, but to his Wife in the singular number, that particular *Eve* whom he himself had built, and formed, and brought, and joyned to the man *Adam*; that which to them was thus only said, and they shall be in one flesh, is by way of additional explication declared in the New Testament by Christ, to have this meaning, and they two shall be unto one flesh; Christ doth refer that expression

u Mat.19.3--9. Mar.10.2--12.

w Gen.26. 11. & 38.24. Jer.29. 22,23. Lev. 20. 10. Deut.22. 21, 22, 23, 24, 25. Ezek 16.40. & 23.47.

x προσκολλησεται, significat. arctissimane conjunctionem, *and so* vox Hebræa, דבק

in

in *Geneſis*, they two or both of them, were naked unto the foregoing ſentence, and they two ſhall be unto one fleſh, and for the greater emphaſis ſake, he doth add the *y* Article, they two, or theſe ſame two, and doth repeat it, therefore they are no more two but one fleſh; that therefore which doth follow upon this, *z* what God hath joyned, the word what doth touch or concern theſe two, one man and one woman. If the Jews do object, that the practice was anciently otherwiſe among the Fathers, which *Moſes* himſelf did afterwards tolerate: Chriſt doth anſwer to this, *from the beginning of the creation it was not ſo*; contrary examples of men ought not to preſcribe to the primitive Inſtitution by the adored Almighties: However the God of patience did bear with ſome things for a time, which were diſſentaneous from the firſt Inſtitution, yet now Chriſt hath reſtored them to their primitive order; however ſomewhat was indulged to the peoples perverſe froward manners a while, yet Chriſt doth bring men back to the firſt declared, determined leading commanding Will of God, unto that which firſt, and in it ſelf, in its own nature was pleaſing and acceptable to him, and unto this all his Marriage-Offices and Caſes muſt be referred, that an end may be put unto all ſtrifes of diſputation about them: It is emphatical, and very ſignificant, which Chriſt doth here ſay, *from the beginning*, that is to ſay, then at the firſt Creation, when *Jehovah Ælohim* did accommodate his Inſtitutes, theſe Matrimonial appointments, not to the depraved judgements, and corrupt affections of luſtful men, but according to the very true Nature of what is juſt, equal and right, then God made this conjugal Union and Conjunction, to be only between two, one man and one woman; which is alſo judged to be the meaning of thoſe words, and *a* he ſaid, referring them to the Creator of *Adam* and of *Eve*, and to the Inſtituter of Marriage, the Lawgiver himſelf ſaying ſo, not *Adam*; for although *Adam* may ſeem to fix and to eſtabliſh the Law, becauſe what he did was by the afflation, inſpiring, and inſtinct of the Spirit of God, yet God himſelf was he to whom the Authority and Right did belong, and he was the Author of this Inſtitution and Law, and the Speaker of theſe words; it was *Jehovah*'s Law by the Miniſtery of *Adam*. There were but two yoke-fellows conjoyned at the firſt, not more *Eves* to one *Adam*, nor more *Adams* to one *Eve*; and the ſame reaſon ſtill holds for all their Poſterity, the whole race of Mankind: God *b* yoked one man and one woman together; they are but two that can fitly and well yoke together; they are to draw heavenward together, that they may be Heirs together of the Grace of Life, and their prayers may not be hindered; thus it was appointed by Chriſt, the Head-Captain of all the Hoſts of his Creation, he conjugated one man and one woman by inviolable Ordination, by the way of Creation: *c* For this cauſe, or for the ſake of this, here is the force of Chriſt's argument, therefore theſe two have the Reaſon of Parts; to put them or divorce them aſunder one from another is very wicked, an heinous crime, and beſides Nature, for this is the reaſon, the conſideration, the cauſe, the ſtate, the order, the frame, the nature of two parts, that the whole doth depend upon their mutual Union: He at the firſt created Male and Female, and gave but one *Eve* to one *Adam*, therefore from the beginning he appointed Monogamy between two married ones, by an Union undiſſolveable, but by death or Adultery, and therefore alſo prohibited Digamy and Polygamy; there is expreſs mention made of two only, and of no more in this Marriage-conjunction: one man, and two or more Wives cannot be one fleſh, for the fleſh of one is not the fleſh of another, and the fleſh of man is divided between two or more Wives, neither can this cloſeſt Union be between more than two; the man cannot give himſelf alike unto more than unto one in this caſe, thoſe two who before the Matrimonial Covenant were naturally two, are now in the ſenſe of God's Law morally one, conjugally one: no man therefore may ſeparate them, or unjoyn, or unyoke, or diſunite them: *d* Man is without an Article, neither the Husband, nor the Wife; neither their civil Judge, nor pleading Counſeller, not *Moſes* himſelf, not *Aaron*, by right: in caſe of death the man is free; and in caſe of Adultery, the guilty perſon, when known and convicted, and legally ſentenced for this crime, ought to be put to death: Antichriſtian infuſions, and popiſh mixtures have much corrupted the Laws in this caſe, in the Engliſh Government, for if

y Οἱ δύο.

z Τὸ ὃ.

a Mat. 19. 5.

b Mat. 19. 6. συνέζευξεν. inde conjuges dicti, & conjugium, Elegans metaphora deſumpta à jumentis & jugo, 2 Cor. 6. 14. Phil. 4. 3.

c Ἕνεκεν τούτου. Mat. 19. 5.

d Ἄνθρωπος Mat. 19. 6.

the woman become an adultereſs, and be proved ſo to be, all and the only, and the utmoſt remedy, the wronged Husband can come at, is to ſue out freely a Divorce in the Spiritual Court, as is ſuited to a corrupt heart, a Divorce from Bed and from Board, allowing a luſtful liberty to marry another: whereas *e* this word of our LORD is expreſs, that, *Whoſoever ſhall put away his wife, except for fornication* (in which caſe her life ought to go for it by the holy juſt good Law of Chriſt) *and ſhall marry another* (the former ſtill alive through the ſinful indulgence of Humane Laws) *committeth adultery: and who ſo marrieth her which is put away* (her former Husband ſtill living) *doth commit adultery*: it is adultery both in the one and in the other, if whilſt they are both alive, they take another, the man another woman, or the woman another man: to which other Scriptures do accord, *f The woman which hath an husband, is bound by the law to her husband, ſo long as he liveth: but if the husband be dead, ſhe is looſed from the law of her husband. So then, if while her husband liveth, ſhe be marryed to another man, ſhe ſhall be called an adultereſs* (that is her proper right name in this caſe) *but if her husband be dead, ſhe is free from that law, ſo that ſhe is no adultereſs, though ſhe be married to another man, ſhe may marry to whom ſhe will, only in the LORD.* The Matrimonial Bond brought her under the Husband, to which living Husband ſhe is bound by the Law, and ſhe is not made empty of this obligation, not ſet looſe and free from this conjugal tye, till his death; for, if before his death, during his life time, ſhe yoke her ſelf to another, *g* there is a Divine Oracle, a direct anſwer given forth from the LORD himſelf, which ſhould be ſo received as from him, and accordingly ſhould Civil and Eccleſiaſtical Judges pronounce a ſentence, when ſuch a one upon ſufficient witneſs is accuſed to them, and found guilty by them; but whatever men do judge of it, that Oracle or Anſwer, which Chriſt doth return from the propitiatory covering or Mercy Seat (for Chriſt's Judicial Laws and Sentences, and Judgements according to thoſe Laws have mercy in their deſign towards his Covenant People) it is this, her true right Name is, ſhe is an Adultereſs, and ſhould be proceeded againſt as ſuch: The ſame is applicable unto the Husband, if he on his part do marry another woman, whilſt his former Wife is ſtill alive; for, the Husband is bound by the Law of Marriage as long as his Wife liveth, but if his Wife be dead, he is at liberty to be married to whom he will, *only in the LORD.* They are Chriſt's own ſayings, *b* Whoſoever (there is no man excepted, neither King, nor Miniſter, nor People) ſhall foreſakingly put away his Wife, thereby ſeeking to unlooſe, or to diſſolve the Marriage Knot, the Matrimonial Bond, and marry another, committeth adultery againſt her, he doth adulterate, or act adulterouſly in and upon her, to whom he is new married, and againſt her whom he firſt married, whom he hath forſaken: and if a woman (let her be what ſhe will, Queen, or any meaner woman ſubject) ſhall put away her Husband, hereby indeavouring to give her ſelf a looſe from the conjugal tie, and be married to another, ſhe committeth Adultery: the ſame guilt on the mans part, as on the womans, and on the womans part, as on the mans; and they cauſe one another to commit Adultery by this unjuſt Divorce; and he that doth marry ſuch a divorced woman is thereby an adulterer; and ſhe who doth marry ſuch a divorced man, is thereby an adultereſs: So that, if Polygamiſts and Divorcers will ſtand to this Scripture-judgement, it is unlawful for the man to marry another woman, his former Wife being alive; and alſo for the woman to marry another man, her former Husband being alive; as alſo for either of them to divorce the other, an *i* Article were altogether required to be put to man, if any certain individual were noted; Man for the Humane kind, let him be what man ſoever he will, *Moſes*, or any man, not any one of all mankind, has rightful Authority to diſſolve, that Matrimonial Bond between Husband and Wife, of which Bond God himſelf is the Author, even the head Captain of Creation, when at the beginning he conjoyned but one Male and one Female; the man is to continue as inſeparably with his Wife, *k* as with another part of the ſame fleſh, of his own fleſh; God united two into one, this muſt not be altered, it ought ſtill to continue, as it was eſtabliſhed at the firſt; it is utterly unlawful to do otherwiſe; the prime Law at the Creation muſt obtain, the Marriage Union may not be violated, Huſband

e Mat.19.9.

f Rom.7.2,3. 1 Cor.7.39.

g Rom. 7.3. χρηματίσει.

b Mar.10.11, 12. Mat.5.32.

i Mat. 19.6. ἄνθρωπος not ὁ ἄνθρωπος.

k Mat.19.4,5. Epheſ.5.28,29. Mar.10.6,7,8.

band and Wife are to cherish and sustain, to assist and comfort one another, as if they were members of one and the same flesh and body; no man that is in his right wits and sober sences ever hated his own flesh, but nourisheth it: he will not rend and tear his own flesh from himself. *l* Let *Paul*'s judgement upon the case be now weighed in the Scripture-balance: he was written unto about it, and he doth expresly declare concerning married ones, that every man is to have his own proper Wife, and every woman her own proper Husband; and how could this be, if Polygamy were allowable and warrantable? for if every man must have her, that is properly his own, and no other mans, and as exclusive of all other women, who are not so properly his own; and if every woman must have him, who is properly her own, and no other woman, as shutting out all other men, who are not so properly her own; then Marriage must be between one man and one woman, and between two such only. If one man had ten, or twenty, an hundred or a thousand Wives (for, where will you set the bounds of restraint, if once you allow more than one at once?) there could not be an equal distribution; neither would there be enough to suffice for every man, who cannot contain to have one, and so the remedy by Marriage would not reach to all men, which yet doth belong to all, as the disease of of proneness to Fornication is general to all: and the like inconvenience and mischief would unavoidably follow, if one woman might have ten, twenty, an hundred, or a thousand Husbands: Whereas, the LORD in the way of his providence doth bring forth, and breed up near about an equal number of men and of women, of Males and of Females in all Nations, of the inhabited Earth. Where there is but one Wife allowed by the LORD to one man, yet *m* even in that case there are seasons, when he would have the man forbear to know his Wife by Seed of Copulation, as when her monthly sickness is upon her, or when the Wife is known to be with Child, thereby to evidence, and to manifest purity of mind, and chastity of body, and mortification of inordinate lusts: or when for a time they consentingly so agree for higher and holier ends, that they may be the better at leisure for fasting and prayer. How can this be, where so many Wives call upon the Husband at once, and so all the year long? wandring lusts in their unbounded desire are belluine and bruitish, impetuous and unsatisfied; how could burning be cured, and how could this afford a sufficient help against temptation to uncleanness. *n* It is only one Wife at once, that is the proper, the legitimate Wife, no other woman at that time is so; and it is only one man at once, that is the proper, the legitimate Husband, no other man at that time is so: The man hath not the authority or right of his own body, but the Wife; and how can this interest and propriety be preserved, where many women do at one and the same time challenge such a pretended Right? for, but one can have it at once: *o* when the man doth give his body to another Wife, or to more Wives, the first, who is the only lawful Wife, has that benevolence, which is a due debt owing only to her, given and derived to another, or to more; and so *p* she is wronged, and suffereth loss; she is injuriously defrauded of her Right, which her Husband doth detain, or take way from her, and doth dispose of it to one or more besides, who have no lawful claim to it. When men are so much believers, and so far Christians, as to tremble at the word of *Jehovah Ælohim*, and to feel their hearts to stand in awe of it, and to find their judgements and wills throughly to submit to his Authority who gave it; they will then acknowledge a forceableſs in these Scripture-argumentations, against those two heinous crimes, and scandalous sins of Polygamy, and of Divorce: where God hath coupled an Husband and a Wife, they must so remain joyned, till the same God do dis-joyn them by death. That Doctrine which our LORD Jesus Christ did preach, is expresly *q* against Divorces; however, a contrary practice had much and long obtained, which did put the Disciples upon asking of Christ of the same matter, it was so great and so weighty a cause. Whatever *Moses* said, by way of permission about giving a Writing of Divorcement, and so to put away a Wife, yet this, was no original Saying or Precept from our LORD; Christ spake otherwise: (As in another instance in this Nation, about *r* Usury, the same Laws of men, that do tolerate the vice

l 1 Cor. 7. 1, 2, 3, 4, 5.

m Lev. 15. 19 ...25, 29, 30. & 18. 19 & 20. 18. Ezek. 18. 6. & 22. 10. & 36. 17.

n 1 Cor. 7. 2. unusquisque habeat την ἑαυτῆς γυναῖκα, propriam & legitimam, non ἀλλοτρίαν, ἢ ἐκείνην τὸν ἴδιον ἄνδρα, non ἀλλότριον.

o 1 Cor. 7. 3.

p 1 Cor. 7. 5.

q Mat. 5. 31, 32. & 19. 3--9. Mar. 10. 9, 10, 11, 12.

r 37 Hen. 8.

of Usury, suffering a certain sum of gain yearly for the loan of a hundred pound, yet doth withal condemn it as a thing unlawful. ſ The woman is of the man,
ſ 1 Cor.11.3, 8. & 7.10.11. and must still be subject unto him as her head; what man can dispense rightfully with the subordination, and subjection of the body to the head, and under it, or sever the head from the body, to make them depart from one another, till death do part them? When therefore, Reader, thou meetest any where with any Laws in the Scriptures, that do relate to divorces and puttings away
t Mat.19.8. Deut.24.1,2,3,4. of a Wife, look upon them, t as Permissions by *Moses*, not as Precepts from *Jehovah*; understand me, not from *Jehovah*, as they are Divorces, but only a Law by consequent upon a supposition: If they were resolved to put away a Wife, then this or that was to follow upon it; if the case of the blind-minded, and hard-hearted Husbands were such, that they would be and were divorced from their Wives, when such a foul matter came to pass, then the LORD appointed, that if another man had married the divorced woman, or if that later man were dead, that then she was not to return to her former Husband; because she had defiled her self by and with another man; the first great cause whereof was from her first Husband, who thrust her out upon this temptation: the first Divorce was unjust, and the second Marriage was unlawful, the first Husband being still alive, and sinw as thereby brought upon the Land, which was punishable for this guilt; for, not only were the guilty persons themselves, the man and the women, liable and obnoxious to judgement for this crime, but all the inhabitants also, who knew it and suffered it, if they did not in their places appear against it. This shameful consequent was on purpose to deter them from the other sinful Antecedent: And therefore that expression in *Deuteronomy*, before cited in the Margin, should not be rendred imperatively, let him write her a Bill of Divorcement, and give it in her hand, and send her out of his house; as if *Jehovah Ælohim* gave his Direction and Command, that this man was in Duty, or by any lawful rightful allowance, to deal thus with her in this
u Deut.24.1,3. וְכָתַב לָהּ case: But it expresseth, u what the man had done, and would do, the three first verses of that twenty fourth Chapter, do declare the hard hearted mans purpose and practice; it is the fourth Verse that doth open the mind of our LORD, that if the man was resolvedly set upon such a sinful course, that then it was not lawful for him to take her again, which doth plainly shew *Jehovah*'s utter dislike of that illegal Divorcement, they were irregular miscarriages, the LORD gave no countenance to such licentious practices. We do not read of any express law and direct command of *Ælohim*, for the jealously-suspitious, unw Mal.2.14,16. humane Husband so to deal with his Wife. *Ælohim*, in this case, w doth hate that word, *put her away*; the man cannot lawfully break that Covenant, which the LORD was called in to witness that he made with the woman, when he took her first in Marriage, nothing can justly loose the Matrimonial Bond but death,
x Lev.20.10. Deut.22.22. Job 31.9,11. John 8.3,4,5,6,7. or a case of adultery, which was a x capital crime, and to be punished with death by the Judges. One such example of Justice in this Island were more likely to terrifie the inhabitants thereof, and to prevent any further guilt in principle, or in practice about this foul sin, than ten other arguments in such an age of monstrous bodily uncleannesses; of speculative unbelief, and of practical Atheism. Whatever success upon the hearts of Readers, this paper Testimony has or shall have, is with him, in whose hands the hearts of men are: In this I rejoyce, that the LORD hath not left me to be ashamed of Christ, nor of his
y Mat.8.38. Words in this y Adulterous and sinful Generation. They are the Scripture-Rules and Precepts of our LORD Christ, which we must walk by, and whom
Heb.5.9. we must obey, z if we would have him to be the Author of eternal Salvation, a
a Heb.13.4. and who will judge Whoremongers and Adulterers, all whosoever they be, who are profane corrupters of Holy Marriage.

Whether thorowout the Scriptures, where ever *Adam* is found in the Original it should not be so rendred in the Translation into other Languages leaving it to the expounder, in the help and supplies of the holy Spirit, to shew, when it is meant properly of the The-*Adam*, and when collectively of more? This I judge greatly useful, to be far inquired into, and seriously to be considered of. It is scarce imaginable till proof be made of this, what variety of choice discove-

ries

ries would shine forth from hence. That all the Old Testament thorow we can find *Adam* but twenty times, or about that small number, in our English Translation; Whereas, it is expressed in the Original many scores of times, let the vulgar Reader think and consider, whether much of this useful Learning about Man's Nature and State have not been hereby hidden from him; And let the Judicious and experienced in the Hebrew words and phrases say, whether many controversies in Religion about *Adam* and his fall, and his conveying of guilt and corruption to his Posterity, with much more of profitable practical Doctrines and Duties, Graces and Privileges, would not be evidently demonstrated hereby? *Adam* was not created at the first *Androgynous*, with two distinct several Faces, and with a double body, afterwards to be divided and pulled asunder one from another to become two: *Ælohim* created *b* them, in the plural, Male and Female, severed ones, sundred Personages. *c* The Male and the Female *Adam* were both *d* blessed together, and therefore at that time they had both of them a created distinct being. *Ælohim*'s benediction which he gave to *Adam*, the Male and the Female, is more large and ample in expressions and in things, than those words of blessing, which before he uttered to other Creatures, they had propagation as other living creatures made on the fifth day, though not so numerous as the most of them; and further they were endowed and enriched with many a good perfect gift, of Spirit, Soul, and Body, beyond them. We must learn and know, mind and consider, That the Creation in the whole and in every part thereof; together with all the Honour and Glory of that Power and Wisdom, and other glorious Excellencies which did so manifest themselves therein, is wholly and only to be ascribed, and attributed to *Ælohim*, whose name is *e* so often, as hath been observed, used in this History. *Adam* was bound actually to believe in *Ælohim*, and in his Word, as soon as he was created: For he had *f* a Word and a Promise from Christ in this History of the Creation. *Adam* was to believe *Ælohim*'s sanctifying of appointed Meats created for his Food, to be received of them who being believing ones, and acknowledging ones of the Truth: (to mention no more particulars now) So that Faith in the creating *Messias* has a Foundation in created Nature: *Adam* had a power in created Nature, to believe in Christ, and his Holiness, and his Righteousness were a perfection suitable and con-natural to him. Thus the sum of the Decalogue was imprinted in *Adam*'s heart: Faith in *Jehovah Ælohim* is the substance of the first word, or command, which was enjoyned to all the World of Mankind in *Adam*, and so Faith in Father, Son, and Holy Spirit; It was always a Truth from the very first creating and forming of Man, and was actually a Law and command upon Man and Mankind, that, without Faith it is impossible to please God, whom to please as well as to believe in was a plain duty (accordingly *Abraham* believed in God, who accounted it to him for righteousness; and all the Children of *Abraham* must be of the same Faith and Practice) For he that cometh to God, must believe, that he is, and that, he is a rewarder of them that diligently seek him. The eleventh Chapter of the Epistle to the *Hebrews*, in several instances doth relate, that the Saints and people of God under the Old Testament-administration, did actually rely upon Christ by Faith, for which Faith they are there commended.

This original concreated Holiness and Righteousness in *Adam*, being such a Law of Nature, as whereof the ten Words are a perfect Transcript and an exact Summary, it were a matter well worth a further re-search and a deeper Inquiry, whether the Doctrinal-part as well as the Duty-part of true pure Religion be not to be found in the Decalogue. *g* *Thorah*, is one of the Names of this Law, often used in the Old Testament; The Native signification of which word is, Doctrine; It is a Doctrinal Law cast before the Disciples of the LORD, teaching and instructing us concerning his will towards us, and about our Office towards him and our Neighbour, in what we are to believe, as to the credends, and to do, as to the Agends, of Religion, informing us in the Truth of the premises as well as directing us in the practice of the conclusions. Faith and obedience in their large comprehensive notation do take in the whole of Religion, they are *h* all *Adam*, as to this: For *Adam* was under a Law, under this Law. The Articles of our Belief, are within the bounds of the Laws of the Decalogue: He, that would

b Gen. 1. 26, 27. Eccles. 7. 29.
c Gen. 5. 1, 2.
d Gen. 1. 28. & 5. 2.
e *Above* 30 *times in* Gen. 1. & 2. 1, 2, 3.
f Gen. 1. 26--31. & 2. 1, 2, 3. 1 Tim. 4. 3, 4, 5.
g Ps. 1. 2. & 19. 7. *and in a multitude of other places* תּוֹרָה 2 Sam. 7. 19. הָאָדָם תּוֹרַת *The Law of that Adam*, Eccl. 12. 13
h Eccles. 2. 13. 1 John 3. 22. 23, 24. Gen. 15. 6. Gal. 3. 5--9. Heb. 11. 6. Rom. 3. 19--31. & ch. 4.

would be regular in his obedience, must also be found in the Faith. These are the Essential constitutive parts of an entire perfect Holiness and Righteousness. The LORD Jesus Christ confirmed the Truth of his Doctrine from the Authority of his own Law, and in asserting the Doctrine of the Resurrection (which is one great particular instance) he fetcheth the force of his Argument from the first Word, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob*: God is not the God of the Dead, but of the Living. To assent unto revealed Truth is as necessary a part of our Duty as to perform commanded service: And if it be narrowly looked into and duly pondered, it will be manifest that all the Acts of our obedience do as naturally result from some Act of Faith, as all the Acts of Faith do naturally resolve into some Act of obedience: as a general subjection of our whole Man to the will of this Soveraign LORD doth bottom upon a general belief of his Truthfulness; So also are particular Acts of this Subjection (where they are distinct and clear,) built upon some particular Belief of that Truthfulness, as this veracity and goodness of Word Revelations do include and teach, direct and hold forth; The more we recover and are restored to those endowments which were concreated principles in *Adam*, the more shall we discern and acknowledge the exactest obedience to be the highest equity, and the best dutifulness to be the rightest reason. Whether *Adam*'s Faith whilst he continued and stood in his uprightness had or could have any eye to a *Messiah*, for the rendring of his obediential Acts acceptable to *Ælohim* is one of those deep things, which it may be even the most learned among Believers, are not yet gone to the bottom of. However this be, the discovery here doth evidence the vanity, insufficiency and unprofitableness of Ethnick Philosophy, which doth run so many of its empty notions into unpractical Theories: Whereas, Word-Revelations in the most mysterious of its credibles is influential upon obedience and doth pass into Active doingness; Which the Philosophick Schemes of Ethnick Systems, have been are, and will be, defective in. There is another *i* Hebrew Word, describing the Law of *Jehovah*, taken from a root which doth signifie, he took, or he did receive, and its proper meaning is Doctrine, Perception, Reception, Discipline, or a Law received, which the Disciples of the *Messiah* sitting at his Feet do receive from him, teaching them their duty in his own words. Let this be further improved by the diligent and discerning. The fruitful propagating of Mankind by *k* conjugal generation is still a fruit and effect of this first blessing from *Ælohim* upon *Adam*: Holy Marriage, (being the lawful conjunction of one Man and of one Woman into one Flesh, that there may be a seed of *Ælohim*.) was *l* instituted by Christ himself. This World was created much *m* for the good and for the use of Man, the lower Earth and Seas whereof are more subjected to him, especially for the good of the chosen and believing. That Royal Dominion by large free grant from *Ælohim*, which *Adam* had by gracious Donation, was *n* over the whole Earth, *Jehovah* hath given this Earth unto *Adam* and unto *Adam*'s Sons. *Adam* as an invited called guest, found suitable provision prepared for him. Amongst the rest he had *o* Herbs, seeding seed, and Fruit-trees, which did direct him, and it doth still direct us in our choice of this kind of Food. For *p* there was a third sort of somewhat different kind created on the third day, a sort of green buddings (not so growing by sowing their seed or by Planting) which is more properly the Food of other Animals. This should be well considered, that Man may well understand his Grant, and may discern what is fit food for him of the Creatures made on the third day, as well as those made on the fifth day: For, even *q* living creatures mentioned before, whether, they were appointed not also to be Meat for Man (many of them, so they were need in a Scriptural orderly way, their lives and bloods being first regularly taken from them, and so prepared for meet Aliment) as well as Herbs and fruit, so that, both these are to be taken into this grant of Food, some Animals being naturally in their created essence clean wholsom Food, as others are naturally in their created being unclean, unwholsom food, though otherwise useful for the good of Man, yet not proper nutriment for him? This also doth call for further search after it in the Scriptures. As *Ælohim* would not have Mankind propagated so also he would have individuals of that kind to be conserved; For which end he appointed

i לִקַּח Prov. 4. 2. Deut. 32. 2. (Eccles. 12. 13.) Deut. 33. 2. 3, 4.

k Gen. 1. 28. Heb. 11, 11. Lev. 12. 2. 1 Cor. 7. 2, 3. &c.

l Gen. 2. 18, 20, 21, 22, 23, 24.

m Gen. 1. 28. & 2. 16, 19. Ps. 8. 6. Heb. 2. 7, 8. 1 Tim. 4. 3. 1 Cor. 3. 21, 22. Rom. 8. 28, 32. Hos. 2. 18, 21, 22. Job 5. 23.

n Ps. 115. 16. & 8. 4---8.

o Gen. 1. 28, 29, 30. Ps. 104. 14, 15. Gen. 9. 3, 4.

p Deshe. Gen. 1. 11, 12.

q Gen. 1 28. 29, 30. 1 Tim. 4. 3, 4, 5. Gen. 9. 3, 4.

appointed unto *Adam* suitable sustenance, and well-agreeing nourishment: Which singular Providence and special goodness of his, is thankfully to be acknowledged, and duly to be considered; Seeing that they are not these creatures only that Man liveth by; r but, by every word proceeding out of *Ælohim*'s mouth: His Word of power giving forth a command to such creatures to be nourishing unto the Religious Rational creature, and his Word of promise speaking this Covenant blessing over the hearts of the believing ones. And s therefore before our Meals we should seek him in the Word and Prayer, to bless and sanctifie his good creatures to our use. And t after our Meals we should close with Thanksgiving unto this God of Bounty, to the Father who has freely given us their use, to the Son who has dearly purchased this, and to the Holy Spirit who sealingly applyeth this. When *Ælohim* took a view of u all that which he had made on this sixth day, made adornedly really to exist as preparedly perfected, he beheld it as good, greatly, abundantly, vehemently, validly good. The Universal particle, All, seems here to be put for the number, not of multitude of kinds, so as to comprehend all, and every of the several sorts of Creatures, but of Unity, relating to that one special eminent kind of Creature, *Adam*: all which, in the singular Number, as appears by the Adjective of the Singular Number, good: This being in the Singular Number not Plural Number. There was much said and done on this sixth day, yet all this Universal is restrained to *Adam* that excelling one of Creatures. Who of us knows the all of that which was created in, and con-created with *Adam*? There is a great deficiency amongst us in this Science about Man: So little do we understand of our selves: Neither are we likely to grow any thing considerably in this knowledge of our selves as to our make, either our first created-make, or a new created-make, as long as there is a reforting to vain Philosophy and its Ethnick Schoolmasters to be taught the knowledge thereof. Although the Doctrine of *Adam*, of Man, as Man, have but one peice and part of the created Works of *Ælohim* for its subject-matter, Man being the product of the sixth day only, and so, as to days, but one part and work of six, a small portion of whole created Nature: Yet this Man Science, this Anthropological Art, or the knowledge of a Man's self, is one of the great designs of all other useful knowledge, they do much aim at this, and they have a tendency towards the promoting of this, and without this, how can other Sciences receive an advance by Man! How is he in an hopeful way of improving of other sort of Learning, who has not as yet attained to any considerable growth in the knowledge of himself? The more we know of our selves the more shall we know of *Jehovah Ælohim*, and of his Word and Works: and then will these have reflexive Influence upon that, for the more that we know of these, the more shall we know of our selves. And therefore let not the Reader misjudge this to be a subject too low for a Minister of Christ to treat of: w For, we are commanded and required to examine our own selves, to prove our own selves, that, we may know our own selves, whether Jesus Christ be in us, unless we be unexperienced, unapproved ones. Man has such created faculties and Abilities, whereby he can turn inwardly upon himself; he can reflect upon himself. The last of the Hebrew conjugations is self-reflexive, which should have been more and better observed by Translators in their rendring of the Original significancy into other Languages. Man can x commune with himself, as he walks with himself, so he can talk also with himself, he can treat with himself, and entertain himself. You may find Man in some Scriptures bespeaking himself, evpostulating and reasoning the case with himself, conferring with his constitutive parts particularly and distinctly, y often with his own Soul, and about his own heart, both in colloquies with himself, and in his speech to God. Which is one ground and reason both in Scripture and in Nature of the warrantableness of using the plural number, of you, and ye, when we speak to a singular person, or individual subsistence, only to one, there being more constitutive intelligent parts in Man, than only one, as his Spirit and his Soul particularly, and therefore are not so justly reproveable, if we do not always Thou it, and Thee it, to a single Man: For, sometimes others do speak distinctly to some

r Deut. 8. 3. Mat. 4. 4. Luke 4. 4.

s 1 Tim. 4. 3, 4, 5. Luke 22. 17. 19. 1 Cor. 10. 30, 31. John 6. 11. 23. Mat. 14. 19. Mark 6. 41. Luke 9. 16. Acts 27. 35. Isai. 62. 9. Acts 2. 42, 46. Rom. 14. 6.

t 1 Tim. 4. 4. 1 Cor. 10. 30, 31. Joel 2. 26. John 6. 11, 23. Mat. 26. 26, 27, Mark 14. 23. Rom. 14. 6. Eph. 5. 20. Col. 3. 17. Psal. 14. 4. 1 Thes. 5. 18. Isa. 62. 9. Mat. 15. 36. Mark 8. 1, 7. Luke 24. 30. Deut. 8. 10. 1 Sam 9. 13.

u Gen. 1. 31.

w 2 Cor. 13. 5. Gal. 6. 3, 4. Lam. 3. 40. 1 Cor. 11. 28.

x Psa. 4. 4.

y Psa. 42. 5. 11. & 43. 5. & 116. 7. Isa. 26. 9. Psa. 103. 1, 2, 22. Job 32. 8, 18. & 21. 4. Psa. 31. 5. & 77. 3. 6. Luke 1. 47. Acts 7. 59. Psa. 35. 3, 9, 10.

some particular constitutive part of us, as to the z Soul in special. Reader, if thou be serious and considerable, dost thou not see cause, why thy Face should be all in a blush, and thy Spirit be covered with shame, who hast lived so long with thy self, who hast gone up and down, and hast sat and lodged, so often with thy self and yet all this while hast so little acquaintance with thy self? For the promoting of *a* Soul-humbling, and of self-emptying in thee, (which is a singular Art.) O know thy self aright, study thy self much, observe thy self narrowly, try thy self diligently, examine thy self impartially, judge thy self righteously; report the whole state of thy self to thy self, truly and faithfully, make thy appeal to an Heart-searching God, sincerely according to what thou dost find, brought in by way of evidence, and of sentence upon the whole of the Matter, whether it be for or against thy self. There is great reason and need why thou shouldest know thy self, examine and prove thy self in order unto the discovering and evidencing of this, whether Jesus Christ be in thee or not? For, without this, either Christ is in thee or not? If he be not in thee, and yet thou think thy Spiritual State safe, then thou wilt deceive thy self, and put a fallacy upon thy self; thou wilt be in danger of living and dying under Soul-undoing mistakes; thou wilt then some ways be the further off from getting Christ to be in thee; thou wilt be most to seek of a Christ, when thou shalt have most use and need of him: Thou art like to be little owned and imployed by Christ: And thy disappointment will be the more overwhelming at the last, when it may be too late to remedy it: and it will be too late, if thou pass from hence into the other World in a Christless condition: and for the present whilst thou art such as not to have Christ in thee, then reigning sin is in thee, then ruling, domineering Satan is in thee; then thou art not as yet in Christ, then as yet thou art without Spiritual-saving-good, exposed to all kind of evil, dreadful wrath is over thee: and then whilst severed from him thou canst not do any one thing spiritually, acceptable. If Christ be in thee, yet without this self-knowing, self-examining, self-proving, thou wilt not have so clear an evidence of this, thou wilt not have so sweet a comfort, and so sound an enjoyment of it: Thou wilt not make so growing an improvement of it, in Duties, under Crosses, by Priviledges; Thou art not so likely in a dying day to discern, whither thou wilt be going; whether to be with Christ, or to be driven from Christ: Whereas with this self-knowledge; if hitherto thou have not Christ savingly in thee, (yet thou wilt be in the hopefuller way to make out after him, and to get him into thee: and if he be found in thee, thou wilt then the more to thy fulfilling satisfaction injoy both him in thee, and thy self in him. Then will Christ more manifest himself to be by thee, with thee, and for thee: All suitable good will be thine, a full Christ, and a full Covenant of Grace, will be thy Portion: The hope of Glory will then be in thee: Christ and thou shall be ever together. O the happy Progresses of that Believer between whom and Christ, there is actual, Mutual in-being, in-dwelling, in-abiding!

z Psal. 11. 1. & 3. 2.

a Job 42. 5, 6. Ezek. 36. 31.

This *Adam*-Art, or Man-Science, is very spreading and fruitful, very useful and profitable, and it is to be considered, either as man is made a sociable Creature, and so fitted for congregated Fellwoship, or as man was created, a several *Individuum*, and so is of a distinct segregating; and accordingly the various knowledges of *Adam*, of Man, do widen, and distribute, and distinguish themselves: Into so many sorts is this partition of Sciences, that a long life might to advantages dwell upon them, and make such Collections from out of the Word about them, which if orderly disposed, and freely communicated, would be one rich Treasure in the Common-wealth of Learning. If *Adam* or Man be considered as in society, related unto other men in a way of Humane Fellowship, so here might pass under disquisition and examination divers Arts and Sciences: For, if we look upon *Adam*, as he that was in times after his first Creation, an Husband, a Patient, a Master, a Converser, a Negotiator, a King, a Prophet, a Priest, a Church-Officer and Member; so here might be brought in the Marriage-Art, to know how to discharge the Duties, and injoy the Priviledges of a conjugal relation; the paternal Art, what the carriage of Parents, and of Children should be towards each other; the Magistral Art, what the Offices of Masters

ſters and of Servants are towards one another; the whole œconomick Art; the converſation Art, to have practical underſtanding, and prudential skill in treating, and in converſing with others; the Art of trading in the World with and amongſt men, ſo as to negotiate all our Affairs with Humane diſcretion: The Art of Government, or the Science of Empire; to diſcern how to Rule over inferiours according to the Word: The Art of teaching, or the Prophets Science, to be able in Office, for the inſtructing of others: The Adminiſtrators Art, to be well verſed in the carrying on of all the parts of Inſtituted Worſhip, after a ſpiritual manner, ſo as to find acceptation of the LORD: The Art of right conſtituting of a Church, according to the Scripture-pattern, in all the holy Laws, and comly Orders thereof: Of having all neceſſary Church Officers gifted, graced, called, according to the Word-rule, of wiſe, faithful diſcharging of all Church-Relation, of all the Duties of Goſpel-Fellowſhip, of orderly admiſſion of Church-members, of regular exerciſe of Church Diſcipline. And now, if we further conſider *Adam* or Man, as to his own ſingular individual perſon, how many advantageous Arts and Sciences might here paſs under further inquiry? The whole *Adam* and intire *compoſitum* of Man, as to ſpirituals, doth in its comprehenſion call for much skill in ſeveral Myſterious Sciences; as of the excelling Prerogative of man's Primitive created Holy, Happy, Healthful State: Of man's miſerable condition under his fallen ſinful ſtate: Of man's reſtaured Felicity, in the New Created Converted State: Of man's unexpreſſible ſummity of Happineſs in his glorified Eſtate: And as for *Adam*, for Man, in his Naturals; the body of Man takes in, the Art of Cookery for nouriſhment; the Art of Medicine for Curing; the Art of Chirurgery for Healing; the Art of Anatomy for Diſſection; the Art Coſmetick, for Clothing, for comlineſs, for cleanneſs, for due-bounded Decoration: The Art of Activity for all bodily, lawful Exerciſes: The Art of patient ſuffering: And if I would crumble this into a multitude of particulars, reſpecting the inward and out parts of the body, how many under Arts do theſe contain, Ear-art, Eye art, Tongue-art, Heart-art; beſides many that I could mention about the Humours, the Blood, the proper Offices and Functions of every part, with a multitude of more: Get we into the ſoul, or into the ſpirit of *Adam*, or of Man: Very profitable diſquiſitions might here be made; what the ſpecifick Natures and Differences of theſe are: what their ſeveral Offices, Functions, Facuities, Motions, and ſuch like: What the ſeveral Objects of them are: And how that theſe would take in many Arts and Sciences: the Intellect of Man doth lead to the Art of Scripture-Logick: His will and affections to the Art of Scripture Ethicks: His invention and Judgement, when it ſteps into Elocution, to the Art of Scripture-Rhetorick: What ſhall I more ſay? If the particular Arts and Sciences do ſo muitiply; and there be ſo much in the holy Scriptures about every one of theſe, as I could, had I time and a call thereunto, evidently demonſtrate to any Spiritual Diſcerner and Judicious Inquirer; is it not then clear, that he who has a Purſe, and a mind proportionable to ſo great an undertaking, might imploy scores of the moſt Learned men in the World, about much of the moſt uſeful work in the World? And now I could pity the great princely, noble, wealthy ones of this World, who have ſo much, and yet do ſo little; who are intruſted with many Talents, and yet do Trade ſo little with them, for the promoting of ſo choice good in the Common-wealth of Learning. How many thouſands and Millions of pounds are there ſinfully waſted and vainly expended about ſenſual Arts and voluptuary Sciences to the corrupting and undoings of hundreds of Souls! One whereof is of more true, ſolid-worth than an whole World: Which, if it were laid out, and improved for the advancement of Scripture-Learning, would paſs both comfortably upon account at the laſt Judgement-day, and in the mean time forward and ſpread ſome of the rareſt Excellencies and choiceſt Felicities that rational Creatures, and Humine Intellects are capable of on this ſide of the heavenly glory: But though I ſhould even break my loyns with ſighing, and blind my eyes with Writing, yet when once will it be otherwiſe, till the LORD himſelf do open the Eyes, and irradiate the minds, and change the hearts, and incline the Wills, and ingage the Spirits, of ſome of the great ones of the Earth to appear

more in so righteous a Cause? At the present, because it is a prosecuting of that subject matter which I am upon, let me present somewhat to the view of men conversant in the Art and Practice of Medicine with respect to man; which may, if the LORD will bless it to that end, ingage them to be more in the studious research into the Scriptures for the promoting and advancing of the Medicinal-Science, which Ethnick Philosophy can never perfect.

In the general, let it be pondered upon, whether those who have a name to be great advancers of Learning, particularly of this part of Learning, the Medicinal Art, have ever laid this Science upon a sound bottom, who affirm, that Medicine not grounded upon Philosophy is a weak thing: and that the knowledge of Medicine has this wanting, a true and active Natural Philosophy, upon which the Medicine should be built? That there is a defectiveness in this Art, as commonly studied, professed and practised, is confessed by the Discerning and Ingenious: So that some further Maturation and perfecting of it, is much desired: But that ever either old Ethnick Philosophy in Principles, or new Experimental Philosophy in practice, by Christians can attain this compleating augment, without fetching of it out of the Scriptures of Truth, that I deny. For these being Philosophizings, or vain affected Humane Reasonings, according to outward senses, (which are very fallible, in two great cases especially, when either Objects are at too great a distance, or when Objects are very secret and hidden, at least in their inward Springs, and Causes, and Combinations, shewing themselves outwardly only by some darker symptoms and deceitful signs) These, I say, cannot give so right a judgement in many cases. There are divers diseases of the Soul, and of the Spirit in man, which do also influence to the diseasing of the body, which mere natural Philosophy cannot discover or remedy, without the Word: And there are several Diseases of the body, which for the new kinds, the unseen causes, the complex combinations of them, the undiscerned Seat and Root of them in some of the inward bodily parts (with more that might be added) are neither knowable nor curable by mere Humane Wisdom. It is only a Scriptural-thread, that can lead into the cause and cure of these, by a quick and piercing judgement given by the holy Spirit. *b* Are there not some Diseases which the most learned Philosophers, in the Medicinal Art, do count and call incurable, which yet may find a remedy in the Word? Here is an Al-Heal, where the Patient has Faith in Christ, and in his Word. Let this also be considered, whether those Philosophizers can or will ever restaur, and consummate the Medicinal Art who make the body of man to be the subject of Medicine? Whereas, there is a multiplicity of Maladies in the Soul of Man, and deep wounds in the Spirit of Man, both which by natural causality do distemper the body; and how can Ethnick Philosophers, or other vain affecters of Humane Wisdom, reach these, or understand the right Methods of apt Remedies, when without the Word they neither know what the Soul of Man is, nor what his Spirit is, nor what the specifick difference is between the Soul and the Spirit in man, nor by what *Medium* of contract, the Spirit and Soul in man do operate upon each other, and both upon the body, nor which way, by what applications to come at them; or what specifick Remedies are adapted to them?

b Jer. 15.18. & 30.12,13,15,17. Mar.5.25--34. & 6.13. & 16.18. Jam.5.14,15,16. Deut.28.27,35. 2 Chron.21.18. Job 34.6. Mic.1. 9. Hos.5.13 Mat. 17.16. Jer.46.11.

Give me liberty to be a little more particular and distinct yet, with respect to the Body, the Soul, and the Spirit, which are the *c* three essential constitutive parts of Man. How can the Medicinal Art in the Old or New Philosophical way be so satisfactory to any deep, piercing, serious Inquirer, whilst in that way it is a mere conjectural deceiveable Art? How many of their Recipes are there, which when taken inwardly they understand not how they work upon the inward parts, by what kind of causality and efficiency? How it doth take hold of one part, and not of another; How it doth seize upon this humour and not upon that; How any of the inwards parts do co-operate with the Medicine; What the Faculties and Functions of the several inward parts are, to promote the efficacy of the Recipe? How many various commixt, concurring, unobserved accidents, as they call them, may quite change and alter the operation and the effects of the Ingredients? With much more that might be instanced in. How great variety is there in a little space of time in the

c 1 Thess.5.23. Luk 1.46,47,48.

the humours and temperament of one and the same body, occasioned on a sudden by some distempered passions or ungoverned affections, or mis-shapen apprehensions, or transporting phrensies, or deep imaginations, which the most skilful and observing Physitian can neither prevent nor remedy! And although some of the more wise and faithful of them do in their Methods and Rules about this Art treat of the effects of the inner Man, of the unexpected changes suddenly befalling the mind, as having an alterative affectiveness upon the outer Man, either to speed on, or to hold back the cure. Yet how can their Counsel and Prescriptions be proper and pertinent here for the governing of the passions and for the ordering of the affections of their Patients, without resorting to Scripture directions in particular Scriptures to enforce obedience, to call forth Faith, and to encourage prayers? which the common exhortations from meer Philosophical Ethnicks cannot so do. How many inward cases of Spiritual maladies are there, which none of the common Medicinal Prescriptions can remove and remedy? This kind of Patients the practicers of Physick do, either send to the Minister for spiritual Cordials, and healing Counsels, or else sometimes they dismiss them to the Bedlam, when it is outragious Phrensie, or wolfish Melancholy, or diabolical possession: and for a veil of their ignorance, and a cover of their shame, they conclude many Diseases to be obstinate against all remedies: Whereas if the Scriptures were searched into about this, much more would there be discovered of a Directory; And if all else should fail, the LORD would often effect cures even to wonderment, were Faith acted aright upon a suitable Word. There was a sick Maid given over by a Learned Practitioner in the Medicinal Art, as gasping and dying, and when a Pastor being present, had drawn the Physician aside into the next Room, the Physician told him that she had two or three mortal Diseases so far gone upon her, that either of them would be her Death. And yet when the Minister had cleared the Chamber of other by-standers, himself and some few others in Church Fellowship with him, acted according to that prescription and promise in *d James*, and the LORD immediately raised her up: and a short time after she was seen walking in the streets healthful and well: All the praise belongs to *Jehovah Ælohim*. There is a Scriptural Art of Cure, when the Shops of Apothecaries do afford no help.

d Jam. 5. 14. 15. 16.

There are many latent operations of Nature, which meer Ethnick Philosophy cannot find out; *e* and there are divers unseen Inflicters of Diseases, (sometimes by good Angels, other times by evil Spirits,) which must receive a Word-cure, if ever they be rightly cured. The Holy Scriptures do expresly mention several particular Diseases, as running Sores, flowing Issues, Boyls, Feavers, Consumptions, Inflammations, extreme Burnings, Botch, Emerods, Scab, Itch, Leprosie, the falling of the Thigh or Womb, and divers others; And they speak of Diseases in particular members of the Body, as in the Feet, in the Legs, in the Knees, in the Bowels, in the Kidneys or Reins, in the Loins, in the Sinews, in the Bones, in the Liver, in the Gall: From the sole of the Foot unto the Head no soundness, Wounds, Bruises, putrefying Sores: And when the judicious and industrious of the Medicinal Art will make Scripture collections about this, they might find out many particular Rules there, which do direct unto proper specifick remedies. If I should cull out this one particular inward part of Man's body, the heart, how many diseases and distempers is it subject unto, the which no Philosophick Art can cure, such as the Passion or the Palpitation of the Heart, the Wounding of the Heart, the Breaking of the Heart, the Piercing of it, the Faintings, the Desolatings, the Wastings and Minishings, the Throbbings and Beatings about of the Heart, so that it is even forsaking of a Person, leaping awry and leaving its place and going out; the Languidness of the Heart, the Frettingness of the Heart, the Troubles, the Terrours, the Tremblings, the Despondings of the Heart; Its Dissolvings and Flowings away as water, its sinking and falling: Its being moved as the Trees of the Wood are moved with the Wind: Its melting as Wax, and softning through fear, its making a noise like Pipes, its dyingness or perishing, its Astonishment or *Stupor*, its Smiting or Striking of him or of her in whom it is: Its Madness, its sorrowful Overwhelmings, its Leavenings, and Imbitterings, and Swellings: Its Groanings with a rumbling roaring Noise, its

e Acts 12. 23. 2 Sam. 24. 16. Mat. 17. 28. Mark 9. 25. Luke 4. 35, 39. Mark 9. 17. Mark 1. 23. 26.

excessive Heats as an Oven, and as a burning Fire within it: Its being covered over with Grief: Its being blasted as withered Grass: Its Wandering: Its staggering, its fluttering too and fro: Its pains in its Walls, its being beset, straitned, and besieged: its unquietness as the raging restless Sea: its boiling and working as Waters, that become thick and miry when they are much stirred and troubled; Its heaviness; its stooping as under an oppressing burden: Its astonishments and amazements, its being struck as with an Hammer: Its being changed like as the heart of a Beast; Its overgrownness, and oppressedness with Fat; Its Anguish; Its Despair; Its Out-cryes, Its Plagues, Its Stoyness. *f* Let me give one particular instance of an Heart-malady, which is one of the most lamentable cases in all the book of the *Lamentations*: It is such a complex distemper of heart, as has these dreadful things in it: grief and sorrow; such grief and sorrow as doth cover the heart all over; A cincture and compression of Heart with deadly trouble and pain: such a covering grief and sorrow of Heart, as is totally overwhelming and quite discouraging: It makes them even quite to give over all hope. It is such an overwhelming grief, and discouraging sorrow of Heart as has Obduration and obstinacy going along with it: It further sets out the Hearts giving over of it self to its own overwhelming grief and discouraging sorrow, with terrible fear of God's giving over of such to the obduration and obstinacy of their heart, and of their being shut up under all this, when such an Heart like a Buckler or Shield doth keep off any blow or stroke from the LORD's Word or hand, shutting it self up as within a Fence, so that no counsels or comforts from Men can come at it. Whither can the diseased send to any so skilful in the Medicinal Art as to open the Nature, Causes, and Remedies of this one disease of the Heart? What shall I more say, if I can fill up so many Lines with such a long Induction and large enumeration of particular Heart maladies, which are so common in experience, and which no counsels and prescriptions, but what are Scriptural, wisely applyed, and duly received, and well improved and followed, can either prevent or remedy: Is it not high time for such as are serious in the Art Medicinal and are tender of the health and lives of their Patients, and would lift up their Faces before a righteous Judge at the last, when they must stand or fall for their Eternal Estate according as they have walked by the Rule of the Word or not, I say, is it not high time for them to study their Art and to practice it, in a Word-way? The Heart sick ones might be referred to apt, pertinent, proper, Scriptures speaking directly to a multitude of such cases. Shall I open a little of the maladies of the Soul in Man? The Scriptures can inform us of the discouragement of the Soul: the grief of the Soul; its bitterness; its outcryes; through wounding; its pouring out; its Anguish, its sore vexings; its drawing nigh to the Gulphy empty space; its afflictedness; its wearines; its being torn; its Consumptiveness; its being spoiled; its need of healing; its being cast down; its making a tumultuous stir, within a Man, its sinking; its being bowed down; its having of overwhelming Waters to come into it; its refusing to be comforted; its being filled with troubles; its being cast off; its breaking; its cleaving to the Dust; its melting for heaviness: its faintings; its Imprisonments; Its being bereft of good, its being removed far off from peace; its exceeding sorrowfulness, its troubledness and drying away, its bowing down, its being destroyed, its being pierced thorow, its being utterly cut off, its being dispossest or turned out of possession, its being devoured, its being perverted, with such like evil effects of the Soul, this breathing part in Man. And what can Philosophick Recipes do in these cases? Whither can we go for a proper cure but to Christ in the Scriptures of Truth? Shall we consider the spirit of Man a little; That Candle or Lamp of *Jehovah* in Man searching all the Inner Chambers of the Belly? Oh how many are its distempers! In the Word we may read of the trouble or shortnedness of the Spirit: the hardning of the Spirit, its sadness, its being drunk up by poison, its unsteadfastness, its hastiness: its having a breach in it: or its brokenness: its haughtiness, its unrulyness, its sleepy distemper, its grievedness, its failing, or fainting, its deep sighingness, its pressures, its being bound, its weaknesses, its restless disquieting raging, its jealousies, its anguish, its overwhelmed-

f Lam. 3. 65. מְגִנַּת־לֵב

ness

nesse, its perversnesse, its Pride, its erringnesse, its vexing, and more such: Whither now, to what Apothecaries Shop, to what Philosophical Doctor, will you send for a cure of these? you must come to the word, and to him in and through the Word, one of whose Names is, *g* the Healing one of his people. In his Word there are not only spiritual directions given about these inner distempers of Heart, of Soul, and of Spirit, holy prescriptions and Heavenly counsels, but also divers apt remedies are pointed to from the con-created vertues which the LORD hath put into several of his creatures, when those who are reputed to be very learned in this Art, are so far honoured and used by the LORD, as to be made humble enough to be willing to be better taught, and believers enough to judge God to be wiser then Man, and Word-wisdom, and Truth to excel Philosophick Follies and falsities: the Medicinal Art will then advance and flourish. There are many original words and phrases, which do in a more general way direct unto health and to the recovery of it out of sickness besides a distinct particular enumeration of several diseases with their causes and curses, and several proper useful directions about the choice of Meats and of Drinks, relating to the Regiment of health. That distinction and division of Animals, of Fowls, of Beasts, of Fishes, into clean and unclean, although it had a further *b* Typical shadowy figuring meaning under the Old Testament administration of grace, leading them into an holy separation from unclean peoples, from Communion with such they were many ways to abstain; yet withal a skilful Artist in the History of Animals may find out natural natural reasons and causes for such a discrimination: When spiritual reason doth wisely exercise it self about this discovery by Scripture, Nature, and Experience, it may discern clean Animals to have a proper nutritive vertue, more wholesome and continuing and increasing of healthiness, whereas, the unclean do more breed diseases, at least they are not so healthful, whereby the All-wise Physician, the faithful Creator hath instructed his rational Creatures, and graciously at once provided both for the health of Mens bodies, and for the salvation of their Souls: for Meats do dispositively operate upon the mind, who may not see that hath any thing of a piercing eye, that some Animals are more ravenous and rapacious, others are more luxurious and wanton, or more cruel and bloody, or more gluttonous, or more fearful, or more filthy, or more muddy, or more cholerick and adust, or more excessively moist, with much more that might be added? and do not these malignly influence upon those who make them their usual food? How few are there of mankind, who do study their own complexions, constitutions, temperaments, or what that is which is suitable food for them? Insomuch, as that the most are even going into the other World before they know how to make one good meal? but every thing is counted good with some that will fill their belly, and any thing with others that will gratifie their distempered ungoverned appetite: whereas, he who hath not due regard to his dyet, for kind, measure and season, will in time overturn his strength, overthrow his health, and disease himself; and then the sick do feel the *i* need of a Physician or Surgeon; in which cases the Scriptures are not silent, but would make them Medicinal Artists, and teach them practical skill. I have not abilities and accomplishments for it, neither is it my profession to undertake to set before the Reader an exact Treatise of the Medicinal Art, though I question not but that it may be found out in the Holy Scriptures, and in created Works according to those Scriptures. Let the principle be admitted and pursued; and then much more would be discovered. As for the conservation of health, the Learned in the Medicinal Art should search the Scriptures about the use of some, and about the forbearing of other creatures, for Food, about the kinds of bodily exercises, about the choice of Aromaticks, of Spices, of Oyls, of Wines, and many more, about the Regiment of passions and of affections, with more directions that might be given; Such as the actings of suitable graces, the enjoying of proper comforts, the improving of Holy Fellowship with *Jehovah*, in Father, Son, and Holy Spirit, and more might be added, if advice from so mean a one be received in the Colledge of Physitians. There is a further part of the Medicinal Art, which doth respect the prolongation of days and the lengthning along of Life, of which there is much in the Scriptures, both by way of

g Exod. 15. 26. Deut. 28. 27, 35, 59, 60, 61. Ps. 147. 3. & 107. 20.

b Lev. 20. 25. 26. Acts 10. 13, 15. 15, 28. & 11. 6, 7. &c.

i Mat. 9. 12.

of direction and of promiſe. He, that will induſtriouſly ſeek out where and how often in the Word that expreſſion of *k* length of days, or prolongation of days, or long of days, and ſuch like phraſes, that do ſet out this, is uſed, and will wiſely obſerve, to whom and in what way this is covenanted, may find much to this purpoſe and end: Then how ſhould we be under Chriſt, beholden unto ſuch wiſe and faithful Phyſicians, as would direct their patients for a cure to word preſcriptions, where we might purſue and follow their counſels in obedience and faith, expecting *Jehovah Ælohim*'s bleſſing thereunto! and therefore for the augment and advancement of this kind of Learning, let it be yet farther inquired, by men skilful in the Original, and acquainted with the Giver of his Word, how that knowledge may be perfected by a Scripture-diſcovery, which doth reſpect the body of Man? For, hereby many other uſeful Arts would receive a great increaſe, as the Art of Medicine for the prolonging of the days of man, and for continuing on of his life, in the conſerving of his health, and in the preventing or curing of Diſeaſes; the Art of Chirurgery, the Art of the Apothecary and Compounder, the Art of Opticks and Perſpectives, the Art of Sounds, the Art of Guſt, the art of Odors, the art of Tangibles; to mention no more: which a diſcerning eye may look ſomewhat deep into at the very naming of them. Let a more narrow reſearch alſo be made into the Soul of man; Its Eſſence and Nature; Its Subſtance and Operations; Its Offices and Products: How great its ſpecifick difference from the Soul of Beaſts. Let the Spirit of Man be more ſtudied in the Word of Truth: What its proper Exiſtence is; what its ſpecifick Difference; what its Faculties; what the Objects of thoſe Faculties; *l* wherein differenced from the Soul, whether ſeparable from the Soul for ſome time, yet ſo as the Body ſtill lives, what its work is; what are the peculiar ſeats in Man, for all the Faculties of the Soul and Spirit. How many thoſe Faculties are, what their Original, what their connaturalneſs; what all the inward parts of Man are; what their league of amity and friendly commerce is, one with another, and all together with the whole *compoſitum?* and a multitude of other rare parts of this great Knowledge. I wait, if the LORD give me to live to ſee, this glorious deſign to be received, promoted, and improved by others: If ſo, I expect, that he will give men an heart willing to contribute, what this way may be judged uſeful by ſuch abler undertakers, who would ſeverally labour in a diſtinct handling of ſome particular Art and Science. O how rare is the skill, how choice the Priviledge, ſo to improve this part of Experimental Chriſtianity, as even here to paſs more into growing beginnings of that bleſſed State of the heavenly Glory, by a more holy and healthful transforming likeneſs to the Humane Nature of Chriſt, in Spirit, in Soul, and in Body! In every one of theſe to feel a ſuitable conformity in Holineſs unto Chriſt, as our great Exempar! *m* It is a great thing to believe aright, that the Humane Nature of Chriſt is then, and not till then actually profiting when quickened by the Spirit, making Chriſt's Words to be Spirit and Life. *n* How great an Honour hath he put upon Man, and how highly hath he advanced the Nature of Man, who has laid hold on the Seed of *Abraham*, and taken that to his Godhead! He is one in Nature (as to his Humanity) with Believers; he has had experience of all the Caſes of Believers (ſin only excepted): There is that in him, that is ſuited to all the parts of Believers, in his Spirit, in his Soul, in his Body, in his Nature, in his Life, for their Regeneration, Wiſdom, Righteouſneſs, Sanctification, Redemption, Acceptation, Strength, Joy, Comfort, and every other Good: and his Humane Nature is a fitted Inſtrument of conveyance of this ſpiritual ſuitable good to Believers, when ſo quickned by the Spirit. There was a proper, a peculiar Teſtimony given by the Creator to the Work of the ſixth day: a ſpecial owning and commendation of that excelling Maſter-piece, *Adam*: Therefore *o* there is a ſignificant word added to Good, here, whereby is ſet out the ſingular Good of this Part of the Creation: If this particular approbation were given to all the Works of the Creation, in common to all the ſix days put together, then the formation of Man will want its diſtinguiſhing Honour, and its ſignal Remark: This ſpecial note of ſingular obſervation here doth affirm, and confirm it, as ſpoken of that which is well known, and evidently manifeſt:

אֹרֶךְ יָמִים *k*

l 1 Theſſ. 5. 23.

m John 6. 53, 54, 63, 64. Phil. 3. 20, 21.

n Heb. 2. 16, 17, 18. & 4. 14, 15, 16. Gal. 4. 19. 2 Cor. 3. 18. 1 Cor. 1. 30.

o Gen. 1. 31. Meaod.

As

As in all the Creatures, both ſingly and apart, collected and put together, there was an excellency of Perfection in them, according to the capacity of their Natures, and for the uſefulneſs of their ends; ſo more particularly and eſpecially in man. *p* There is an emphatick Note of Demonſtration prefix'd to this Sixth day, pointing out the Work of that Sixth day to be ſomewhat more remarkable, and that the adored Almighties had perfected all his Works, which he propounded and purpoſed to create in the foregoing ſix days of this one Week of the created World: It doth ſhew a thing known, and ſignally illuſtrious and commendable, and that, that day only was the ſixth day in the weekly Revolution, and no other day of the Week: And that the weekly Sabbath muſt be reckoned, in order of created Time, the immediately next ſucceeding day, after that ſixth, which weekly Sabbath day was when created, the ſeventh, the laſt day of the week, that and no other day of the ſame week; *q* which note of demonſtration is remarkable in other Scriptures, to point out the certian weekly Sabbath-day in all the following Weeks of the World, in the ſucceſſive courſes of Weeks, even the ſeventh, which is the laſt; for there is but only one ſeventh day in one Week, progreſſively going on in the due order, and according to the eſtabliſhed Law of the Creation. All the Creatures were not made at once, and in a moment; but there were diſtinct ſeveral days of their being created, which Order ſhould not be confounded, but well obſerved; as one good help to profitable Meditation on *Ælohim*'s Works. Particularly the ſixth day muſt not be forgoten, as the day of Man's creation; and as preparatory to his *r* remembring, and ſanctifying of the ſeventh day, as the weekly Sabbath-day. There was a ſeparate Creation of things on ſeveral days, that man might, with more ſtayedneſs of Spirit, and proſperingneſs of Soul, conſider of them diſtinctly. And now *Jehovah Ælohim* declares, *ſ* that, this ſhall be the abſolute perfecting, in the whole and in every part of them, of thoſe Heavens, and of this Earth, and of all the congregated Military Hoſt of them, in their Order, Place and Function. Thus do all the Creatures, both in the Heavens and in the Earth, ſtand as an Army in Order, or an Hoſt in Battle *t* array; ready to ſerve their Makers, their Creators, who is their Commander in chief, he is the LORD of Hoſts, and the Empire over them is his: They go forth or come in at the word of their Head-Captain, *Jehovah* Chriſt, as he will arm and commiſſion them, for his Friends, or againſt his Enemies.

p Gen. 1. 31. Ha.

q Exod. 16. 22, 27, 29, 30.

r Exod. 20. 8--11.

ſ Gen. 2. 1, 2, 3.

t Iſai. 45. 12. Pſal. 119. 91. Iſai. 6. 3. Gen. 14. 19. Deut. 10. 14. Job 14. 11. Pſal. 24. 1, 10. Pſal. 50. 12.

In the order of my purſuit after the refining and raiſing of uſeful Arts, and profitable Knowledges, I am now led to that day, the ſeventh, which is the laſt Day in the firſt created Week, which firſt Week is, the juſt ſtanding meaſure of all after Weeks, in their ſucceſſive courſes, by the eſtabliſhed Law of the Creation; on which ſeventh Day *Ælohim* the Creator himſelf did Sabbatize: on this Day he reſted to contemplate his own Works: For, having now framed and diſpoſed the glorious Fabrick, and the goodly Structure of the whole Univerſe, and having put it into its beautious œconomy, and regular Government, he cloſeth the whole of his Work with a Day Bleſſed above all the other foregoing Days of the Week.

The Great Design of this Treatise, being the Advancement and Augment of useful Arts, and of profitable Sciences in a Scripture-way, I shall propound some serious Inquiries to ingenious, studious Believers, to ingenuous, diligent Saints: Especially to such faithful, humble Ones, as have through Mercy and Grace attained to larger growing measures of holy Skill in the Original Languages, and of excelling eminence in Inner Religion, about the improvement of Experimental Christianity.

Inquiries concerning Jehovah Ælohim, *in Father, Son, and Holy Spirt.*

Q. WHat is the true proper significancy of this great and glorious Name *Jehovah?* And whether ought it not to be used? And what is there in those Prophesies and Promises that do speak of the freer acknowledgement of this Name in the later days? And how may a discerning Believer improve this Name, as for many other holy uses and ends, so particularly to make his presence more real and sensible, for continuedness to the Believer?

Q. What is the true import of all the other Names of God in the Scriptures, particularly of *Ælohim?* And how may those be particularly improved.

Q. What are some of the most clear Testimonies, and convincing proofs of the Doctrine of Father, Son and holy Spirit, and the Old Testament, which is so fully and frequently taught in the New?

Q. What are the visional appearances and manifestations of *Jehovah Ælohim*, in Father, Son and holy Spirit, in Heaven? And how may these be improved by a Believer?

Q. Whether may the Father, the Son, and the Holy Spirit be distinctly prayed unto? And if so, how should a Believer suitably make his application to each of them distinctly; and to all of them joyntly?

Q. What are the several Offices of the Father, as Father; of the Son, as Son; of the holy Spirit, as holy Spirit, with relation to the Covenant-people of *Jehovah Ælohim?* and whether is a Believers Union and Communion to and with the Father, and the holy Spirit, as well as to, and with the Son? and how is this? and which way may it be better improved?

Q. VVhat is the holy Spirits indwelling in a Believer? and what are the Believers Dwelling in God? and how are these more improveable?

Concerning

Concerning the LORD Jesus Christ Jehovah-*man*, *the* Mediator.

Q. WHen was it that Christ did first pass into his Mediatoral Office? and after what manner was it? and of what good use is it to find out and improve this?

Q. How may a Believer so injoy Christ's *Jehovah*-presence here on Earth, as withal at the same time to injoy his Man-presence above in Heaven?

Q. Whether may a Believer actually resort in his spirit unto Christ's humane glorified Nature, in any certain definite, circumscribed local Place, in the highest Heavens?

Q. How is the humane glorified Nature of Christ a fitted Instrument, when quickned by the Power and Life of the Eternal Spirit, for the actual conveyance of all suitable good to Believers, according as their cases and capacities are? And how may Believers apply what is in Christ's Spirit, Soul and Body, to their own spirit, soul and body for proper supplies?

Q. How may a Believer so walk with God in Christ here, as if Christ were visibly corporally present on Earth with the Believer? and how may a Believer clear up, and improve a mutual in-being, in-living, in-dwelling, and in-abiding between Christ and him?

Q. How is a Believers Life hid with Christ in God? and how may the Believer injoy and improve this, for his natural, spiritual and eternal Life?

Q. What are all Christ's Names, as Mediator in the Old Testament, as well as in the New? And how may this be improved?

Q. How was Christ the first born of every Creature, or of the whole Creation, and the beginning of the Creation of God?

Q. What is there improveable by a Believer in the order and connexion of those four things, when Christ is of God made to a Believer, Wisdom and Righteousness, and Sanctification, and Redemption?

Q. Whether this be not one great truth of the present Age, that Jesus Christ is the one and the only LORD and Lawgiver over and to the Spirits, Souls and Bodies of his people?

Q. Whether are not these amongst others some of Christ's Royal Prerogatives; by his Mediatoral Authority, to grant and to pass acts of Grace, to seal and to deliver particular Pardons, to speak Peace, and to give Comfort? and how may this be practically improved.

Concerning the Word of God, the Word of Christ.

Q. WHere is the true Authograph, or the Divine own first Writings of the Original Scriptures? and where is the exact Apographs, or transcribed Copies of this? And what Scriptures are there that do foretel and promise the restoring of this wholly uncorrupted? And whether were not this a noble Work well becoming the greatest, holiest Prince, to search out this, that he may write him out a complete Copy of its Law?

Q. In what Language was the New Testament originally spoken and written?

Q. How may the Original Scripture-Language be made the Universal Character, all the inhabited Earth over?

Q. Whether would not an exact literal version of the holy Scripture, word for word, as they are in their order, into the several Mother-tongues, without any the least adding to, or substracting from it, open much of many useful Truths, and necessary Duties, and of experimental Christianity, as well as many other ways be very profitable for the promoting of peace and purity in the Churches of Christ?

Q. Whether is it not a Duty for the people, especially such of them as have more opportunities and advantages for this, to be able to read and to understand the Word in its Original-tongue? And whether it would not be of singular use to have the young capable Children in all places to be taught this?

Q. How may such an Hebrew Lexicon be so composed, for words and for phrases, as to make Scripture knowledge to be much more easier and familiar to our common people? in which they may find out all sorts of little Bibles well fitted to all particular cases? where they may quickly see over, what the whole Scripture doth speak to any subject matter, carrying Truth through all the Word?

Q. In what order of time, in exact Chronology, are the several Books of Scripture, and the several passages in every such Book; And how may such Geographical Tables of all the places of the inhabited Earth, mentioned in the Scriptures, be so suited, as that time, and place, and inhabitants, may be made obvious to every plain understanding?

Q. What is the New Testament, spiritual signified part of all and every of the shadowy

shadowy Figures, Ceremonial signs, and Typical patterns, through the Old Testament?

Q. What is the Urim and Thummim? And whether is there any Propheſie or Promiſe of either reſtoring of that, or of ſetting up any thing elſe in the room of that? How may we have ſuch an Oracle revived, as to have a certain, viſible, audibles; ſenſible, anſwer from the LORD, in weighty caſes?

Q. Whether it be not one evidence of the fulneſs and perfection of the Word of Truth, that even there where its ſpeeches ſeem to be ſomewhat broken and abrupt, it carries with it a ſecret ſupplement in experience, directed to all practical caſes concerned therein, which nothing elſe of man's word can fill up? And whether would it not be very profitable and acceptable to put together ſome of the more eminent remarkable Scriptures for the better evidencing of the Truth and uſefulneſs of this diſcovery?

Q. How may a Believer get and keep life, and power in the Word continued upon his heart.

Q. What Scripture grounds are here, upon which to bottom Faith and Prayer, that if there were a ſpirit of believing, the LORD would ſtill give miraculous acceſs from Heaven, whereby to give ſenſible demonſtrations of the Truth and Goodneſs of his Word? And how may the Doctrine and Practice of Miracles be revived?

Q. What is the method whereby to evidence the oneneſs and ſameneſs, the well agreeing conſentingneſs, and uniform harmonioufneſs of the Chriſtian Religion throughout the whole Scripture, for Truth, for Laws, and for Priviledges; For Doctrines, for Duties, and for Graces?

Q. How may the plaineſt Scripture-Truths be raiſed to a greater height of ſpiritual advancement?

Q. Whether now that Scripture-knowledge is ſo abounding, any one be ſo competently well gifted for, and called to the Miniſterial Office, who doth not underſtand the Scriptures in their Original Language? And how may hopeful growing young men be ſo bred up in the Scripture Arts and Sciences as thereby to be fitted for the Miniſterial Office? And what Scripture grounds are there to expect a more able, faithful, ſucceſsful Miniſtery, than is yet at this day?

Q. VVhether it be not one great Truth of this age, that the holy Scriptures are the one and the only Rule to judge by in all caſes? And whether there be any other boundary to be ſet to mens pretended liberty of conſcience.

Q. VVhat is there of the Doctrine part, as well as of the Duty-part, contained in the Law of the ten VVords?

Q. In what Method and Order may the Holy Scriptures be beſt read to moſt ſpiritual profit?

Concerning preſent Providences, and Works of Jehovah Ælohim.

Q. WHat may the Reaſons and Ends be, why the LORD in the preſent day, doth ſeem ſo much to with-hold his Spirit, and the gifts and graces of that Spirit, now that the longings and petitionings of his Churches and people are ſo much heightned, and drawn out with expectations, of his larger pourings out of his Spirit and Bleſſing upon his new Covenant people?

Q. What is more eſpecially that Work which the LORD hath been, and is ſtill carrying on upon the Wheels of his providence in this Age?

Q. What is there of Prophetical Scripture fulfilled in the preſent day, which doth make way for the further accompliſhment of what Propheties are yet behind? And what are thoſe after-Propheſies? And in what order of Time are all theſe Propheſies?

Q. Whether though there have been ſome partial fulfillings of the *Revelation*, in all Ages of the Church ſince *John*'s time, yet will not the whole of that Book of the *Revelation* be gone over in the latter days, viſibly and ſenſibly fulfilled, what *John* had in Viſion, and by Voice? And whether are there any beginnings of this in our Day and Time? At leaſt whether Chriſt's Calls and Counſels from his Father by his Spirit in that Word of the three firſt Chapters of that Book, be not more eſpecially and particularly to thoſe gathered ſeparate Churches, who have ſomeways withdrawn from the corruptions of the Romiſh Way, more thorowly to Reform and to Refine, and to be at perfecting Work; As that which muſt lead the way to the bringing about of all the reſt, which doth follow after?

Q. What and how doth the LORD Chriſt in the way of his preſent Providential Acting, reveal of the pattern and platform of his new ſpiritual Houſe of the latter day-glory, and of the Laws and Orders of that Houſe? And, how is he now with his golden meaſuring reed and rod and line in his hand, to try whether particular Churches, and Diſciples of his, do ſquare well and exactly to his Word-rule? And how would he have ſuch ſocieties to be rightly conſtituted, gathered, admitted, diſciplin'd, and orderly walking in all things, that ſuch Churches may be able to evidence to all the World, that they are the true, owned, and approved Churches of Chriſt?

Q. How is Chriſt at work under this Providence, to bring every Inſtitution and Ordinance of his unto its Scripture purity and perfection, that they may be felt and enjoyed more in the lively efficacy and ſaving power of them?

Q. How is Chriſt at work in this day, to frame his Churches and people to be more of one heart and mind, and lip and way, in the Truths and things of God, and to ſet them righter in the way of Siſterly aſſociation, of ſuch purer Churches? And how may a Believer ſee full home to this, thorow ſo much as is quite contrary unto it, namely, the Hereſies, Errours, Schiſms, Diviſions, Apoſtaſies, ſcandals, of the preſent Age?

Q. Whether

Q. Whether is not Christ manifestly at refining perfecting Work under this Providence? in regard that he doth ingage some of his servants in the same Work, according to the Word, as their Generation work, to be purging out whatsoever is corrupt, and to be bringing in whatsoever is pure, that is yet defective, in principles or practice, among the Churches, more particularly, to be perfecting those six principles spoken of in the two first Verses of the sixth Chapter of the Epistle to the *Hebrews*? And whether this work have not been too much hindred by some of Note, and of Name, in their expressing and interpreting of perfecting, perfect, perfection, by sincere and sincerity, whereas sincerity is but one Work of one of the ten Words?

Q. How would Christ under this Providence, have Nations, Cities, Parishes, Villages, Families, and Persons, to be modelled as to the Rule of governing?

Concerning Duties and Priviledges.

Q. HOw may a Believer now, have every duty and priviledge to grow up into the spirituality and heavenliness of the duties and priviledges of the latter-day glory?

Q. How may a Believer improve some special passage or other in that Prayer of Christ recorded in the seventeenth Chapter of *John*, in order to the attaining and promoting of the ends of every duty?

Q. How should a duty be well filled up?

Q. How should Bills or Papers of Cases be wisely and edifyingly managed that are brought into our Congregations? And what is there in the Old Testament of bringing suitable sacrifices to the Priest, according to particular cases, which may give light to this matter? that it may be spiritually managed, under this new dispensation of Grace?

Q. Whether may and must a Believer, pray, rejoyce, and give thanks, not only in all Cases, in all Places, amongst all Persons, but also at all Times, and not only this, in state and in frame, but in acting also? And if so, how is this attainable, practicable, and improveable? So to meditate upon *Jehovah*'s Word all the day? How is this, with such like expressions concerning other duties, reconcilable with the finite Spirit of Man, who seems unto many to be able to do but one Work at one time? Or, has Man a capacity of doing several things at once? And if so, how may this be proved, and improved? Whilst the Spirit may enquire, the Soul may desire, the Body may act and work, at the same instant?

Q. How is the Truth in Jesus? and how should a Believer so learn the Truth as it is in Jesus?

Q. What are the gradual differences in the matters of duties and of priviledges, between the several Ages of Saints? Some being little Children, and others young Men, some others old Fathers, in Christ and in Grace?

Q. What is the proper season of every duty? And how may we discern and improve it?

Q. Whether, is not Scripture Prophecying in a publick Congregation, still

a duty? And if so, by whom? And what are the Laws and Rules by which it is to be carried on in Preaching, in Praying, in Singing, and in other holy Services.

Q. How may *Tzijons* Blessings and Priviledges, Joys and Comforts, Peace and Purity, be antedated by a Believer, so as actually to injoy them before they are fulfilled?

Q. How may a Believer improve Mystical Membership; with respect.
To Christ as the Head?
To blessed Angels?
To the Spirits of just men perfectly sanctified?
To sound Believers, and excelling Saints, that now are, and that shall hereafter be, as the Fellow-members?

Concerning other practical experimental Christianity?

Q. HOw may a Believer know distinctly, when it is, that it is his Spirit, or his Soul, or his Body, which doth long after *Jehovah Ælohim*? And of what use would this knowledge be? And how may a Believer speak distinctly, and severally to his Spirit, to his Soul, to his Body? And which way is this improveable?

Q. How may Convictions be kept alive, and improved?

Q. How may Christ in his Life, Suffering, Death, Resurrection and Ascension, and in all his Offices, as also his Word, in the whole of it, and in all its parts, commanding, prohibiting, propheſying, promising, threatning, and the rest of it; how may these he used and improved,
For the more through mortification of corruptions, in all their secret, deceitful, slie motions?
For the more triumphing, overcoming of Temptations in all their Methods, and Devices, and Assaults?

Q. How may a Believer carry pure Religion and practical Christianity through the whole of the conversation in the particular, as well as the general Calling? And how may all the Acts of our particular Functions be performed as acts of Worship, in obedience to a command, in faith on a promise, so as to expect and to have assistance, acceptance, and a blessing?

Q. What is a Night-Religion? And how may that be improved, in the void spaces of the Night? and even in Dreams?

Q. What is the right method of governing the Thoughts, of ruling the Tongue, and of ordering the Actions?

Q. How may a Believer make inward spiriritual Meals, upon outward and common Meats and Drinks?

Q. How should Christian-visits be improved?

Q. How should Journeys and Travels in the way be improved?

Q. How should time be redeemed?

Q. How may the Christian Religion be made easie, familiar, delightful and spiritually natural?

Q. How are slanderous reproaches, persecutions, banishments, confiscations, and other crosses, to be born, and improved, that when we suffer for Christ, it may be a suffering with Christ, and as Christ suffered? And how may we in all other things so walk as Christ walked, and so be in this World, as he was in this World?

Q. How may we both give full time to our worldly imployments, and necessary business, and yet spiritualize it too?

Q. How may we get out of deep-plunging distresses of spirit?

Q. How are we to treat our selves, and to converse with our selves, night and day? And whether a translating of Hebrew Verbs of the self reflexive conjugation, would not promote these self reflecting meditations and acts?

Q. What are the Rules and Laws of Writing, especially in matter of controversie?

Q. What may be the cause or causes of so much darkness and deadness, doubting and distress, and of the holy Spirits with-holding and withdrawing, in Professors of Religion, generally in this day, that when they are discovered, they may be removed?

Q. How may we know, when we have audience and acceptance in the Court of Heaven? And when a receit of Mercy is in answer to Prayer?

Q. What is the Art of Holy Silence, in its proper seasons? And how may it be improved?

Q. How may man's working out his own Salvation, and God's inworking of it, be reconciled and improved?

Q. How may spiritual objects be made as evident to spiritual senses, as outward objects are to outward senses? And how should these spiritual senses be exercised? And how should spiritual truths and things be made real, and future ones present?

Q. What is the inner part of experimental Christianity? And how may a Believer be led into it, and abide there?

Q. Whether is there not something in the cases of an experienced Believer, which doth more or less directly answer to all the cases all the World over? And if so, how may this be improved?

Q. How may a Believer rightly distinguish, and wisely difference between the motions of the holy Spirit, the impulse of his own spirit, and the suggestions of the evil spirit?

Q. What is the right method of mutual Espousing and Covenanting, between Christ and the Believer?

Q. What is the holy Art, and the Skill of Believers through submission to, and contentful acquiescence in, the Soveraign Will of our LORD, when the Believer is much oppressed by a body of Death, and by indwelling sin, and is held somewhat short, under greatly inlarged desires, and very importunate endeavours after abounding measures of excelling Graces, and after eminent

nent ſerviceableneſs and after the glorious Liberty of the Sons of God?

Q. Whether that Wiſdom, Righteouſneſs and Sanctification, which the LORD Jeſus Chriſt is made of God unto Believers, be not ſpecially ſpecifick, and of a diſtinct kind, from that which was concreated with and in the firſt *Adam*, and from what is but the common work of the Spirit of Grace now? And how may this be improved?

Concerning ſaving-Grace, and the ſound evidences thereof.

Q. HOw may it be yet further cleared and proved, that ſaving and ſanctifying Grace in believing Chriſtians, doth ſpecifically differ from the common vertues of the civilized Heathen? And how is this to be improved?

Q. What is the ſpiritual Science of putting of ſaving Graces upon contributing of mutual help to each other? And how doth this call for all diligence, to be brought over unto it? And what is the diſtinct Office, and the proper Work, of every ſuch grace in a Believer? What is the manner of their Influence upon each other? What their Order, Goverment and Diſcipline?

Q. How ſhould Graces wiſely and ſuitably act towards Chriſt? and towards the Word of Chriſt?

Q. Whether is it not enough for the clear ſound evidencing of an holy State, of ſaving and of ſanctifying Grace, that we love nothing in preference, in predominancy before Chriſt, or in equality with Chriſt, unleſs alſo we love not any Creature at all inordinately, though inferiourly, as to any the leaſt competition with Chriſt? So that there muſt be a loving of the LORD with our whole Mind, our whole Soul, our whole Heart, our whole Strength, and ſo too, that he may not only have all our Love, our Loves, but we muſt alſo hate whatſoever elſe it be, that would take off or hinder our through Diſcipleſhip to Chriſt?

Q. Whether to chuſe God alone for our God above all; and to chuſe Chriſt for our only LORD and Saviour, which are very great, and largely comprehenſive Truths, Duties and Acts, have all other evidences of Grace, reſolved only into them, ſeeing that they both are properly but a part of one, even the firſt of the ten Words?

Q. Whether is there any other general comprehenſive ſound, ſatisfying evidence of Grace, but only an univerſal holy growing conformity in Knowledge and Obedience in all things, for more continuedneſs, to an whole Chriſt, and to the whole VVord of Chriſt?

Q. VVhen is Grace in its exaltation and triumph? And how ſhould a Believer get it up to this high pitch, and there keep it, uſe it, and advance it?

Q. How may and ought a Believer ſtill, to grow up into Grace here, as the glorified Saints are above; who are perfected into Grace? And will there be every

every Grace in Heaven ſomeways acted and exerciſed? And what is that obedience, which will be to every one of the ten Words in Heaven?

Concerning Heaven and its Glory.

Q. HOw may a Believer on Earth, converſe in his Spirit in Heaven with the glorious inhabitants there, as if he were actually there?

Q. How may a Believer be in a continued readineſs, and preparedneſs for Death, and for Judgement, and for the coming of Chriſt? And how is he, as to his Spirit and Soul, to be directed in his paſſage into the other World, after that theſe do depart from out of the Body?

Q. How hath a Believer eternal Life now in this life, actually in poſſeſſion? And how may he, and ought he to improve this?

Q. How may a Believer through Grace and Mercy, ſo work up his ſpirit, ſoul and body here, into that transformation unto more of an holy healthful likeneſs of the Spirit and Soul of glorified Ones, and as the Body will be at the laſt Reſurrection, and as the Spirit, Soul and Body of Chriſt is?

Q. How may the purer Churches of Chriſt on Earth, walk in that order here, as the glorious Church in Heaven doth?

Q. How may a Sabbath be ſo kept on Earth, as the Sabbatiſm is in Heaven.

Concerning ſuch Scripture-Principles, which if admitted and improved, might have a direct tendency towards the healing and uniting of the broken and divided Churches and People of God.

Q. WHether LORD Jeſus Chriſt be not one and the ſame, and the only Head of Peace and of Purity?

Q. Whether the holy Scriptures of Truth be not one and the ſame, and the only Rule of Peace and of Purity?

Q. Whether the Chriſtian Religion for ſum and for ſubſtance, be not one and the ſame, both under the Old and New Teſtament adminiſtrations of Grace, the Difference only in the manner of diſpenſing, being duly obſerved?

Q. Whether ſhould not the whole Scripture be brought as profitable, for Doctrine, for convincing Reproof, for Correction, for Inſtruction?

Q. Whether the Law of the Ten Words be not a ſtanding unalterable Rule of Faith, Worſhip and Life, commanding all good, forbidding all evil, under the ſeveral diſpenſations of Grace?

Q. Whether the Analogy of Faith, under the New Teſtament muſt not have ſomewhat proportionably anſwering to it out of the Old? And muſt not all and every of the Types, under the old, paſs into the Anti-types in the New?

Q. Whether perfecting work be to be aſſerted, promoted and practiſed, eſpecially as to thoſe ſix Principles, *Heb.*6. 1, 2? and particularly, as to the perfecting of Baptiſm in grown Believers?

Q. Whether the purer Churches of the later days ſhould conform to the Prophetical Pattern ſhewn to *Ezekiel*, and to Chriſts Directory, in his Epiſtles ſent to the ſeven Churches of *Aſia*, revealed to *John*, as that which will make way for the fulfilling of other Propheſies and Promiſes?

Q. Whether Chriſt always had, now have, and ſtill will have a Church and People ſomewhere or other in this World on Earth?

Q. Whether there be not different ages, degrees, forms, ſizes, in the ſame ſtate of ſaving Knowledge, ſanctifying Grace, and holy Experience? And whether therefore thoſe, who are in this holy State, muſt not be received, though they be not as yet come up to the height of others?

Q. Whether it be enough, barely to be a true Church? Or ſhould we not work up to be ſuch a Church, as Prophetical Scriptures relating to the purer Times of the late days do call for?

Q. Whether Church-caſes (as to Officers, and ſuch like) in a time of neceſſity, when better proviſion could not be made nor had, ſhould ſtill be pleaded for, and born with, when there is no ſuch neceſſity?

Q. What are theſe evils and corruptions, more eſpecially to be watched againſt, mortified and diſciplined, which are the make-bates amongſt Churches? And what are thoſe holy Frames and Duties, which would make much for the peace of Churches?

Q. How may we ſo look upon all the late, and the preſent Church-diviſions in the glaſs of Scripture, as to diſcern ſpiritually how through the LORD's wiſe gracious over-ruling, they ſhall iſſue into the Churches growing Purity and Peace?

Q. Whether the Epiſtles to the Churches in the New Teſtament, do not contain in them peculiar matter, wherein they are more eſpecially concerned as Churches, and not only as particular profeſſing Believers and Saints?

Q. What is ſeverally meant by the word, *Law*, and what doth relate thereunto, in the ſeveral paſſages of *Paul*'s Epiſtles, where that ſubject matter is treated of?

Q. Whether there be not ſome paſſages in *Paul*'s Epiſtles, wherein he takes upon him the perſon of an objector? And if ſo, what are thoſe particular paſſages? And when and where is it in the context of thoſe places, that he ſpeaks as an anſwerer and aſſerter?

Q. Whether an exact literal verſion of the holy Scriptures, from their Original Lan-

Language into the ſeveral Mother-tongues, word for word without any additions or ſubſtractions of men, would not through the LORD's bleſſing of it, carry an healing uniting vertue, and efficacy along with it?

Q. Whom and what ſhould Churches, Church-officers, and Church members, bear with, and whom, and what ſhould they not bear with, according to the Rules, Laws, Orders and Diſcipline of Chriſt's new ſpiritual Houſe?

Q. In what a large ſenſe is Chriſt the Head of every man? And in what a ſpecial the Head of the Church?

Q. Whether are not ſpaces of duration to be warily and wiſely diſtinguiſhed and divided? And how ſo? as what *Jehovah*'s foreknowledge and Predeterminations were in and with himſelf, relating to his Creatures? When the Fathers tranſactions were with his Son concerning his Sons great undertakings in the Mediatoral Office? When and where, and in what order theſe great Myſteries were revealed in the Word to Angels and Men? How all this is brought forth in time, impreſſed on Hearts, and manifeſted by other Works of *Ælohim*?

Q. Whether if the ſame action be done, though upon different Principles, yet ſhould not the Peace of a Church or Churches be ſo far preſerved? Or whether in order to Church peace, is it not neceſſary to indeavour a nearer agreement in Principles by thoſe who coaleſce in aſſociated Church-ſocieties? And whether ſhould not Principles be regulated by Scriptures, and not Scriptures interpreted by Principles?

Q. VVhether ſhould there not be ſome peaceable meetings by agreement of meſſengers, from the ſeveral divided Churches to debate how far they can walk together in a brotherly aſſociation, and help one another by their mutual advice and counſel in particular caſes, without uſurping of juriſdiction one over another?

Q. VVhether ſhould not the Churches of Chriſt more eſpecially keep cloſe unto Scripture Names of perſons, and of things?

Q. VVhether ſhould not that due order of ſuperiority, and of ſubjection, which the LORD hath eſtabliſhed in his word, be more and better obſerved?

Q. VVhether ſhould not the proper place of the ſeveral links in the Golden Chain of Love to God, to our ſelves, and to our neighbour, be duly and diligently eyed for the ſtating and determining of practical Caſes.

F I N I S.

הַיּוֹם הַשְּׁבִיעִי הַשַּׁבָּת

ΣΑΒΒΑΤΙΚΗ ΗΜΕΡΑ,

Ημέρα Ιμέρα,

Septima dies, Dies Desiderabilis,

SABBATUM JEHOVÆ.

The Seventh-Day-Sabbath the Desirable-Day,

The closing completing DAY of that FIRST

Created Week,

WHICH

Was, is, and will be, the just Measure of all succeeding Weeks in their successive Courses,

BOTH

For Working in the six foregoing DAYS, and for Rest in the Seventh, which is the Last Day, by an unchangeable LAW of well-established Order,

Both in the

REVEALED WORD

AND IN

CREATED NATURE.

The SECOND PART

By FRANCIS BAMPFIELD.

Printed in the Year 1677.

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Errours

The Ingenuous Reader is earnestly desired to correct the Errours in Printing, especially those that do much disturb the sense, and quite alter the meaning.

Errours in the Margin are thus to be corrected in the Second Part.

For g Gen. page 5, line 1. read g Gen. 2. 2. f. לַעֲשׂוֹת p. 6. l. 11. r. לְעֲשׂוֹת f. 1 Cor. 15. 3, 14. p. 6. l. 17, 18. r. 1 Cor. 15. 3, 4. f. 17 19. p. 7. l. 11. r. 17. 10. f. Acts 13, 24. p. 11. l. 11. r. Acts 13. 14. f. 58. 13. p. 15. l. 16. r. 58. 12. f. Cor. 1. 16. p. 21. l. 35. r. Col. 1. 16. f. Gen. 28. p. 21. l. 40. r. Gen. 1. 28. f. Heb. 7, 8. p. 21. l. 41. r. Heb. 2. 7, 8. f. Acium p. 27. l. 25. r. Atrium. f. 2. 12. p. 30 l 24. r. 3. 12. 6. f. 33, 34. p. 31. l. 28. r. 32. 33. f. 12, 19, p. 31. l. 43. r. 13, 19, f. Gnatrereth p. 35. l. 16. r. Gnetzereth. f. 15. בִּקֵּר p. 36. l. 14. r. 15. עָרֵב f. עָרֵב p. 36. l. 15. r. בִּקֵּר f. [illegible] p. 37. l. 9. r. [illegible] f. pag. 110. to pag. 120. of this Treatise p. 38. l. 11, 12, 13. r. pag. 91. to page 103. of the first Part of this Treatise. f. 19, 24, 25. p. 39. l. 13. r. 19, 24, 26. f. 1 John 4. 11. p. 41. l. 7. r. 1 John 4. 1. f. Phil. 6. p. 44. l. 30. r. 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Acts 9. 35. f & 3. 10. p. 91. l. 4. r. & 3. 12. f. 23--38. p. 92. l. 14. r. 23. 28. f. 2 Cor. 2, 3. p. 92. l. 24. r. 2 Cor. 3. 3. f. 21, 27. p. 93. l. 1. r. 21, 27. f. 15. 22--25. p. 96. l. 16. r. 25. 22--25. f. 25. verse p. 96. l. 22. r. 23 verse. f. 24--17. p. 96. l. 27. r. 24--27. f. 2 Pet. 2. p. 97. l. 4. r. 2 1 Pet. 2. f. Deut. 32. p. 100. l. Deut. 32. 9. f. Psl. 25. 14. & 5. & 51. 6. p. 100. l. 7, 8. r. Psl. 25. 14. & 51. 6. f. 1 John 2. 1. & p. 100. l. 17. r. 1 John 2. 1, 2. & f. John 5. 59. p. 101. l. 13. r. John 5. 39. f. 22, 19. p. 103. l. 7. r. 22. 6, 19. f. & 29. 29, 29. p. 103. l. 26. r. & 29. 29. f. 1, 14. & 14. Psal. p. 108. l. 6. r. 1. 14. & Psal. f. dicto p. 108. l. 27. r. in dicto. f. 8--10. p. 109. l. 5. r. 8--11. f. Exod 31. 13, p. 110. l. 9. r. Exod. 31. 13, 16, 17. f. 20--20. p. 110. l. 13. r. 20--26. f. Rom. 28, 29. p. 110. l. 19. r. Rom. 2. 28, 29. f. 11. 12. p. 110. l. 20. r. 4. 11, 12. f. p. 111. l. 2. after these words, the New Dispensation, add this, Baptism is a sign, which was also a sign in the Type before: so also is the LORDie Supper, a Sign, 1 Cor. 10. 1, 2, 6. 1 Pet. 3. 21. Rom. 6. 3--6. Acts 22. 16. & elsewhere. Mat. 26. 26--28. 1 Cor. 11. 23--26. f. Deut. 13. 14. p. 111. l. 16. r. Deut. 4. 13, 14. f. & 10. 10, 13. p. 112. l. 9. r. & 10. 10, 14. f. 3. 6. p. 112. l. 16. r. 3. 5. f. & 9. 19. p. 113. l. 11. r. 9. 7, 19. f. 1 Sam p. 113. l. 24. r. 2 Sam. f. &c. 29. p. 115. l. 25. r. & 29. f. John p. 115. l. 33. r. a John. f. 2 Chron. 25. p. 115. l. 40. r. 2 Chron. 25. 4. f. compare Psal. p. 116. l. 1. r. compare Psal. 19. f.--1. p. 116. l. 6. r.--10 f. John p. 117. l. 28. r. John 17. 8. Rom. 8. 34 f. 44. 10. p. 119. l. 6. r. 44. 20. f. p. 121 l 6. over against the sixth line, and the Asterisk, put these words, As Æmon, Aomen, Amen, Betach, Chasuth, Machaseh, and the like. f. Gen. 1. 15, 1, 6. p. 121. l. 1. r. Gen. 15. 1, 6. f. Luke 12. 30, Luke p. 124. l. 8. r. Luk. f. 10. 27. p. 124. l. 9. r. 10. 27. Deut. 6. 5. f. 39. & p. 125. l. 4. r. 39. Mar. 12. 31. & f. u John p. 128 l. 27. r. u 1 John. f. & 7. 23. & 23. p. 129. l. 6. r. & 7. 23. & 13. 41. & 23. f. 11. 22. John 5. p. 130. l. 6. r. 1 John 5. f. 89. 7. p. 130. l. 17. r. 89. 6. f. 12 37. p. 132. l. 11. r. 12, 37, 38. f. Numb. 15, 16, 19. p. 132. l. 40. r. Numb 15. 15, 16, 29. f. 2. 2. p. 134. l. 6. r. 2. 1. f. 27, 27, p. 134. l. 7. r. 27. f. 9, 12. p. 134. l. 11. r. 9.--12. f. 2 John 5. 5, 6. p. 135. l. 16. r. 2 John 5, 6. f. Rom. 3. 39, 30, p. 135. l. 17. r. Rom. 3. 30 f. Dan. 4. 15. p. 137. l. 26. r. Dan. 4. 35. f. Gen. 17. 18. p. 139. l. 14. r. Gen. 17. 8. f. 19, 31. p. 140. l. 15. r. 19, 23, 31. f. 1 Chron. 34. 14. p. 140. l. 17. r. 2 Chron. 34. 14 f. 9. 16. p. 140. l. 23. r. 9, 10. f. Mat. 25, p. 140. l. 24. r. Mat. 15. f. with Mat. p. 140. l. 29. r. with Mar. f. Psl. 22 p. 141. l. 34. r. Isai. 22. f. 2. 27. p. 142. l. 43. r. 2. 37 f. 64. & p. 143. l. 31. r. 44, 45, 46, 47, 48. f. 25. & p. 145. l. 15. r. 25. 21, 22. f. 2, 3, 7. p. 147. l. 16. r. 2, 4, 7. f. 6. 4. p. 148. l. 18. r. 6. 45.

Errours

Errours in the Printing are thus to be corrected in the Second Part.

FOr put it *page 2. line 9. read* I put it. *f.* that might *p.2.l.11.r.*that I might. *f.* שבעית *p.4 l.23.r.* עית ש *f.* Jehova *p.7. l.11.r.* Jehovah. *f.*olsewhere *p.14.l.2. r.*el sewhere. *f.* will *p.14 l.3. r.* wilt. *f.* face *p.15.l.59. r.* faces. *f.* Jehova *p.17.l.8.r.* Jehovah. *f.* should *p.17.l.45.r.*what should *f.*into the other *p.19 l.2.r.* in the other. *f.* but fix *p.25.l.27. r.*but six. *f.* joyned Prepoſition *p.25.l.57,58 r.*Prepoſition joyned. *f.*of the week *p. 26. l.9.r.* of the Firſt week. *f.* of Mount *p.26.l.39.r.*at Mount. *f.*more Firſt *p.26.l.58.r.*more finite. *f.*Pronoun *p.27.l.7,8.r.*Pronouns. *f.*for this *p.28. l.4.r.*for his *f.*that day. That ſeventh *p.29.l.47.r.*That day, That ſeventh, *f.*prvaricating *p.30.l.8.r.*prevaricating. *f.*mind. The *p.30.l.21.r.*mind, The. *f.*Jehovas *p.31.l.5.r.*Jehovahs. *f.*Parts *p.31.l.8.r.*Ports. *f.*Beaſts *p.31.l.8.r.*Beaſt. *f.*it. If *p.31.l.14.r.*it, If. *f.*Sixth. It *p.31.l.47.r.*Sixth, It. *f.*Promiſſary *p.32.l.42.r.*Promiſſory. *f.*breath and long *p. 33.l.16.r.*breathe and longe. *f.*ſervice they were to do. To *p.35.l.5,6.r.*ſervice, they were to do To. *f.*for one of the ſabbaths. In *p.41.l.45.r.*For, one of the Sabbaths, in. *f.*whether *p.43.l.6.r.*whither. *f.*a way *p.44.l.1.r.*away. *f.* After obſerve *p.45.l.50.r.*After, obſerve. *f.*of ſelf evidencing *p.46.l.20.r.*ſo ſelf evidencing. *f.*and the *p.46.l.38.r.* the. *f.*Chriſts *p.48.l.18.r.*Chriſt. *f.*invaluable *p.48.l.23.r.*infallible. *f.*mans *p.48.l.34.r.*mens. *f.*Paul a Phariſee *p.52. l.7.r.*Saul a Phariſee: *f.*victuoſo-man *p.52.l.26.r.*virtuoſo-man. *f.*God *p.52.l.56.r.*good. *f.*the End; of *p.53.l.3.r.* the End of. *f.*Writers *p.56.l.12.r.*Witneſs. *f.*other wiſe *p.56.l.25.r.*otherways. *f.*Spiritual *p.56.l.30.r.*Spirituals. *f.*Euſtathius *p.57.l.4.r.*Euſtachius. *f.*to whom *p.57.l.30.r.*to whom when. *f.*this. *p.59.l.15.r.*this. *f.*Convention *p.59.41.r.*Conventions. *f.*to ſuffer *p.61.l.51.r.*ſuffer. *f.*the matter *p.62.l.1.r.*this matter. *f.*Threating *p.63.l.5.r.*Threatning. *f.*doth *p.65.l. 19.r.*do *f.*much *p.67.l.19.r.*muſt. *f.*muſt be on *p.68.l.23.r.*muſt on. *f.*ſinot ngle *p.68.l.35.r.*not ſingle. *f.*for Him *p.69.l. 30.r.*from Him. *f.f.*ſo die *p.69.l.42.r.*ſo did die. *f.*unto *p.69.l.44.r.*into. *f.*demen *p.70 l.15. r.*demon. *f.*as went before. and ſo *p.70.l.53r.*As, went before, and So. *f.*clear *p.71.l.6.r* near. *f.*thereof *p.71.l.11.r.*therefote. *f.*Hiſtory *p.71.l.15.r.* his time. *f.*Tenſes *p.72.l.19.r.*Tenſe. *f.*deoote *p.72.l.20.*denote. *f.*of weekly *p.73.l.8.r.*of the weekly. *f.*appears *p.73.l. 37.r.*as appears. *f.*do *p.73.l.54.r.*doth. *f.*fifty ninth *p.76.l.16.r.*ninety fifth. *f.*hold forth *p.78.l.9.r.*held forth. *f.*week, and *p.78.l.20.r.*week, particularly, not betweent he Seventh day of the week, and. *f.*opealy *p.78.l.23.r.*only. *f.*injoyed *p.78.l. 48.r.*injoy. *f.*the land of Canaan *p.78.l.58,59.*ſtrike out the later of them. *f.*expreſſion *p.79.l.53.r.*expoſition. *f.*far they *p.80.l.16.r.*far as they. *f.*All-ſuffering *p.80.l.20.r.*All-ſufficient. *f.*Chriſt 80. *l.38.r.*Chriſts. *f.*thirty *p.80.l.49. r.* three and thirty. *f.*of *p.81.l.3.r.*to. *f.*of it, the *p.82.l.39.r.*of it, Jehovah Ælohims Reſt, yet, this not prove that, the. *f.*there *p.82.42.*they. *f.*purſued *p.82.l.43.r.*purchaſed. *f.*ſubſtance *p.88.l.7.r.*ſubſiſtence. *f.*But *p.88.l. 33. r.* Put. *f.* the erroneous. *p.88.l.57. r.*the old erroneous. *f.*the formality *p.88.l.58. r.*the old formality. *f.*mans Converſion *p.88.l.59.r.*mans converſation. *f.*far Ruling *p.90.l.9.r.*far from Ruling. *f.* Eremy the Turk be *p.90.l.15.r.* Enemy be. *f.*according as to *p.90.l.22.r.*according to. *f.*proclaimed Mount *p.90.l.49.r.*proclaimed at Mount. *f.*it Peters *p.90.l.59. r.* in Peters. *f.* excellent *p.91.l.30.r.*exiſtent. The Turkiſh oppreſſing *p.91.l.50.r.* The Aſſyrian Babyloniſh oppreſſing. *f.*Returning Jews are called the Kings of the Eaſt *p.91.l.48.r.*Iſraelitites ſhall return from the Eaſt. *f.*Lamention *p.92.l.16.r.*Lamentation. *f.*for greater *p.92.l.17.r.*far greater. *f.*point any *p. 92. l.29. r.* point at any. *f.* Adoption, Redemption *p. 93.l.6.r.*Adoption, the Redemption. *f.*down to this *p.93.l.31.r.* down this. *f.*are com- *p.93.l.36.r.*are ſweet com-. *f.* Synonyms *p.93.l.56.r.*Synonymas. *f.*this love *p.94. l.32.r.* his love. *f.*another; A *p.96. l.57.r.*another word; A *f.* Bleſſedneſs of *p.97.l.25.r.*Bleſſednefſes. *f.*feared him; *p.100.l.21.r.*fearing Him; *f.*tranſgranſſings *p.100.l.39.r.*tranſgreſſings. *f.*be larger *p.100.l.48.r.*be a larger. *f.*confeſſion *p.102.l.17.r.*confeſſion. *f.*innermoſt of the *p.102.l.24.r.*innermoſt of his. *f.*the Righteous, by faith he ſhall live? *p.102. l. 37. 38. r.* The Righteons by his faith, he ſhall live? *f.*bleſſedneſs, *p.102.l.51.r.*bleſſednefſes. *f.*ſanctifie *p.103.l.14.r.*ſanctifying you. *f.*expreſſed *p.104.l.6.r.*expected. *f.*was Hope *p.104.l.9.r.*was his Hope. *f.*of ſo much *p.107.l.7.r.*of much. *f.*of created *p.108.l.49.r.*in created. *f.*as have *p.109.l. 33.r.*as has. *f* giving Inſtitution *p.109.l.45.r.*giving Inſtruction. *f.*by the *p.110.l.20.r.*by this. *f.*thing *p.110.l.44.r.*things *f.*it *p.110.l.59.r.*its. *f.*accompliſh *p.111.l.2.r.*accompliſhed. *f.*doth make *p.113.l.29.r.*doth not make. *f.*life *p.114.l.1.r.* light. *f.*obſervation in *p.114 l.13.r.*obſervation of. *f.*Degrees, *p.115.l.1.r.*Decrees, *f.*Wilderneſſes *p.115.l.37.r.*wilderneſs. *f.*where *p.116.l.4.r.*where-ever it is in every conſideration, and in every ſubject where. *f.* the law *p. 116.l.16.r.*a law. *f.*all Holy *p.116.l.16.r.*an Holy. *f.*Teſtament of Glory *p.116.l.33.* Teſtament-Glory. *f.*to rail it *p.119. l.45.r.*to nail it. *f.*under old *p.121.l.4.r.*under the old. *f.*do ſpeak of *p.121.l.40.r.*doth ſpeak of. *f.*by Faith in Grace *p.122.l.41.* ſtrike out that. *f.*to fame *p.123.l.44.r.*to tame. *f.*order lines *p.125.l.38.r.*orderlyneſs. *f.*not the law *p.126.l. 11. r.* the law. *f.*do theſe *p.126.l.14.*do not theſe. *f* alſo it is *p.126.l.16.r.*was it. *f.*this of *p. 126.l.28.r.*this Duty of. *f.*to the the *p. 127.l.9.r.*to the. *f.*ſtrenthen for *p.127.l.13.r.*ſtrengthen them for. *f.*bringing *p.127.l.15.r.*hindering. *f.*Chriſt's *p.127.l. 19.r.*Chriſt. *f.* this of *p.127.l.51.r.*this law of. *f.*and twentieth *p.128.l.6.r.*and two and twentieth. *f.*or *p.128. l.7.r.* and. *f.*the thirty *p.128.l.14.r.*the end of the thirty. *f.*Truth *p.128.l.19.r.*Truths *f.*words written *p.128.l.51.r.*words were written. *f.*& 5,30. *p.130.l.12.r.*& 5.13. *f.*Mat.23. *p.130.l.17.r.*Mat.7.23. *f.*obliged *p.130.l.23.r* judged. *f.*Second; he *p.130.l.31.r.*Second word; he. *f.*words *p.130.l.33.r.*word. *f.*according to *p.130.l.34.r.*againſt. *f.*continud *p.130.l.45.r.*continued. *f.*there *p.130.l.46.r.*their. *f.*and dangerous *p.130.l.47.r.*and how dangerous. *f.*muſt an *p.130. l.52.r.*muſt be an *f.*heat *p.131.l.30.r.*heart. *f.*Poſtery *p.131.l.37.r.*Poſterity. *f.*Judgement *p.131. l.48. r.*Judgements; *f.*Novelties *p.132.l.13.r.*Notices. *f.*obſerved *p.132.l.20.r.*obliterated. *f.*Second *p.132.l.26.r.*ſound. *f.*men, a *p.132.l.33. r.*men, beſides children, but a great mixture alſo a. *f.*of Mount Sinai alſo doth ſhew, *p.132.l.40,41.r.* of, Mount Sinai alſo, doth ſhew, *f.*their *p.132.l.49.r.*there. *f.*when *p.133.l.23.r.*whom. *f.* and other the Kingdom *p.133.l.23.r.*and over the Kingdoms, *f.*not Jeruſalem *p.133.l.28.r.*not only Jeruſalem. *f.*to that *p.134.l.53.r.* ſo that. *f.* word *p.135.l.20.r.* words. *f.*and to preach *p.135.l.24.r.*when he came to preach. *f.*creature *p.135.l.32.r.*creatures, *f.*preaching and uniting to *p.135.l.33.r.* Preaching and Prophetying to. *f.*Prophets of *p.136.l4.r.* Prophets under. *f.*under the Apoſtles of *p. 136.l.6.* of the Apoſtles under. *f.*the Principle *p.136.l.21.r.*the Principal. *f.*expreſſions, *p.136.l.43.r.*impreſſions. *f.*thus in, to *p.137.l.21.r.*thus, into-- *f.*not for *p.137.l.22.r.*not only for. *f.*their Scriptural *p.137.l.36.r.*this Scriptural. *f.*calenders *p.137.l.40.r.*contradicters. *f.*Jehovah's time *p.139.l.31.r.* Jehoſhuah's time. *f.*Moah *p.139.l.39.r.*Noah. *f.*becauſe Iſraels *p.140.l.11.r.*becauſe of Iſraels. *f.*acknowledge *p.140.l.43.r.*acknowledgeth. *f.*Permen *p.140.l.46.r.*Penman. *f.* charge *p.140.l.48.r.*change. *f.*the proof *p.142.l.57.r.*for the proof. *f.*proomiſe *p.345.l.21.r.*Promiſe. *f.*its. *p.145.l.34.r.* it *f.*threatning *p.146.l.15. r.*threatnings. *f.* circumſtance *p.148.l.40.r.*circumſtances. *f.*but are *p.148.41. r.* but what are.

A TRANSITION FROM THE FIRST to the SECOND PART.

IN this inquiringly-ſpirited Age, wherein there are ſuch high Pretendings, and coſtly attempts, and induſtrious diligences uſed to meliorate Philoſophy by experimental Diſquiſitions; putting other kinds of Learning upon ſome natural Advance, that, *Arts* may be more *artful*, and *Sciences* may be more *Scientifick*; there is the louder Call given forth to the ingenious Profeſſors of the Chriſtian Religion to be upon a ſpiritual improve of thoſe excelling Knowledges of this Art of Arts, and Science of Sciences, which has treaſured up in it the moſt, both myſterious ſecrets, deep skills, and uſeful diſcoveries: Are other Talents traded withal, and ſhall this be napkin'd up? Give me a man, who has attained to an eminent degree, and is ſtill continuedly reaching after, and preſſing towards, larger meaſures of practical skilfulneſs how to live over believed Truths, how to improve Scripture-Convictions, how to fill up Chriſtian Duties, how to act ſanctifying Graces, how to mortifie Corruptions, how to overcome Temptations, how to exerciſe ſpiritual Senſes, how to bear croſſes, how to enjoy priviledges, how to carry on, and to order all the affairs of his particular lawful Calling in a Scripture-way for Kind, for Principles, for Rule, and for Ends, how to grow up into the later-day-Glory, how to walk with God, how to have diſtinct fellowſhip with the Father, as the Father; with his Son Jeſus Chriſt, the Mediator, as ſuch; with the Holy Spirit, as the Holy Spirit; in their ſeveral Offices and Relations: how to paſs into ſuch a myſtical membership as may be an Heaven upon earth, how to manifeſt and evidence an univerſal-growing holy-Conformity, both in knowledg and in obedience to an whole Chriſt, and to the whole Word of Chriſt; in ſhort, how to be really a thorow Diſciple of the LORD Jeſus, daily perfecting his Chriſtianity; bring me ſuch a one, and he ſhall be the wiſe man with me, whilſt the vain affecters of humane wiſdom may not expect to be advanced to ſuch a degree in this religious School of Chriſtian Learning. In the Firſt Part of my endeavours to promote Scripture-knowledges, I went over the Journal or Diary of the firſt created week ſo far as to the end of the ſixth day, culling out ſome few particular choice inſtances of *Ælohims* works in each of thoſe ſix foregoing days of that week, reducing

cing them to their true, proper, pure, primitive, created nature, or being, according to Scripture-Revelation, as an exemplary Specimen or proving tryal for the due advancement of Word-learning by the moſt approved and beſt-fitted means, thereby to diſcover and to correct ſeveral errours in Paganiſh Philoſophy, to reprove and to reform the lazy negligence and ſuperficial knowledg of ſome, to quicken and excite the induſtry of others, and to facilitate and direct their ſtudying, that, they may no longer deter themſelves from deeper reſearches into the incomparably beſt ſcience by any appearing difficulties. Having thus my ſelf had a ſpiritual view of the created World through a Scripture-glaſs: put it into the hands of the diſcerning Reader for him a while, to delight his eye with the clear proſpect of ſo beauteous an Object, that might a while withdraw, and feaſt my thoughts with ſweet meditations upon *Jehovah*, and upon his word, and his works. See, and admire, O my Soul, what a glorious ſtructure the wonder-working Creator hath ſet before thine eyes of Senſe, of Reaſon and of Faith! If thou aſcend into the higher Heaven *a*, there above the lower viſible world maiſt thou take a pleaſant view of *Jehovah*, Chriſt in his human glorified Nature, *the King of Kings, and Lord of Lords*, ſitting on the glorious Throne of his exalted Majeſty, at the right hand of his Father, negotiating all the weighty affairs of ſuch, more eſpecially, whom the Father hath given unto him! There he continually preſenteth himſelf and the All-ſufficiency and full ſatisfactorineſs of his ſacrifice and oblation, and the purchaſes of his paſſion, and the merits of his death! There he appears in a Court both of Juſtice and Mercy, as an Advocate before the face of God making interceſſion for thee, that, all procured benefits may be made effectual for thee! In that higheſt world, there mayſt thou ſee, thouſand times thouſands miniſtring before the LORD, and ten thouſand times ten thouſands of glorious Angels ſtanding before Him, theſe with the Spirits of juſt men perfectly ſanctified, worſhipping before the throne of God: and of the Lamb, where his Servants ſerve him, and ſee his face! O my Soul, be thou in the Spirit with thoſe, doing their work and enjoying their priviledg, by improving a myſtical Memberſhip! Lo, there the new four-ſquared City, Chriſt's Father's houſe, which he is gone before to prepare, that He and His good Diſciples may be together there! Enter in there and take poſſeſſion of thy manſion! Behold, above this lower Firmament are the Treaſures of Rain and of Dew, of Snow and of Hail, of all the upper waters! when thou haſt been there, where thou hopeſt to be for ever, come down a while, and let thine Eye glance it ſelf upon the viſible objects of this middle world! ſeeſt thou the yonder azure expanſe! O what a goodly Canopy hath the LORD ſpread over thy head! obſerveſt thou what glittering ſpangles the ſtarry ſtuds are, what ſhining balls the Sun and Moon are! how glorious is their beauty, how golden are their beams, how operative their influences? All that vaſt ſpace of Heavens which my eye can compaſs, the Sun, the Moon and the ſtars theſe are thine, a Part of thy Portion: how uſeful a Creature is that light, by which other viſibles are diſcovered and diſcerned? Here mayſt thou ſee the cloudy bottles and the flying Fowls, Here is the Air in which thou doſt breath; ſtep one ſtair lower now and walk the earth a while. If thou well obſerveſt it in its ſeaſons, in its ſpringing verdure, how lovely doth it appear in it's garniſhed ornaments and green attire! green! a colour both pleaſing and ſtrengthening to the Eye; whereas, if it ſhewed its beauty only in white, it would dazle thy ſight into a blindneſs: O what admirable variety is there here! The graſs I tread on, how many are its kinds, of how great benefit is this: The herbs were made for my uſe, and they have often ſerved at my Table, and have been both for food and for medicine: how often have the flowers perfumed the Air for me, and brought me in their ſweetneſs, in their way of natural perception taking ſome kind of delight, that, their maker has put any thing into them that might be pleaſurable to me! How many are the ſorts of Fruit-bearing-trees, and how often have their fruits dropt themſelves to me, and yielded themſelves to my gathering, and ſeveral of them have travelled ſcores, hundreds, and ſome of them thouſands of miles, to viſit me, and to let me know from Chriſt that much of the end of their being was to find out my hand and to fill my mouth! How many ſprings have been flowing, and Rivers running, and wells filling, to afford me water! How often have I eaten of the kidneys of wheat, of the fineſt of

a Revel. 17.14. and 19.16. Pſal. 48.2. Eſa. 14.13,14,15. Acts 7.55,56. Job 26.6,7,9. and 37. 9, 22. Eſai. 6.1. and 66. 1,2.

the

the flower! How often have the well-fed both of the flock and of the herd parted with their lives, to make meats and feasts for me? What shall I say, how many thousands of hands have wrought hard for me, who never saw my face, nor knew my name? The Ploughman, the sower, the reaper, the in-gatherer, the thresher, the winnower, the seller, the miller, the kneader, the baker; the carder, the spinner, the weaver, the dyer, the clothier, the taylor, with multitudes of more, and all these, under my LORD Jesus Christ, my Servants, employed by him for a supplying good to me! Shall I now dig deep and get into the bowels of this earth? O what a hidden Kingdom of subterraneous minerals is here! Here are the roots of those Trees, which have afforded their beams of Timber for my habitation! Here are the quarries of stone, which have yielded materials to raise up walls for me to dwell safely within! Here the Colliers dig hard to send in winter fewel to me! Here the Searchers after the mines, do find out the Tin and the Lead, the Iron and the Steel, the Brass and the Copper, the Silver and the Gold, which so often have brought me in some of their necessary Supplies. If I go down to the Sea, the great and wide Sea, in a Ship, there I may see the works of *Jehovah*, and his wonders in the Deeps, in the great waters which are *b* under the earth. How large and how deep a Subject is there here to swim and to sail in? There are things creeping innumerable both small and great, there the Whales, the Sea-dragons do play in the troublesom Deep, at the bottom whereof is the mire of Depth, where is no standing. And now, my Soul, thy meditations have led thee to the lowest world, to Hell beneath; a place out of which the Creator will fetch the glory of his Justice; a place full of terrible confused darkness, a place of torment. Here I see *c* the two-leafed-doors, unfolding and opening of themselves before my thoughts, through which passage, when the damned are entred, these doors do close themselves over such *d*, and they are left to sink and to fall down into the gulphy, empty, space, a dark, dreadful deep, where are no walls to hang by, nor any stay to rest on, where the black passengers bound hand and foot are thrown down; being amazingly surprized with overwhelming horrour, full of fears they sink lower and lower *e*, till the bottomless pit of Hell do open its mouth upon them, gaping wide to swallow them down into a foul and hideous prison, a doleful place where are yelling Complaints, and howling noises, woful out-cries and frightful shrieks. Thus have I taken a short view of the manifold marvellous works of *Jehovah Ælohim*, as made in admirable wisdom! How ample and large, how clear and splendid, how illustrious and magnificent is his name in all the earth, who hath given his glorious Majesty above the Heavens! who, or what am I, that, he hath given me such an excellent formation, as to behold and admire, to acknowledg and confess his incomparable perfections in his gracious words, and in his glorious works? That, he made me a tongued Trumpeter to proclaim and to commend his power and skill in so wonderful a Creation? and that he has not taken me hence, before I left behind me some written, printed, Testimony of his Royal Excellencies. I was now passing into a Sabbath-enjoyment, as the last and best day of the Week, to take my sweet repose in him, who formed all these things, and who had brought forth such a world somewhat for me, vile unworthy sinful me. But that which was and is, through the Grace of God, an Holy Rest to me, has been, and is like further to be, through the corruptions of men, a troublesom Controversie from them. Must I now be made a man of contention, who have so much desired and endeavoured to be a man of Peace! My LORD is going forth in his comely Honour, riding upon the word of his Truth, and he will prosper: His Truth is victorious; for this must I be valiant and earnestly contend in his strength: For this end was he born, and for this cause came he into the world, that he should bear witness unto the Truth; Every one that is of the Truth, heareth his voice: Happy is he, who has a good report of the Truth it self.

b Exod. 20. 4. Deut. 5. 8. Psal. 24. 1, 2. Job 11. 9. 2 Pet. 3. 5.

c Job 38. 8, 9, 10. and 10. 21, 22.

d Job 26. 7. Luke 16. 26. Psal. 40. 2. Job 33. 22, 24, 30. Psal. 16. 10. and 49. 15. Ezek. 32. 18--32.

e Mat. 16. 18. Job 38. 17. Psal. 9. 17. and 107. 18. Job 33. 22, 24, 28, 30. Job 17. 16. Luke 16. 23--28. Prov. 15. 11. Mat. 11. 23. Esai 14. 9--15.

In the Order of my pursuit after the refining and raising of useful Arts and profitable Knowledges, I am now led to that day, the Seventh, which is the last day in the week, wherein *Ælohim* the Creator himself did Sabbatize; on this day he rested to contemplate his own Works: For, having now framed and disposed the glorious Fabrick and the goodly structure of the whole Universe; and having put it into its beauteous œconomy and regular Polity, he closeth the week with a day,

bleſſed above all the other foregoing days of the Week. The righteous cauſe of which ſanctified Day I am now to plead, againſt the many Contenders againſt it.

Having thus in a former Treatiſe, attended, followed and walked with *Ælohim* in ſome of his great Works on the ſeveral diſtinct ſix foregoing days of this created World; I am now brought to Sabbatize, and reſt with, and in, Him, on his Weekly-ſeventh-day-Sabbath. There are divers profitable Diſquiſitions that might be made with reſpect to the Seventh, which is the laſt, Day of every Week; For the advancement of this Holy Art, and for the Improvement of this Spiritual Science, which would be a great promoting to this uſeful Learning: As,

Q. Whether every Day of the week be of equal length? Particularly, whether the Seventh-day, which is the laſt day in every week, be not longer in time, and have more minutes in it, than the Firſt day of the week? If the Seventh-day be found longer in time, it has a concreated Excellency, in nature, unchangeable, dignoſcible to Senſe.

Q. Whether שַׁבָּת be from *Shabath*, or from *Jachab*? If from *Shabath*, there are many Truths and Duties which that word would clear up, and alſo demonſtrate the Obſervation of the weekly-ſeventh-day-Sabbath before the Promulgation of the Law of the Ten words at Mount *Sinai*.

Q. Whether קֵץ יָמִים do point out the daily and weekly ſeaſons of created, inſtituted time, for daily-evening-and-morning-Worſhip, and for weekly-Sabbath-Worſhip?

Q. Whether שַׁבְּעַת יָמִים and שִׁבְעַת הַיָּמִים do not in divers Scriptures ſet out the Seventh, the laſt, day of the Week? and this, in ſome places, before *Ælohims* proclaiming of the Ten words, at *Horeb*?

Q. Whether, the LORD Jeſus Chriſt, having riſen again the Third day according to the Scriptures, that Third day, be the Full complete Third day from the time of his burial? and what that particular large day of the week was? and what the certain hour of that particular large day was, in which He did actually ariſe? and what Scripture-evidence there is of this, which is queried, not at all in the leaſt to queſtion the Truth of his Reſurrection, which we firmly believe, but rather to ſtrengthen our Faith therein, and to promote Scripture-knowledg of the Doctrine of Chriſts Reſurrection, upon which the whole of the Chriſtian Religion doth ſo much depend, and for ſome other good ends?

For the preſent there are ſome weighty reaſons, why I do not interpoſe my own Apprehenſions about theſe *Quæries*, but leave them to thoſe, who are of ſtudious inquiring Spirits, who by a deeper ſearch into the word of Truth in the Supplies of the Holy Spirit, may make thoſe Diſcoveries that will at once, both convince, and ſhame the ignorant-miſtaking-World: Whilſt, for the better ſatisfaction of ſerious ſeekers after Chriſts mind about the weekly-Sabbath, I ſhall in a Word-way, through the whole Scripture, where this Caſe is ſpoken to and of, treat of this one Enquiry, returning a plain, and, as I judge, a full Anſwer thereunto.

Q. Whether, the Seventh Day, which is the laſt Day in, and of, the Week, in the weekly Revolutions and orderly Returns thereof, has been from the beginning, and ſo continued to be all the old-Teſtament-adminiſtration of Grace through, and be ſo under the New Teſtament Diſpenſation of Grace all along to this Age of the Church, and will be ſo to the end of this World, the weekly-Sabbath-day?

A. The Seventh-day, which is the laſt day in, and of, the week, in the weekly Revolutions and orderly Returns thereof, has been from the beginning, and ſo continued to be all the Old-Teſtament-Adminiſtration of Grace through, and is ſo under the New-Teſtament-Diſpenſation of Grace, all along to this Age of the Church, and will be ſo to the end of this World, the weekly-Sabbath-day. The whole Scripture is profitable for this Doctrine, and for this Duty.

This cloſing part of the Hiſtory of the Creation is expreſs for it. When *Jehovah Ælohim* had finiſhed all his Works, relating unto the ſix foregoing days of this one week: *f* The LORD Chriſt now on the Seventh-day actually perfected, and will continue actually perfect in the whole, and in every part of it, His delegated-work, which he had made (adornedly-really to exiſt preparedly perfected,) and

f Gen. 2. 2, 3. Exod. 20. 10, 11. Hebr. 4. 3, 4.

and He did then Sabbatize, (and his will was, is, and will be, that from thence his people ſhall Sabbatize,) (ceaſing, reſting, from other motion and work of the foremention'd creating kind) In a Day, that Seventh from all his Work, the which he had made, and he did and will bleſs (in word and in deed, in a continued way in the weekly revolutions of it, as long as weeks ſhall laſt in this world) That day, That Seventh, and he did and will ſanctifie (by ſevering it from a common uſe, and deſtinating it to an Holy Uſe, accomodating it to inſtituted Ordinances of ſolemn Worſhip,) the ſame, becauſe in it he hath ſabbatized, and will Sabbatize, from all his work, the which he had created (pure without ſpot or blemiſh of corruptneſs or uncomelineſs) for to make. This Seventh is a Number completely perfecting the Week: For, when ſuch a number of days hath filled up the week, then we begin again, with one, ſecond, third, fourth, fifth and ſixth, till it comes to another ſeventh; And there the Week in the continued revolutions thereof doth ſtill receive a perfective end. The *Greek* Interpreters *g* here (as in a many of other Scriptures elſe where) are Corrupters of the *Hebrew* Text, who do tranſlate, in the ſixth day, for the Seventh, and their pretended reaſon is frivolous, leſt the Heathen ſhould think, (miſtaking the phraſe) that *Ælohim* did work upon the Seventh-day-Sabbath. Whereas he had finiſhed the whole, and every part of his creating work upon the ſeveral ſix foregoing days of this one week of the created world: Only he did that on the Seventh-day, which was proper Sabbath-Work: As the *h* making of the Seventh-day, the reſting from other Functions upon it to inſtitute and obſerve Sabbath-duties, employments and priviledges, the bleſſing of it, the ſanctifying of it, together with his preſerving of the Creatures which he had made on the ſix foregoing days, and with his and his Fathers providential working to the upholding of them in their Being. Thoſe who do call the Firſt day the Seventh day, and the Seventh day the ſixth day, making the Firſt day to be both the Firſt and the Seventh day, and ſo do alter the names of the number of all the reſt, do invert the Order of nature in the Firſt Creation: For, although in conſiſtent quantity (ſuch as Extenſion of parts one beyond another,) there is not one, ſecond, third, fourth, and ſo on, or not one firſt, and another laſt, put into the nature of that created Being; becauſe, theſe are not really in the conſiſtent Nature thereof; it being conſiſtent altogether, and ſo the firſt part may be the laſt part, or the laſt part the firſt part, according to mens common notion, and reckoning and appointing of it to be ſo, the LORD not having inſtituted herein any ſuch Order of Numbring, where we are to begin, and how to go on, and where to end: yet, in quantity ſucceſſive, as in duration, and in time, this is of a different conſideration, both in the nature of the thing and in *Ælohims* inſtitution: For this is really ſuch in exiſtence, truly ſubſiſting, whether we imagine it or not; neither is it left in our power to our diſpoſal, to put them into any other Order than the creating Meſſiah hath, ſo far as doth reſpect his eſtabliſhed times and his inſtituted Seaſons: There is one day, a ſecond day, a third day, a fourth day, a fifth day, a ſixth day, and a ſeventh day, in the ſeveral ſucceſſive natures and durations of every one of them: Here is part after part by temporary ſucceſſion in a moſt direct line, and in its proper Partitions and terminating points, by an unchangeable Law, and well-ſetled-order, of the ſtanding Creation. The Work of the ſix foregoing Days *Ælohim* did reſt from (leaving man an example to follow him herein) on the Seventh-day-Sabbath. The Seventh-day is to be remitted unto Workers, who laboured in their ſeveral lawful Functions on every day of the week before; and *i* therefore *Ælohim* bleſſed this Seventh-day; becauſe, he himſelf reſted on it, and ſanctified it, unto *Adam*; the Sabbath was made *k* for *Adam*, for all mankind in him. He hath made, he doth, he will, make it a bleſſed day in its weekly returns unto the due diligent obſervers thereof, in obedience to his Command, in obſequiouſneſs to his Will, in Conformity to his Example, in Faith on his Truth, Power and Promiſe: For, this Day hath he ſevered unto his own ſervice alone. That Expreſſion *l*, For-to-make, or to-do, doth not ſo appear to belong unto, he had created, as to relate unto, he will ſabbatize, or ceaſingly reſt. The preceding Hebrew accent, doth ſomewhat teach this, which doth often diſtinguiſh; ſo that, it ſignifies that *Adam* and his poſterity ought to do this; to obſerve the Seventh-day-Sabbath, as holy and conſecrated to *Jehovah Ælohim*, it is their bounden duty to do the ſame: The like

g Gen.

h Mar. 2, 27. The Sabbath was made. Exod. 20. 11. Hebrew 4. 3, 4. John 5. 17.

i Exod. 20. 11.

k Mar. 2. 27. See Hutterus Hebrew.

l Gen. 2. 3. Here is, Him, This, It, The ſame, or ſome ſuch like relative to be underſtood (as Prov. 3. 27. Eccl. 2. 11.)

m Exod. 31. 16. Deut. 5. 12. 15. so, to do the Passover, Deut. 16. 1. Mat. 26. 18. Heb. 11. 28. To do the feast of Booths. Deut. 16. 13. עשׂה τὸ ποιῶ τὸ πάσχα.

like phrase we find *m* elsewhere in the *Hebrew*, to make or to do the Day of Sabbath, or the Sabbath: Which is to observe, to keep, or to celebrate it. The expression is full, noting, that, that Instituted-Seventh-day-Sabbath-work may not be left undone for that time, or put off to any other season, either before or after. Having thus somewhat explained and applyed the Expressions concerning the Weekly-seventh-day-Sabbath in its primitive Creation and unchanged Institution; I am now to make a little way for the giving the Reader a more particular distinct full Account, according to the Scriptures of Truth, why I do judge that the Seventh-day, which is the last day, in every week, in the weekly Returns of it, is alone that particular peculiar day in every Week, which is the Weekly Sabbath-day, to be kept Holy unto *Jehovah Ælohim*, in obedience to his command, as such, that is to say, as the alone weekly Sabbath-day. If any man hereafter will engage by Writing or Printing in this Controversie against me, whereby to endeavour to build up, if he could, his first day, on the ruines of the Seventh-day-Sabbath; let him take notice and remember, that I mention my Judgment on this (as in other cases) Subject-matter to be according to the Scriptures of Truth, and that I expect both he and I should submit our Judgment and Practise unto the Autoritative, decisive Judgment of the Spirit of Christ in the word of Truth: Those that do resolve such cases of Conscience about Duty or Sin into other Authorities, do judge, but according to appearance: That judgment which is *n* righteous judgment is such as is according to the Scriptures: Words of Rightness, O how powerful are they! As for other arguing it hath not that Efficacy of convincing: *Pauls* way of reasoning was out of the Scriptures, and his Method of proving was from the Scriptures; and *Apollos* took the same course to convince the erroneous: They are the Scriptures that we are to search, which those of *Berea* did daily, even when a *Paul* was the Speaker to them, which did evidence them to be a good kind of Christians and Believers. *o* These Holy Scriptures are the Scriptures of Truth. The Word of Christ is the Word of Truth: It is The Truth. If any bring a Doctrine or a Reproof, or a Correction, or an Instruction, they should have whatsoever things were written aforetime to be written for these; the whole Scripture must be shewn to be profitable for these, it was given for such an end, That, the Man of God may be perfect, throughly furnished unto all good Works. We may not add unto the Word which *Jehovah* doth command us, neither are we to diminish ought from it, that, we may keep his Commandments, who is the God of his people, which he doth command us. These Holy Scriptures are they which are *p* able to make us *wise to Salvation*: Though eminent Apostles, or an Angel from Heaven preach any other Gospel unto us than we have received, we should carry our selves towards him, as towards one excommunicate: If any, let him be what he will, though he have never so great a name for Learning and for Religion, do teach otherwise, and come not up to wholesom Words, the Words of our LORD Jesus Christ, (these are nourishing healthy food, other words not agreeing with these, are empty *q* Chaff) and to the Doctrine which is according to right Worship, we should withdraw our selves from such. It has been great encouragement and sweet satisfaction unto me for divers years, that I have Christ and his Word, his Will and his Law for me in this Holy Contest: His ten Words or Commandments, how perfect and complete, how standing and unchangeable a Rule of life are they in all and every of the matters of Duty to be performed, and of Sin to be avoided! *r* It was *Jehovah* Christ himself who by his Spirit from his Father wrote upon the two Tables, the Words of the Covenant, the ten Words or Precepts. This Scripture more especially (I undervalue not any of the rest, though this have its signal remark) cannot be broken: This is a perfect Law: These words *Jehovah* spake, and he added no more. Christ would not have us so much as think, that he came to destroy (to dissolve) the Law; he came not to dissolve but to fulfill. He confirms it by an high Asseveration, that, till Heaven and Earth do pass, one Jod or Chirek (one either Consonant or Vowel, or any thing else originally belonging thereunto) shall in no wise pass from the Law, till all be fulfilled. Whosoever therefore shall break one of these least Commandments (and such do the most of men compt the weekly Sabbath, though misjudgingly) and will teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do, and teach men the same,

n John 7. 23, 24. 1 Cor. 10. 15. and 7. 25, 40. 1 Cor. 15. 3. 4. Acts 17. 2. and 18. 28. John 5. 39. Acts 17. 11. Job 6. 25.

o Rom. 1. 2. 2 Tim. 3. 15. Dan. 10. 21. John 17. 17. 2 Tim. 2. 15. Rom. 15. 4. 2 Tim. 3. 16, 17. Deut. 4. 1, 2. Prov. 30. 5, 6. Revel. 22. 18, 19. Deut. 12. 32. Joh. 20. 30, 31. Gal. 1. 8, 9. 1 Tim. 6. 3, 5. Mar. 7. 7.--13.

p 2 Tim. 3. 15, 17. Mat. 22. 29. Mar. 12. 24, 27. Gal. 1. 8, 9. 1 Tim. 6. 3, 4, 5.

q Jerem. 23. 28, 29, 30.

r Exod. 34. 28. and 31. 18. Deut. 10. 4. & 4. 13. Psal. 19. 7, 8, 9. John 10. 34, 35. Jam. 1. 25. Deut. 5. 22. Psal. 119. throughout. Joh. 15. 7, 10, 14, 15. Mat. 5. 17, 18, 19. Rom. 3. 31. Luke 16, 17, 29, 31. Psal. 93. 5. and 111. 7. 1 Pet. 1. 23, 24. 25.

shall

ſhall be called Great in the Kingdom of Heaven. This Law is eſtabliſhed: This Law or Teſtimony is ſure, or faithful, or firm, or conſtant; it endures for ever, it is ſtanding-abiding, continuing firm yet, and perpetually. This is the *s* Rule of the New Creature; by this muſt we walk: This is to be bound up and ſealed among Chriſts Diſciples: To the Law and to the Teſtimony muſt we refer all our Controverſies in Religion for Determination and Reſolution. If any ſpeak not according to this Word, it is becauſe *No morning-light is as yet in them.* Here is the full comprehenſive of what is our Duty to do: Where (or for what) no Law is, there is no Tranſgreſſion (or neither a Tranſgreſſion) Sin is not imputed, where is no Law; for, Sin is a Tranſgreſſion of the Law: Then a Soul is guilty, when it ſinneth againſt any of the Commandments of *Jehova*, in what ought not to be done, and ſhall do againſt any of them. This Law of the Ten words was put into the Ark, and this alone, and nothing elſe but this put there; in which it was ſo cloſed, as that it was not to be taken out or changed, having a Crown of gold, by *Jehovah*'s own appointment, put round about it. This particular Law of the weekly-ſeventh-day-Sabbath has a ſpecial mark of *t* remembrance fixt unto it at the very entrance into it. This muſt not be forgotten to be kept Holy, and the Works of our particular Functions are expreſly prohibited to be done on it. This Seventh-day muſt be ſanctified, as the weekly Sabbath of *Jehovah* our God; becauſe, all and every of thoſe weighty Reaſons, which *Jehovah Ælohim*, the Law-maker, the Law-giver himſelf hath aſſigned, and rendred, (and no Reaſons can be ſo demonſtrative and convincing as thoſe which he doth give who is only wiſe,) from whence to inforce and perſwade Obedience to his Command in obſerving of a Weekly-Sabbath-day Holy to him; do properly belong and are applicable to the Seventh, which is the laſt, day in every Week in Order of time in the weekly returns of it: As the weekly Sabbath-day, and to no other day of the Week, as ſuch neither to the firſt, ſecond, third, fourth, fifth or ſixth day *u*. Six daies (in the week) we are to labour, and the Seventh day (in the ſame week) is the Sabbath: The Seventh-day, the ſeventh-day, has its peculiar Note of Honour put upon it *w*. There can be but one Seventh day in one Week in the weekly Order and Succeſſion of the Seven days, though each of the other foregoing ſix days in the week are one of ſeven; or one of the ſeven daily parts of weekly time: Every one of the other days of the week have another name, as one, the ſecond, the third, the fourth, the fifth, the ſixth. Only the laſt day of the week is called the Seventh day, and the Sabbath day; Weeks will be to the worlds end, concluded within the compaſs of Seven days. One of *Ælobims* Reaſons is, becauſe, he *x* reſted upon the ſeventh day, upon that, and that only, which is the laſt day in the week, and upon no other day in the week, as a weekly Sabbath-day. This Hiſtory of the Creation doth go this day over *y* three times, on, or in, the Seventh-day, the Seventh-day, the Seventh-day, *Ælobim* reſted; and again a ſecond time He reſted: Afterwards in *Moſes* time, a little *z* before Chriſt's Proclaiming of the Law of the Ten words at Mount *Sinai*, the Seventh-day, and the reſt or Sabbath on it, are ſeveral times mentioned, the Seventh-day, the Seventh-day, the Seventh-day; and a fourth time the Seventh-day: The Reſt of the Holy Sabbath (or a Reſting of Holy Reſt, for Sabbath ſignifies a Reſt.) a Sabbath, the Sabbath, the Sabbath, the People reſted on it. *a* At the Promulgation of this Law, this ſame Reaſon is reſumed again; *For in ſix days* Jehovah *made the Heavens and the Earth, the Sea, and all that in them is, and reſted the Seventh-day, and therefore* His people ought to reſt on the ſame day, as the Holy-Sabbath-day. The Scriptures do carry this further along after the Promulgation of it. *b* Six days ſhall men work, but on the Seventh-day, the Seventh-day, a Sabbath, a Sabbath of reſt, a Sabbath-day, the Sabbath, the Sabbath, *Jehovah* reſted on this day, and refreſhed himſelf. Six days thou ſhalt work, but on the ſeventh-day thou ſhalt reſt, thou ſhalt reſt. Six days ſhall work be done, but on the Seventh-day, there ſhall be to you an Holy-day, a Sabbath of reſt to *Jehovah*, the ſeventh-day is the Sabbath of reſt, the Sabbath; the ſeventh day is the Sabbath to *Jehovah*. Thus alſo in the *c* After-Prophets, in *Jeremiah*'s days, Bear no burden on the Sabbath-day, the Sabbath day, the Sabbath-day, the Sabbath-day; ſanctifie the Sabbath day to do no Work therein. The Sabbath-day, the Sabbath-day: Thus in *Nehemiah*'s time, that zealous Reformer would not ſuffer Ware or any Victuals

s Compare Gal 6. 15, 16. with 1 Cor. 7. 19. Phil. 3. 16. Iſai. 8. 16. 20. Deut. 10. 4, 12, 13. Prov. 8. 8, 9. Prov. 6. 20-23. Jam. 2. 10, 11, 12. Luke 17. 19. Ezek. 18. 19, 21. Jer. 7. 23. 31. Lev. 10. 1. Mat. 28. 20. Rom. 4. 15. & 5. 13. 1 John 3. 4. Ezek. 18. 10, 11. Lev. 4. 1, 2, 13, 14. Rom. 3. 20. & 7. 7. 1 King 8. 9. Deut. 10. 5. Exod. 25. 16, 21, 22, 23, 24, 25.

t Exod. 20. 8-11. Deut. 5. 12-15.

u Exod. 20. 8-11. Deut. 5. 12-15. Gen. 2. 2, 3. Ezek. 46. 1. Luke 13. 14.

w Gen. 1. 5, 8, 13, 19, 23, 31. & chap. 2. 2, 3. Ezek. 46. 1.

x Gen. 2. 2, 3. Exod. 20. 11.

y Gen. 2. 2, 3.

z Exod. 16. 23-30.

a Exod. 20. 11.

b Exod. 31. 14-18. & 34. 21. (and 23. 12.) & 35. 2. Lev. 23. 3. Deut. 5. 14.

c Jer. 17. 19-27. Neh. 10. 31. & 13. 15-22.

als to be brought to be sold on the Sabbath-day, on the Sabbath-day, on the Holy-day, the Sabbath-day, the Sabbath, the Sabbath-day, the Sabbath, the Sabbath, the Sabbath. No burden shall be brought in on the Sabbath-day, the Sabbath, the Sabbath-day *d*. The New Testament also doth take special notice of this: The Seventh-day has the name of Sabbath or of Rest given it there, above threescore times They rested (Christs followers were silent from the Works of their particular Functions) the seventh-day. The Seventh-day God did rest, the seventh-day from all his Works. None of all this is said of any other day of the week. Particularly not of the first; and therein the LORD Jesus Christ is the great Exemplary Pattern for his Disciples to imitate and to follow, he rested on that Seventh-day; and therefore his people must also rest on the same seventh-day. *e* Thus he himself doth argue. He was *f* the First-seventh-day-Sabbath-Observer, and under all the several Administrations of Grace, He called upon his People to do the same. In the days of his flesh here on earth after he was born of the Virgin *Mary* *g*, he through the Weeks of his life yielded Obedience unto this Command, by keeping the Seventh-day, as the weekly Sabbath-day, and no other day in the weekly return, as such: And this was, and is a part of that perfect Righteousness, which every sound *h* believer doth apply to himself, as his Plea of Justification in the sight of God for his Sin of Sabbath-breaking, and every such believer is *i* to conform in Sanctification to Christ in all the Acts of Christs Obedience to this Law of the ten words: He, as his Custom was, went into the Synagogue on the Sabbath-day, and stood up for to read. He taught the people, such as would give him the hearing, on the Sabbath-days. And whither shall we go to get our selves cloathed with Sabbath Righteousness, but unto him, putting on this Lord Jesus, and making this *Jehovah* to be our Righteousness? How can there be such an apt, proper, distinct, suitable, Sabbath-Righteousness from Christ, applyed to the Soul, but by those who make out after that weekly seventh-day-Sabbath-Righteousness, which was in its perfection in Christ? Those that observe any other day of the week, as the weekly Sabbath, cannot so directly go to Christ for such a days Righteousness, not particularly for the First-days Righteousness, as to a Sabbath; which First day Christ all his life through never observed, as the weekly Sabbath. He has left us an example (a Pattern, a Copy, such as Writing-Masters do leave to their Scholars) that, we should follow his steps. He that saith he abideth in Christ ought himself also *to walk even as he walked*: Because, as he is, so are we in this World, (if we keep to his Rule and Example, for the Scripture speaks of things as they ought to be, taking it for granted that they be so, and they are so, so far forth as Believers do act regularly like themselves, as doth become them.) According to this Pattern we have *k* *Paul* practising after Christs Ascension into Heaven, on every Sabbath-day; it was his Custom and Usage, his constant Practice *l*, the same Expression, that sets out Christs continued weekly observing of the Seventh-day-Sabbath that it was usual to him, is affirmed also of that eminent Servant of his; That, it was also usual to this *Paul*, O that the same might be truly testified of more in our Day, of Leaders and of their People, that, Christ might hold such forth before others and say: Here are they that keep the Commandments of God, and the Faith of Jesus: The Holy Seed of Christ and of his Church are such, as keep these Commands of God, and have the Testimony of Jesus Christ. O the happy Progresses, O the blessed goings on with a strait foot, of such as do his Commandments!

A Second Reason of his affixing to this Holy Law of the weekly Seventh-day-Sabbath, who is Wisdom essential, Wisedoms, All Wisdoms in one, is this: For that, *Ælohim* blessed the Seventh, which is the last day in the week, that and that only, and no other day of the week, as the weekly-Sabbath-day. Thus it was from the beginning, and thus it is, and will be to hidden ages of hidden ages. The blessing is its peculiar Portion, and what is Man that he will take away this Heritage of Blessing from the Seventh-day to endeavour to settle it on any other day on the first day particularly, where the LORD himself never so gave and secured it? *m* The Seventh-day, the Seventh-day, *Ælohim* blessed, the Seventh-day, he hath blessed it, he doth bless it, and he will bless it, and it shall be blessed. O blessed day, which *Jehovah* himself hath blessed; so blessed! This blessing was afterwards renewed, revived, solemnly, openly declared *n* at Mount *Sinai*, and affix'd to the seventh-

d Luke 23.56. Hebr.4.4.

e Exod. 20. 8-11.

f Gen.2.1,2,3.

g Luk.4.16,31. Mat.12.1,2,&c. Mar.2.23, &c. Luk.6.1,&c. & 13.10, 15.

John 5.9, &c. Mar.1.21.& 3. 1,2,&c. Luk. 14. 1, &c.

h Rom.4. 4, 6, 24, 25 Phil.3. 9. Rom.5.12.- 21. Gal 4.4,5. Rev.19.8. Isai. 45.23,24,25. 2 Cor.5.19,21. Rom.13.14. Gal.3. 27. Jer. 23.6.

i 1 Pet.2. 21, 22,23.Eph.5.1, 2. 1 John 3.3. 4. John 1. 16. 1 John 2.1-6. & 4.17. John 15.7,10, 12,14, 15. Mat. 11.27- 30. John 13. 34. & 12.49, 50. & 17. 8. 1 Cor. 11.1. Heb. 12.2. Mat. 5.16-19. Rom. 3.19-31. Mal. 4. 2,4,5,6. and Rev.14. 12. & 12.17. & 22. 11,12,13, 14, 18,19.

k Act.13.14, &c, Act.17.1, 2,3, & 16.13- 16. and 18.4.

l Compare Luke 4. 16. with Act 17. 2. κατὰ τὸ εἰωθὸς αὐτῷ, As it was, so to Christ, so κατὰ τὸ εἰωθὸς τῷ Παύλῳ.

m Gen.2.2,3.

n Exod.20. 9, 10, 11.

seventh-day: *Six days thou shalt labour, but the seventh-day is the Sabbath*: In it thou shalt not do any work: For six days *Jehovah* made Heaven and Earth, the Sea, and all that in them is, and rested the seventh-day: Wherefore *Jehovah* blessed that day, that Sabbath, the blessing is gone forth for this Seventh-day-Sabbath irreversibly from the Mouth of *Jehovah Mashiach* himself: It has his Applaud and approve for its due estimation and deserved renown, its noble majestickness and Royal imperialness. How many are the Prerogatives and Priviledges which he hath Conferred upon it! Christ is the Seventh-daies-benedictor and benefactor. This is the day which he hath Dedicated to the Instituted worship and service of *Jehovah Ælohim*; A day greatly to be desired and delighted in by his Children, Friends and Servants, as a day of holy rest, and of Heavenly joy; A day of sweet converse between him and his Saints: A day that calleth upon them for a singing-shouting-triumphing-rejoycing-frame! and therefore there is a peculiar *o* Psalm fitted for this purpose, to this end: Thus is the Crown of special Benediction put upon the head of the Seventh-day, and no other foregoing day of the Week is to share with it in this princely honour. *p Jsaiah*, that evangelical Prophecier and Preacher, has from *Jehovah* Pronounced those Blessed even to admiration, (O the happy Progresses, O the happy goings on of such!) that do keep this Sabbath, and not prophane it! They shall enjoy many a covenant-favour! O how choice Spiritual blessings are there that do visit the Hearts of Holy observers of this Seventh-day-Sabbath! under the New-Testament Administration, O what a Blessed day did Christ make it to be unto some, whose sick bodies he healed, whose sinful Souls he pardoned, whose sadned Spirits he comforted; unto whom his Gracious words were converting and Restoring, teaching and enlightning, quickning and strengthning, whom he met in Sabbath ordinances, and gave them the Blessing of this separated day! and how many a Soul had cause to bless the LORD for ever, who so prospered *Pauls* labours on the *q* Seventh-day-Sabbath, for blessing, for good to them! Christ taught daily in the Temple, and *Paul* was often in the Synagogues on the foregoing daies of the Week, and much good was done thereby, but the whole Scripture doth take peculiar notice of this, That, the Seventh-day as the Weekly Sabbath-day, carried away the Sabbath-blessings, which no other day in the week did, though the LORD do bless his People every day, yet not with Sabbath-blessings, but only on the seventh-day. *Ælohim* gave a Special Blessing, an appropriated Blessing, to this day above all the other daies. So true and good is that saying of Christ still, That *r* this Sabbath was made for *Adam*, for Man, for a blessing to him, every way for his cheifest and choicest good. It was Christs counsel to his Disciples, *s* that, when troublous times would be some years after his Ascending into the highest Heavens, they would be much in Prayer, that, upon the Enemies Invading their Land, their flight might not be on the Sabbath, lest they should be hindered from, or disturbed in the Blessings of that seventh-day, which alone has the Name of the Weekly Sabbath. Thus is the whole Scripture profitable for the clearing and confirming of these two Reasons of Christs Assigning, as I am now also further to manifest, that, it is so for his third Reason which is this, because *Ælohim* sanctified the seventh, which is the last day in every week, that and that only, and no other day of the week, as the Weekly Sabbath-day. Thus at the *t* First Creation and Institution; the seventh day, the seventh-day, the seventh-day, *Ælohim* sanctified it, because, that, in it he had rested from all his work, which he Created, for to make or to do. He hath sanctified this same seventh-day, he doth and he will sanctifie it, setting it apart as the only weekly Sabbath-day, for Spiritual services and for other holy ends, he segregated it from all prophane common employments and usages, and dedicated it to his own peculiar worship. It was not to be reckoned nor counted amongst vulgar daies, but was to be had and held *u* as solemn and sacred, holy and honourable, desirable and delightful. He hath put a difference between this seventh day and other daies, by way of Excellency, in a dignifying manner, by appropriating and severing of it in the special holiness thereof, from ordinary foregoing week-daies, that are but of a common rank, that it may be singularly filled up as becometh the sanctity or holiness of it. By this derived or relative sanctity, it is the peculiar appropriate day of *Jehovah Ælohim*. He has separated Ordinances

o Psal. 92. title compared with the rest of the Psalm.

p Isai. 56. 1-8 reade and consider, how many special Blessings are here made over.

q Acts. 13. Acts. 17. Acts. 18.

r Mar. 2. 27. τὸ σάββατον

s Mat. 24. 20.

t Genes. 2. 2, 3.

u Isai. 58. 13.

for his ſeparated People on this ſeparated day! O how holy is *Jehovahs* ſeventh day-ſabbath on which he would have his Worſhippers to be ſo Holy! All here, in this Hiſtory of the Creation is actual and real, Anticipations here, have no ſuch place as thoſe pretend who would have this ſanctification of the ſeventh day, as a Weekly Sabbath, to be only in *Ælohims* Decree and deſtination, as if it took not place actually till the proclaiming of the Law at *Mount-Sinai* which was above two thouſand years after; for, this Scripture, as others alſo collated with it, do evidently ſhew that it was thus ſet apart, from the beginning of the World from *Adams* time and ſo downwards. This Hiſtory doth treat of Exiſtences, of Beings in their Created nature: As *Ælohim* reſted on that day Actually, and it was made for *w Adam* and for his poſterity for that purpoſe and end, that he and they might ſanctifie it, and that it might be a bleſſed day to him and to them. The Creator and maker of daies did put apart the ſeventh-day from all and from every of other daies for peculiar uſes and Ends. The Proof is convincing enough to the Ingenious and unprejudiced, that the ſanctification of the ſeventh-day-Sabbath, was before the promulgation of it at *Sinai*: *Moſes* ſpeaks of it, as of a thing known, uſing the ſame reaſons and grounds of equity, and much in the ſame words, which *Ælohim* himſelf uſed in the proclaiming, and referring to the firſt inſtitution of *x* labouring on the ſix fore going daies and Sabbatizing on the ſeventh, where the ſeventh day is mentioned four times, and Sabbath, Sabbatiſm, Reſt, Reſted, about ſix times, declaring, that, in times paſt, of old, *Jehovah* had given the Sabbath for this end, that in it there ſhould be a ceaſing from ordinary Labour, and accordingly the People reſted on the ſeventh-day-Sabbath; at *Mount-Sinai* the promulgator of this Law himſelf delivers his mind to be ſtill the ſame in much plainneſs of ſpeech, *y* ſix daies thou ſhalt labour, but the ſeventh day is the Sabbath, in it thou ſhalt not do any work, for, ſix daies *Jehovah* made the *Heavens* and the *Earth*, the *Sea*, and all that in them is, and reſted the ſeventh day; wherefore *Jehovah* hallowed the Sabbath day, he ſacrated it, conſecrated it, ſanctified it, reſtored it to its holy uſe, he ſpiritually diſtinguiſhed it from the other foregoing ſix daies of the week: Setting it apart for his more ſolemn worſhip and inſtituted ſervice: And thus you may carry this ſanctification of it through the reſt of the Scriptures that do treat on this ſubject; for, the People of God all along were Sabbath-keepers, and *Ælohim*-worſhippers: They remembred this as that word of memoir and of remark, bringing in this Law upon their hearts as of ſpecial obſervance. *z* The ſanctification of the ſabbath doth ſet out ſometimes, the whole worſhip of God; for, where this is duly obſerved it doth promote all other religion; and it is put Prophetically by *Iſaiah* for the ſpiritual worſhip under the New Teſtament-diſpenſation; it was inſtituted to the end, that, ſolemn ſervice might be performed to the LORD therein: *a* therefore did his People hold publick conventions on the ſeventh day-Sabbath, when they aſſembled to read, to Interpret, and to hear, the word of *Jehovah Ælohim*: And theſe were ſtated ordinances on every ſuch day: Then they put up their publick requeſts, and made Prayers to the LORD; they then pleaſantly ſang ſongs to him, they had ſpiritual conferences, holy Arguings, heavenly meditations, merciful actings: It being a day of ſpiritual delight, of heavenly joy, and of high praiſing: Then they offered up inſtituted ſacrifices unto him, to the honour of his name: Which ſacrifices now under this adminiſtration are ſpiritual, glorious, heavenly, acceptable to God by Jeſus Chriſt. Thus, and in ſuch like holy ſervices is it to be *b* ſanctified by us. The ſeventh-day-Sabbath is therefore ſaid to be *c* holy unto the LORD's People, as it is holy in its Inſtitution, and holy unto *Ælohim*.

And now, is it not great and good reaſon, that theſe reaſons of *Ælohims* own giving ſhould have a convincing-cogency, and winning perſwaſiveneſs upon our hearts to yield obedience unto this holy Law of his, which is every way ſo deſigned and fitted for our own Good?

I paſs on to ſome other ſpiritual proofs of this: After long and ſerious ſearch into the whole ſcripture about this matter, I find, that all the Scriptures through, where the holy Spirit doth ſpeak of a weekly Sabbath day, there the name and thing of a weekly Sabbath is given only to the ſeventh, which is the laſt day of the week, in the weekly revolutions and returns, and ſucceſſive courſes of it, and to no

w Mar. 2. 27. Heb. 4. 3, 4.

x Exod. 16. 23. 30.

y Exod. 20. 8, 9, 10, 11.

z Iſai. 56. 2--8. & 66. 23.

a Lev. 23. 3. 2. King. 4. 23. Mar. 1. 21. & 6. 2. Luk. 4. 16, 17, 31. & 6. 6. & 13. 10. Act. 13. 14, 42, 44. & 17. 2. & 18. 4. Act. 13. 15, 27. & 15. 21. Act. 16. 13, 16. Pſal. 92. title compared with the reſt. Numb. 28. 9, 10. 1. Chron. 23. 31. 2. Chron. 2. 4. & 8. 13. & 31. 3. Nehem. 10. 33. Ezek. 45. 17. & 46. 1, 4, 12. 1 Pet. 2. 5.

b Deut. 5. 12.

c Exod. 31. 14, 15. Neh. 9. 14. Exod. 16. 23. Iſai. 58. 13. Neh. 8. 9, 10, 11. & 10. 31. Exod. 35. 2.

no other day of the week as a weekly-Sabbath-day: That, there is no Command given for the Observation of any other day in the week as the weekly-Sabbath-day but only of the seventh day. That, there is no promise made to the observing of any other day in the week, as the weekly Sabbath-day, but only of the seventh day; and that there is no threatning either Denounced against or executed upon any, that have not observed any other day in the week, as the weekly-Sabbath-day, but only against and upon such as observed not the seventh-day as such. If it be thus, then how nameless, how Commandless, how promiseless, how threatless, is the first day of the week, as to this matter of the weekly-Sabbath-day? Examine and search we the Scriptures in this case. All the Scriptures through, where the holy spirit speaks of a weekly-sabbath day, the name and thing thereof, that is, of such a weekly-Sabbath-day, is given only to the seventh, which is the last day in the week, in the weekly returns of it, and to no other day of the week as a weekly-Sabbath-day. *d* On the seventh-day, the seventh-day, the seventh-day, *Ælohim* Sabbatized, he Sabbatized. *e* The seventh-day, the seventh-day, the seventh-day, the seventh-day, the rest of the Holy Sabbath, a Sabbath, the Sabbath, the Sabbath, the People rested on it. *f* The seventh day is the Sabbath; in it thou shalt not do any work. The *g* seventh day is the Sabbath, in it thou shalt not do any work. In the seventh is the *h* Sabbath of rest. The seventh day a Sabbath of Rest. The seventh day *i* the Sabbath of rest: Scores of times in the Scripture of the old testament, the seventh day is called the Sabbath. Several times also in the new Testament, about threescore times. The LORD Christ himself speaking Prophetically cals it *k* the Sabbath-day. Divers times in the Historie of the *l* *Acts* of the Apostles after Christs Ascension to his Father. Every Sabbath *Paul* reasoned in the Synagogue as his manner was. *m* No other day in the week is called the Sabbath-day. This some of the most Learned amongst the adversaries of the seventh day, having been convinced of, and finding their labours fruitless in searching after the name Sabbath to be given to the first day of the week, which is no where done, they rather oppose the name Sabbath, as not fit to be used now under the new-Testament-administration of Grace, as applyed to the weekly seperated day for Holy rest and worship; they reject it themselves, that, others too might the more abhor it, by giving it an ill name, miscalling it, the *Jewish*-Sabbath: So that these Enemies themselves being Judges, they confess, that all Churches do call the seventh day alone, by the old name, Sabbath. It was *n* the seventh, this seventh day; (it is double-Articled,) on which God rested from all his works. Consider further, there is not all the Scriptures through, any command given for the observation of any other day in the week as the weekly-Sabbath-day, but only the seventh which is the last day in the week, in the weekly return of it. At the first Creation of this seventh day It was instituted for *Adam* to do it, and observe it, as the weekly Sabbath day. Thus before the Law was proclaimed, how long refuse ye to keep my Commandements and my Laws? *Jehovah* hath given you the Sabbath: Let no man go out of his place *o* on the seventh day, (for to gather *Manna*, or to do any other servile work.) So the People rested on the seventh day. Thus at the time of Promulgation. *p* Remember, or to remember, the Sabbath day, to keep it holy: Six daies shalt thou labour, and do all thy work, but, the seventh day is the Sabbath of *Jehovah* thy God. In it thou shalt not do any work: It expresseth both a precept what to do, and a prohibition what not to do. *q* Keep the Sabbath, to sanctifie it, as *Jehovah* thy God hath commanded thee: Six daies shalt thou labour, and do all thy work, but the seventh day is the Sabbath of *Jehovah* thy God: In it thou shalt not do any work. So expres is this word of the Law-giver himself. After the proclaiming of this Law, *r* six daies thou shalt do thy work, and on the seventh day thou shalt rest. Verily my Sabbaths ye shall keep, said *Jehovah*, ye shall keep the Sabbath, six daies shall work be done, but, in the seventh is the Sabbath of rest. *s* Six daies thou shalt work, but on the seventh day thou shalt rest: In Earing-time, or Plough-time, and in Harvest, thou shalt rest, during the seventh-day-Sabbath. If any time had more colourable plea for working than other, the Ploughing-time and the Harvest-time were the seasons; the one to prepare the Ground and to cast in the Seed; the other to reap and gather in the Fruit and increase. Tillage was necessary for Harvest, Har-

d Gen. 2. 2, 3.
e Exod.16.23 -30.
f Exod.20.10, 11.
g Deut.5. 14.
h Exod.31.15. & 35.2.
i Levit.23.3.
k Mat.24.20.
l Act. 13, 24, 27.& 15.21. & 16.13.& 17.2.&18.4.
m Luk.13.14.
n Heb.4.4.
o Gen.2.2.3. Exod.16.28. 29.30.
p Exod 20.8, 9,10.
q Deut 5.12, 13,14.
r Exod.23.12. & 31.13,14,15.
s Exod.34.21.

vest was necessary for sustenance, yet the holy rest of the Sabbath must not be broken for these. The prohibition reached in the very letter of it, against these
t Exod.35.1.2. times. Again, t these are the words which *Jehovah* hath commanded, that ye should do them, six daies shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to *Jehovah*. If any handy-work were to be spoken for, as an exception to this general rule, Tabernacle-work was the work: u yet this Law of the seventh-day-Sabbath must not be transgressed for the carrying on of such work for the preparing, finishing, and erecting, of the Tabernacle, though it were the appointed place under that dispensation of Grace for the publick Instituted worship and service of God. w Ye shall keep my Sabbath, again, ye shall keep my Sabbath, and a third time, in *Leviticus*, ye shall keep my Sabbaths. the like we have in the Books of the Prophets, x carry not forth any burden out of your houses on the Sabbath day, nor do any work, but, ye shall hallow the Sabbath day, according as I commanded your Fathers, said *Jehovah* by *Jeremiah* to the People of God in his time, much the same we have in y *Ezekiel*, bringing in the LORD thus bespeaking his People, I *Jehovah* your God; walk in my statutes, observe my judgments, and do them, and Hallow my Sabbaths. The same Prophetically in another place, thus saith *Adonai Jehovah*, the gate of the inner Court that looketh towards the East shall be shut, the six working daies, but, on the Sabbath it shall be opened: But, the gate shall not be shut until the Evening. The Prince shall offer the burnt Offering on the Sabbath-day. Thus after the return from the Babylonish Captivity, z Zealous *Nehemiah* reproves the transgressors of this law and Command of the seventh day-Sabbath, what Evil thing is this that ye do, and profane the Sabbath-day? I commanded and charged, (saith he: This he did in pursuance of *Jehovahs* Express command and charge;) that, no burden be brought in on the Sabbath day, I said unto the *Levites*, that, they should cleanse themselves, and come and keep the gates, to sanctifie the Sabbath-day. The same is mentioned in a the New-Testament, the holy Women had Rested on the Sabbath-day according to the Commandement. b They, who were no friends to Christ, could yet acknowledge this in the Principle for the matter of Right, though they misjudged in a matter of Fact, in point of practise and in a particular Case, there are six daies in which men ought to work, and not on the Sabbath. In obedience to this Law and Command of Christ it was that c *Paul* preached, and the People heard the word of God on this Sabbath-day, some years after Christ was Ascended up into Glory. Whither can the Observers of the First day (as the Weekly Sabbath-day) go to find out Commands in the whole Scripture for their day? One of the adversaries of the seventh-day-Sabbath, who appeared in Writing against a Letter of another to him, upon his own desire, which conteined some reasons and Scriptures for the weekly-seventh-day-Sabbath, He, in delivering his Judgment concerning the First day, upon this Question, whether there be any Express word for the Institution of the first day of the week to be observed as the Lords-day, the day for his Weekly Sabbath? has these passages; we might say, that, it might be Instituted, though it be not Recorded, (he meaneth in the Scriptures.) When and where; and again, tis acknowledged, saith he, we have no express word, in so many letters and Words or Syllables, for the Institution of the First day of seven. And a Third time, what if it should be said, that he, (that is, that Jesus Christ the Mediator,) did according to his Power actually change the day, though when, and how, it be not recorded? And a Fourth time, why might he not Institute this, (he intends the first,) day, although it be not expressed, when or where, and though it be not recorded? Observe here, thou who readest this with a desire to have the mind of Christ in this matter: Suppose in the serious tenderness of thy Heart thou shouldest enquire of this Answerer, whether there be any Institution of the First day of the week, to be Observed as the Weekly Sabbath-day under the New-Testament, in the Room of the weekly seventh-day-Sabbath; and he should say, there may be an Institution of the First day of the Week as the Weekly-Sabbath-day, though it be not recorded, Suppose thou shouldest further ask, when, for the time, might this Institution be, if it were at all? And he should reply, there might be an Institution, though it

u Compare Exod-31.13. 17. with the foregoing part of the Chapter.
w Levit.19.3. 30.& 26.2.
x Jerem.17. 22.
y Ezec.20. 19.20.& 44. 24.& 46 1, 2, 4.
z Nehem.13. 17,19,22. *Nehemiah*, being Lord Deputy, would not suffer any to keep shambles, or a Fair on the Seventh-day-Sabbath, nor to do harvest work in harvest-time on that day.
a Luke 23.56.
b Luke 13.14.
c Act.13 14. -44 &16.13. & 17.2.3.& 18.4.

it be not recorded when for the time. Put case, thou demand of him further, where, for the Place might this supposed Institution be? And he should tell thee there might be an Institution though it be not Recorded, where for the place. Upon this, thou further propoundest this to him, how is this pretended Institution for the occasion or manner, that, I might be somewhat Directed in my practise, if it were manifested to be my Duty to observe the first day, as the weekly Sabbath-day? To which he should return thee these words; there might be an Institution, though it be not recorded how for the occasion or manner. Can such answers as these give thee any Convincing Demonstration or satisfying Evidence? What? After all thy Trading in Sabbath-Religion wilt thou at last be sent thou knowest not whether, to pretended unwritten verities for thy Religion? Art thou under any Obligations of Conscience in these matters, to beleive further than what is *d* written? Can thy spiritual Appetite *e* savour in such Cases, what is not written? As for any other Framed, Fancyed, Forged, Grounds of Instituting the First day as the weekly Sabbath-day, from pretended practise of the Apostles for this end, in this, or any other Author I meet with, or from what other Reasons Conjecturally, unscripturally suggested, it will be spoken unto in its place: Only here is one part of the fore-mentioned passage, which I would write somewhat about, lest the force of the answerers Arguing should be thought to be passed by unobserved, which is that expression, (according to his Power) whereby the answerer intends, that, Jesus Christ as Mediator had Power to Change the Weekly Sabbath from the Seventh which is the last day to the First day of the Week. What Power the LORD Jesus Christ as Mediator has received, I thankfully acknowledge, and through Mercy and Grace purchased by him for me, and freely, richly given from the Father to me, in the supplies of the holy Spirit, I have been for several years an applyer of, a liver upon, and somewhat an Improver of, though I find great cause to be deeply humbled, for that, I have put it to no better use. As for the Power of Christ, considering him as mediator, we have it from his own Mouth *f* in his life time; that, the Father had given all Judgment unto the Son: That the Father hath given unto Christ Power to do Judgment, because, he is the Son of Man, that, the Father hath given all things into his hand. And a little before his death, that, *g* the Father gave him power of all Flesh: And after his Resurrection, that *h* unto him all Authoritative Power was given in Heaven and on Earth. This is my Faith and my Food: Yet withal it must be considered, that Christ, as Mediator, was one put into Office by his Father, and sent by him in a delegated Function, having his proper work assigned him: And thus, his Power was Limited. Let us search whether the whole Scripture be profitable for this? In the Law of *Moses*, *i* there is a Propheſie, that, *Jehovah* the *Ælohim* of his People would raise up unto them a Prophet, (meaning the LORD Jesus Christ, as is manifest by a collation of those other Scriptures which do so interpret this,) from the midst of them, of their Brethren like unto *Moses*, unto him they were to hearken, and I, said *Jehovah* the Father, will give my words into his Mouth, and he shall speak unto the People, all that I shall Command him: And it shall come to pass, that, the Man who will not hearken to my words, which he shall speak in my name, I will require it of him. Remark here: It was the Father who raised up Christ to this Office of being a Prophet, they were the Fathers words which were given into Christs Mouth: and Christ was to speak unto the People all that which the Father should Command him: They must be the Fathers words, and it must be in the Fathers Name, that Christ was to speak. To this Clause in the Commission must Christ keep close: And accordingly so he did. In the Book of the after-Prophets you may read *Jehovah* the Father thus speaking concerning his Son Christ, *k* behold, my servant whom I uphold, mine Elect, my Soul delighteth, I have given my spirit upon him; he shall bring forth Judgment to the Nations: Christ as Mediator, was his Fathers Servant, he took upon him the Form of a Servant, and the Servant must keep close to the will and word and Command of him whose Servant he is, especially in this case, where all and every of the words, and wills and Commands of the Father are Holy, just and good. And it is fore told of Christ, that, he would when he had a bodie Prepared for, and taken to him, thus bespeak his Father, *l*

d John 20.30. 31.
e 1 Cor.4.6.
f John 5.22, 27.& 3.35.
g John 17.2.
h Mat. 28.18.
i Deut.18.15, 18,19. Acts 3.22.& 7. 37.compared.
k Isai.42.1. compared with Mat.12. 18.& Phil.2.6,7,8.
l Psal.40.8,9, 10.compared with Mat.26.39.& Mar.14.36.& Luke 22.42. & Heb.10.9.

I take pleasure, O my *Ælohim*, to do thy well-pleasing, thy will: (as Christ elsewhere, in the history of this) not as I will, but as thou: Not what I will but what thou will: Not my will but, thine be done: Lo I come to do thy will; I utter thy truth, and thy Salvation, I do not conceal thy bountifulness and thy Faithfulness in the great Congregation: Christ did not in the least go beyond or beside his Fathers will and word. The New Testament is full of this. *m* The sitting at Christs right (Hand) and at his left, was not in Christs Power to give; but, (or except, or if not) to those for whom it is prepared of my Father, so Christ told the Sons of *Zebedee* and their Mother. It was his to give, but only to such as were specified in the Fathers Grant to him. *n* Thus he elsewhere affirms of himself, what the Son hath seen and heard, that he testifieth, (no more, no less, no other than that,) he whom god hath sent, (that is, Christ whom the Father hath sent,) speaketh the words of God: My meat is, that, I do the will of him that sent me, and Finish his work: The Son can do nothing of him self, except he see the father do it; whatsoever he doth, also doth the Son likewise. I can of my self do nothing. I seek not my will but the will of the Father that sent me. The Father gave me works to finish: The father himself hath sent me: I am come in my Fathers name: *o* I came down from Heaven, not to do mine own will, but the will of him that sent me: *p* my Doctrine is not mine, but his that sent me; If any man will do his will, he shall know of the Doctrine, whether it be of God, or whether I speak of my self; he that speaketh of himself seeketh his own Glory; but he that seeketh his Glory that sent him, the same is true, and no unrighteousness is in him: I am not come of my self, but, he that sent me is true. *q* I do nothing of my self, but, as my Father hath taught me, I speak these things, I do alwaies those things which he hath appointed. I speak that which I have seen with my Father, I came not of my self but he sent me: *r* I have not spoken of my self, but, the Father which sent me, he gave me a Commandment, what I should say, and what I should speak, and I know, that, his Commandment is life everlasting: Whatsoever I speak therefore even as the Father said unto me, so I speak *s* the words that I spake unto you, I speak not of my self; the word which you hear is not mine, but the Fathers which sent me. *t* I have kept my Fathers Commandements; all things that I have heard of my Father I have made known unto you. Thus also the LORD Jesus Christ acknowledgeth in his Prayer to his Father; *u* Father thou hast given thy Son Power over all Flesh, that, he should give eternal Life to as many as thou hast given him: I have finished the work which thou gavest me to do, I have manifested thy name unto the Men which thou gavest me out of the world: Thine they were and thou gavest them me, and they have kept thy word. I have given unto them the words which thou gavest me, and they have received them and have known surely that I came out from thee, and they have believed, that, thou didst send me, I have given them thy word and the world hath hated them. An exact punctual just accompt of this great undertaking and Transacting will Christ give and deliver up to his Father in the latter day. The discerning Reader may see, how expres Christ is in this matter; he exerciseth his Power according to his Fathers will and word. And the Father, as also the Son from the Father; hath not revealed any such thing in the word of truth, as the Change of the Weekly Sabbath from the last to the first day of the Week: There is no appearance of any such Institution or Command. Christ came not to make a Change in any one of the Laws of the ten words. where did the Father put any such words into Christs mouth? and where did Christ ever speak any such words? As Christ was to speak what words the Father put into his mouth, So also the Holy Spirit of Truth; whom the Father sent in Christs name, *w* he was not to speak of himself, but whatsoever he shall hear, saith Christ to his Disciples, that shall ye speak. How much less should any meer Man or Men speak a word about a pretended Change of the Sabbath; which is a saying of their own, and not a word from the Father, Son, and Holy Spirit: in this or in any other Case? It was the LORDs charge and Promise to *Moses*; *x* I will be with thy mouth, and with *Aarons* mouth, and will teach you what ye shall do, speak thou *y* all that I say unto thee: And *Moses* has a Scripture-testimonial, that *z* he was Faithful in all Gods House. It is mentioned to his Praise above forty times, that

m Mat. 20.23.

n John 3.32. 34. & 4.34. & 5.19,30,36, 37,43.

o John 6.38.

p John 7.16, 17,18,28.

q John 8 28, 29,38,42.

r John 12.49, 50.

s John 14.10. 24.

t John 15.10. 15.

u John 17.2, 4,6,8,14. 1 Cor.15.24.

w John 16. 13.

x Exod. 4.15.

y Exod 6 29.

z Heb. 3.2.

that *Moses* did as *Jehovah* commanded him. The same was in *a Jeremiahs* commission, which he confesseth, *Jehovah* said unto me, I have put my words in thy mouth; and this *Jehovah* affirms of *Jeremiah*, my words in thy mouth. Thus saith *Jehovah*, was the usual message; that the Faithful Prophets brought to the People; and it is expresly mentioned about one thousand and five hundred times in the Scriptures, besides other such like words, as, thus saith *Jehovah Ælohim* of *Israel*: and thus saith *Jehovah* of Hosts, often. Now, who can say, with any truth in his saying, thus saith *Jehovah*. The first day (of the Week) is the Sabbath, (Weekly in the Room of the Seventh, the last day of the Week).

a Jerem.1 & 5.14.

I am now to speak of the Promise. There is no Promise made to the observing of any other day in the Week as the Weekly-Sabbath-day, but only of the seventh-day, which is the last day in the Week, in the weekly returns of it. Here all that might be resumed, which is Written about *Ælohims* Blessing of the seventh day; and that only, as the Weekly Sabbath-day. To which also might be added all those promises which more at large are made over to those, that keep and obey all and every of the Commands of *Jehovah Ælohim*: Whereof this of observing of the Weekly-seventh-day-Sabbath, is one: But I would keep close to this Subject matter. The seventh-day-Sabbath is *b* a gift from *Jehovah Ælohim*, to be a sign between him and between his People, *c* to the end, they may know, that he is *Jehovah* sanctifying them: And that, he is *Jehovah* their God. How free is that Love, how rich that Grace which is put in to this Covenant! And this is annexed to the seventh day, as the Sabbath of Rest, Holiness to *Jehovah*. What kind of sign this is, may be spoken unto in another place, *Moses* in his repeating of this Law of the Weekly *d* seventh-day-Sabbath doth four several-times put this Covenant of Grace by Expres terms into this Command, whereby Hearts should be the more drawn into orderly Obedience thereunto: That, the same *Jehovah Ælohim* who proclaimed the Holy Law together with the other Nine, was their *Ælohim*; theirs in a peculiar especial distinguishing manner who conformed in all things to his revealed will, and stood compleat and perfect in his whole will, and therefore should they be engaged and be encouraged, to do the Sabbath day, to Hallow it, as he had commanded them. *e* Ye shall keep my Sabbaths, I *Jehovah*, if ye walk in my Statutes, and keep my Commandments and do them, then saith *Jehovah*, I will give you this and that Blessing in Temporals, and further I will set my Tabernacle amongst you, and my Soul shall not abhor you, and I will walk among you, and will be your God and ye shall be my People. Sabbath-worship on the Sabbath-day, in this Sabbath, (For the instituted day of the Weekly Sabbath must be observed, to be accepted,) shall be a Savour of Rest to me, said *Jehovah*. Thus also in the Prophets: *f* That Evangelical Prophet *Isaiah*, sweetly thus; Blessed is the Man, or O the blessedness, or happy Progresses (or Blessed goings on with a streight foot, for such will make a good Progres in other Religion, who are found walking on Prosperously in this Sabbath-way) of that *Ænosh*, and the son of Man, of *Adam* that keepeth the Sabbath, so that he doth not pollute it, or not Prophane it! For thus saith *Jehovah* to them, that keep these my Sabbaths: (not those that are of Mens inventing and imposing: Contrary to these seventh-day-Sabbaths which are of his Instituting, and which he doth own as his peculiar) and have chosen in what I delight, or have pleasingly willed, and who taking hold of my Covenant I will give unto them in my House, and within my Walls an everlasting name, that shall not be cut off, I will bring them to the Mount of my Holiness, and I will make them joyfull in my house of Prayer; their Sacrifices and their Offerings shall be accepted upon mine altar. And in another place *Jehovah* hath prophecyed and promised, that he will raise up such as shall be Restorers of Paths to Sabbatize in, saying, *g* if thou turn away from the Sabbath thy Feet to do thy pleasure on mine Holy day, and thou call the Sabbath a delight the Holy of *Jehovah* Honorable, and thou hast Honoured, shalt Honour him, not doing thy own waies, nor finding thy own pleasure, nor speaking (thy own,) words, then shalt thou delight thy self in *Jehovah*, and I will cause thee to Ride upon the High places of the Earth, and I will feed thee with the Inheritance of *Jacob* thy Father; *h* From the time of the Sabbath in his Sabbath, all Flesh shall come for to bow down to my Face, saith *Jehovah*. The Prophet *i Jeremiah* doth

b Exod.16.29. Ezek.20.12.
c Exod.31.13, 14,15,16,17.
Ezek.20.12, 20.
d Deut.5.12-15.
e Levit.26.2. &c. also. Numb.28.2.9, 10.
f Isai.56.1-8.
g Isai.58.13, 13,14.
h Isai.66.23.
i Jerem.17. 21,22,24,25, 26.

doth also bring good and comfortable words from *Jehovah* to right observers of the seventh-day-Sabbath. Thus saith *Jehovah*, bear no Burden on the Sabbath-day. Hallow ye the Sabbath day, as I commanded your Fathers: It shall come to pass, if Hearkening ye shall Hearken unto me, to bring in no Burden through the Gates of the City on the Sabbath-day, and shall Hallow the Sabbath day to do no work therein, then shall there enter into the Gates of this City Kings and Princes sitting upon the Throne of David, Riding in Chariots and on Horses, they and their Princes, the Men of *Judah*, and the Inhabitants of *Jerusalem*: and this City shall remain for ever, and they shall come from the Cities of *Judah*, and from the places about *Jerusalem*, and from the Land of *Benjamin*, and from the Plain, and from the Mountains, and from the South, bringing Burnt Offerings and Sacrifices, and Meat Offerings and Incense; and bringing Sacrifices of Praise unto the House of *Jehovah*. They are sweet precious Words those by the *k* Prophet *Ezekiel*. I, saith the LORD, gave them my statutes and shewed them my Judgements, which if a Man do, he shall even live in them: Moreover I gave them my Sabbaths, but they despised my Judgements, which if a Man do he shall even live in them: This is twice expressed as a gracious encouraging Promise; and a Third time it is Covenanted there, I *Jehovah* your *Ælohim*, Hallow my Sabbaths, that ye may know that I *Jehovah* your *Ælohim*; and I will accept you with your Savour of Rest. There is one *l* Psalm, that has several Choice promises in it, and the Title of it is, a Psalm or Hymn for the Sabbath-day, which is to be carried through that Psalm. Those who keep the Seventh-day-Sabbath shall experience *Jehovahs* Loving kindness in the Morning, and his faithfulness in the Nights, they shall be made Glad through his work, they shall Triumph in the Works of his Hands: They shall have their Horn, (their Power, their Strength, their Defence, their Glory, their Honour, their Dignity, their Exaltation, their Firmness, their long-continued happiness) like that of an Unicorn: They shall be poured over with Green Oyl (with new revivings and pleasant refreshings:) Their Eyes shall see on their spying Enemies, and their Ears shall hear concerning the Evil-doers which rise up against them. Such Righteous ones as are due Observers of this seventh-day-Sabbath, shall grow like to a Palm-tree: They shall grow like a Cedar-tree in *Lebanon*, To them that are thus Planted in the House of *Jehovah*, those they shall make to grow in the Courts of their God. They shall bear Fruit yet in the Gray Age: They shall be fat and green: If all and every of these were opened and applyed at Large, O how much of rich treasure is there in them! The *Chaldee* upon the Title of this Psalm doth thus parap hrase, An Hymn, which the First Man *Adam* said for the Sabbath day. And the Seventy two Greek Interpreters have a double Article here, a Psalm of a Song unto that day of the Sabbath: The same Sabbath-day that was the Seventh day of the Week from the Creation; which was to be Sanctified, as many other ways, so particularly by Singing of Psalms. This Psalm has divers Prophetical passages in it relating to New-Testament-promises, especially in the Latter-day-glory of this dispensation of Grace. It is Judged by the Hebrews to be penned by *Adam*, when he beheld the Glorious Works of the Creator, and commending it prophetically to after-ages. *m* The New-Testament gives us to know from the mouth of our LORD Christ himself, the Commander and observer, the blesser, and the Sanctifier, of this Seventh-day-Sabbath, that, It was made for *Adam*, and in him for all mankind, for their Happiness, for their Good, if they would be diligent observers of it: And that, to be forced to flee from Sabbath-work and enjoyments, was to be driven from special priviledges, which sore Judgement those who are Sabbath-observers should endeavour by Prayer to keep off, lest otherwise it did so befal them.

k Ezek.20.11. 12,13,19,20, 21.41.

l Psal.92.title, compared with the rest.

m Mar.2.27. Mat.24.20.

Let it also be duly pondered upon in this one weighty consideration more, that there is no threatning either denounced against or executed upon any that shall not observe any other day in the Week as a Weekly-Sabbath-day, but only against and upon such as will not observe the seventh day; which is the last day in every Week. In the Book of *Moses n* before the Proclaiming of the Law of the Ten words at Mount-*Sinai* the *Israelites* were to gather *Manna* on the six foregoing daies of the Week, and on the sixth day (that sixth, the day immediately before the Seventh, that, there could be no mistake of the day) the bread of two daies, one part

n Exod.16. 23.-35.

whereof

whereof being kept for Food on the seventh day Sabbath, did neither melt nor stink, neither was any Worm therein: yet notwithstanding this wonderful appearance of *Jehovah* for the sustenance and Food of his people, who but a little before had murmured and complained for want of Bread, there were of the People who went out on the Seventh day for to gather *Manna*, and they found none, Upon this, *Jehovah* steps in with his prohibition and threatning, and said unto *Moses*, how long refuse ye to keep my Commandements and my Laws! See for that *Jehova* hath given you the Sabbath, (this Sabbath, this noted day,) therefore he giveth you on that sixth day the Bread of two daies, abide ye every Man in his place, let no man, (not a Man of you, if you dare to transgress, it will be to your hurt: לא is a Particle of Dehorting and of Deprecating) go out of his place on this seventh day: And that, this seventh-day Sabbath might have the more confirming Sanction, *Jehovah Ælohim* continues this miraculous way of feeding of his people for about Fourty years, and takes order for the preserving of a Pot of this *Manna*, to be laid up to the Faces of *Jehovah* to be kept for their generations, *o* for the better establishing of the Doctrine of Weeks, and of the certainty and duty of observing the seventh-day-Sabbath; which admirable appearing if we reckon it seven times over for every Week, six times for the fall of *Manna*, on the six foregoing daies of each Week, and a seventh time for the preserving of that part of the double portion on the Seventh day which was gathered on the Sixth day; the Number amounts to above fourteen Thousand times. At the Promulgation of the Law; *p* there was a threatning in the Prohibition, six daies thou shalt Labour but the seventh day is the Sabbath: In it thou shalt not do any Work. So in *Moses*'s repeating of this Law, the seventh day is the Sabbath of *Jehovah* thy *Ælohim*; in it thou shalt not do any work (if thou wilt boldly transgress, it will be at thine own Peril.) After the solemn reviving and publishing of this Law, every one that desireth the Sabbath *q* shall surely be put to death; For, whosoever doth any Work therein, that Soul shall be cutt off from amongst his people. Six daies shall work be done, but, in the seventh the Sabbath of Rest, (or a Sabbath of Sabbatism, Holiness to *Jehovah*; who doing a work in the day of that Sabbath, to die he shall die, whosoever doth work on the seventh-day-Sabbath *r* shall be put to death. *ſ* Thus saith *Jehovah* if ye will not hearken unto me, and will not do all these my Commandments, particularly, if ye will not keep my Sabbaths, I also will do this unto you: And then followeth Threatning upon Threatning, Curse upon Curse. Thus *f* when *Jehovah* had by a judicial Law declared against wilful transgressors, a Soul that would sin with an high hand whereby such an one did Reproach *Jehovah*, for which that Soul was to be cut off from among his People, because he had despised the word of *Jehovah*, and had broken his Commandment, that Soul was utterly to be cut off; his Iniquity was to be upon him: And notwithstanding this Denunciation, one of the Children of *Israel* would be gathering of Wood upon the Sabbath-day: when those that found him thus Transgressing this Law and contemning this threatning, had brought him unto *Moses* and *Aaron* and unto all the Congregation, and they had put him in ward, because, it was not declared (as to the particular kind of Death, for, the judicial Law was declared *u* before, as was but now mentioned!) should be done to him: Hereupon *Jehovah* said to *Moses*, that man shall surely be put to death: All the Congregation shall stone him with Stones without the Camp. And all the Congregation brought him without the Camp, and stoned him with Stones and he died; as *Jehovah* commanded *Moses*. In the Book of the Prophets there is also a denouncing of Judgments against Profaners of the seventh-day-Sabbath. Hear what *Jehovah* spake by the mouth of his servant *w Jeremiah*, thus said *Jehovah* unto me, go and stand in the gate of the Children of the People, whereby the Kings of *Judah* come in, and by the which they go out, and in all the Gates of *Jerusalem*; and say unto them, hear ye the word of *Jehovah*, ye Kings of *Judah*, and all *Judah*, and all the inhabitants of *Jerusalem*, that enter in by these Gates: Thus saith *Jehovah*, take heed to your selves, and bear no Burden on the Sabbath-day, nor bring in by the Gates of *Jerusalem*, neither carry forth a Burden out of your Houses on the Sabbath-day, neither do ye any work, but Hallow the Sabbath-day, as I commanded your Fathers, but they obeyed not, neither inclined their Ear; but made their

o Compare Josh 5.12.

p Exod 20.9, 10.

Deut 5.13,14.

q Exod.31.14, 15.

r Exod.35.2.

ſ Levit.26.2, 14,15,16.&c.

t Numb.15.30 --36.

u Exod.31.14, 15.& 35.2.

w Jerem.17. 19,20,21,22, 23,27.

Neck ſtiff, that, they might not hear nor receive inſtruction: And if you will not hearken unto me to Hallow the Sabbath day, and not to bear a Burden, even entring in at the Gates of *Jeruſalem* on the Sabbath-day, then will I kindle a Fire in the Gates thereof, and it ſhall devour the Palaces of *Jeruſalem*, and it ſhall not be quenched. Let *x Ezekiel* now ſpeak from the LORD, I, ſaith *Jehovah*, cauſed my people to go forth out of the Land of *Egypt*, and brought them into the Wilderneſs and I gave them my ſtatutes and ſhewed them my Judgments which if a man do he ſhall even live in them. Moreover alſo, I gave them my Sabbaths, to be a ſign between me and them, that, they might know, that, I *Jehovah* who Sanctifie them: But the Houſe of *Iſrael* rebelled againſt me in the Wilderneſs; they walked not in my ſtatutes, and they deſpiſed my Judgments; which if a Man do he ſhall even live in them: (This promiſe mentioned twice here, implyeth the contrary death, even death upon death, death unto death, threatned againſt not-doers, (particularly againſt not-doers, not-Hallowers of the ſeventh-day-Sabbath;) and my Sabbaths they greatly polluted. Then (obſerve, the LORD catched at this ſeaſon of their provoking of him) I ſaid, I would pour out my fury upon them in the Wilderneſs to conſume them. Yet alſo I lifted up my hand unto them in the Wilderneſs, that I would not bring them into the Land which I had given them Flowing with *Milk* and *Hony*, which are the Glory of all Lands. Becauſe, they deſpiſed my Judgments and walked not in my Statutes, but, polluted my Sabbaths: But, I ſaid unto their Children in the Wilderneſs, Hallow my Sabbaths: Notwithſtanding the Children rebelled againſt me, they polluted my Sabbaths: Then I ſaid (obſerve he takes notice a ſecond time of this time of the Provocation was given him by them this way) I would pour out my fury upon them to accompliſh my anger againſt them in the Wilderneſs. The like we have in *y* another place of the ſame Prophet, her Prieſts (ſpeaking of *Jeruſalem*) have violated my Law, and have profaned my Holy things: They have put no difference between the Holy and Profane, neither have they ſhewed between the unclean and the Clean, and have hid their Eyes from my Sabbaths, (even adminiſtrators about Holy things do ſome times hide their Eyes from *Jehovahs* Sabbaths,) and I am profaned among them. Therefore have I poured out my indignation upon them; I have Conſumed them with the Fire of my wrath: their own way have I recompenced upon their heads, ſaith *Adonai Jehovah*. Such a paſſage we alſo find in the Prophecie by *z Amos*, hear this, O ye, who ſaying, when will the Sabbath be gone, (they thought the ſeventh day the longeſt day in the Week,) that we may ſet forth wheat, making the Ephah Small and the Shekel great, and perverting the Balances of deceit: *Jehovah* hath ſworn by the Excellency of *Jacob* ſurely, I will never forget any of their works: Shall not the Land tremble for this, and every one mourn that dwelleth therein? I will turn your feaſts into mourning, and all your Songs into Lamentation: I will ſend a Famine of hearing the words of *Jehovah*. Thus, after that the People of God had returned from Babyloniſh captivity in *a Nehemiahs* time, when the Sabbath was profaned, he, as a Magiſtrate reproves and threatens thoſe in *Judah*, whom he ſaw treading Winepreſſes on the Sabbath and bringing in ſheaves, and lading Aſſes, as alſo Wine, Grapes and Figs, and all Burdens which they brought into *Jeruſalem* on the Sabbath day: And I teſtified in the day wherein they ſold victuals; there dwelt men of *Tyre* alſo therein, which brought Fiſh and all manner of ware and ſold on the Sabbath unto the Children of *Judah* and in *Jeruſalem*: Then I, ſaith he, contended with the Nobles of *Judah* and ſaid unto them, what Evil thing is this that ye do, and profane the Sabbath-day? Did not your Fathers thus, and did not our God bring all this Evil upon us and upon this City? Yet ye bring more wrath upon *Iſrael* by profaning the Sabbath. Upon this he commands, that, there ſhould no Burden be brought in on the Sabbath day: And when the Merchants and the Sellers of all kind of Ware lodged within *Jeruſalem* once or twice, then he teſtified againſt them and ſaid unto them, why lodge ye before the Wall? If ye do again, I will lay hands on you. From that time forth came they not on the Sabbath: And he Commanded the *Levites*; that, they ſhould cleanſe themſelves, and that, they ſhould come to keep the Gates to Sanctifie the Sabbath-day. *b* For an improvement of this kind of Learning let the Studious ſearch the Scriptures, whether both the

x. Ezek.20. 10--21.

y Ezek.22, 26. 31.

z Amos.8. 4 —— 14.

a Nehem.13. 15 ——22.

b 2.King 25. Mat.24 20. Act.13. 44 ——48.

First

First and the second Temple were not burnt, and the People captived in the one, and fleeing into the other, both these on the seventh-day-Sabbath? And whether the First great Ejection and unchurching of the *Jews* were not also on the seventh-day-Sabbath, and the Gospel more carried over to the *Gentiles?*

Having thus carried this Doctrine and Duty concerning the Weekly-Seventh-day-Sabbath through the whole Scripture with that arguing convincingness which is clear and evident to plain unprejudiced Judgments and understandings, though so full a Testimony should suffice, yet that I may the better make way for the answering of somewhat that may look a little like Objection, I shall add this to the rest for a further Confirmation, that *Ælohim* hath put this Weekly-Seventh-day-Sabbath, into Created Nature. c The Human nature in the First *Adam* was made and framed to the Perfection of Holiness and of Righteousness in the Ten words; which Ten words I take to be the only certain, vniversal, perfect summary, and Comprehensive of that which is the Law of Nature in Mankind: A full exact Copie, draught and Transcript, of the Law of Creation in the heart of *Adam*, the Proclaimed and now Written word, the same for sum and for substance which had a living Concreated impression on that Heart and mind of his: As the true unchangeable Original-Law; being not only the declared will but also agreeing with the Holy nature, or Essence, and being, of the Creator himself, an Holy, just and good Law, no waies differing from the Law which was given to and put into the Humane nature in the uprightness and integrity The, purity and perfection of that Humane Nature: This Law particularly of the Weekly Seventh-day-Sabbath, and the due observation thereof, was a part of this Law of Nature, as it lay evidently in that Established order of *Ælohims* Creating the foregoing six daies of that one week (the rule and pattern of all after-weeks) being the working days, and the seventh, the last day of that Week. being the weekly-Sabbath-day: Such being the method which *Ælohim* used in the production of his Creatures on the several six daies, and the disposal of his and of Mans Rest, on the Seventh day; Thus standeth the Relation in the weekly succession of daies, which *Ælohim* made to be in the true nature of these Created existences, really whilst the World stands to be instructive unto all mankind of what is his natural will, and mans natural Duty. There was in this Primitive Ordination a full evidence and a convincing Demonstration of *Ælohims* pleasure herein, by his appointing a sufficiencie of light about this matter, both in the Created nature of daies, and of works and Rest respectively in those daies, to give *Adam* to see and know, what he ought to do, what daies to work in, and what day to rest on, and also Innate in *Adam* himself for his instruction, thereby discerningly to understand and Faithfully to improve this for the designed end, true use, and proper purposes. Some notions of this Law, as well as of the others of the Ten words, are still retained and kept in man, even though now fallen and in his corrupt state? and renewing Grace doth restore in part to the first Created Holiness and Righteousness. *Ælohim* Created *Adam* in his own Image: In the Image of *Ælohim* Created he him: And we are to put on the New man which according to God is Created in Righteousness and Holiness of Truth, which is renewed unto knowledge according to the Image of him that Created him. And the whole of this is still in being, carefully, faithfully, unalterably preserved, not only by Revelation in the Scriptures of Truth, but also by Primitive Creation and Providential Continuation in the true Nature and in the real Existence of the things themselves. All and every of the daies and Weeks, that have been, are, and will be, since the first Created Week in their ordinary revolutions and *d* successive courses, are as the daies and week of that one Created week were. At the First Creation was this Law given to *Adam* in respect of his humane Nature and in him given to all the World of Humane Creatures. Even adversaries themselves in their Writings against the seventh-day-Sabbath have confessed, that, the Law given to *Adam* from the beginning is unalterable, and therefore remains still in full force, so that, all men to the Worlds end are bound to yield obedience thereunto: and that the Rest of the seventh-day-Sabbath, was entred into from the Foundation of the World; Christ himself the Creator rested the seventh day from all his works; and that, *Ælohims* resting, on that Seventh-day-Sabbath doth necessarily imply Mans Resting on that day as well as Gods

c Gen.1.26, 27. Eccles.7.29. Ephes.4.24. Colos.3.10. Rom.2.14, 15, 26, 27. & 3.29.

d Gen.8.22. Jerem.31.35, 36. & 33.20, 25.

resting; God's entring into that rest being the ground of Man's rest at the same time; which they prove from *Heb.* 4. 3, 4. The created nature of it as the seventh day, and the cogent reason of it as the Weekly Sabbath-day, not being peculiar to the *Israelites*, but common to the *Gentiles*, the Command is not proper to one of these only, excluding the other, but doth belong unto both; the LORD's resting on it, which gave such occasion to his Blessing and Sanctifying of it, has an Universal preceptive respect to *Adam* and to his whole Posterity; it is a common Instruction and a general Command unto all men in all ages, to labour in their particular callings, functions, and employments on those six fore-going days of the Week wherein *Jehovah Ælohim* made the Heavens and the Earth, and to cease and rest from such labour on the seventh-day, because in it He Sabbatized or rested from all his work: This Law was made and it came with Authority in the beginning of the Created World, and it shall continue and last to the end of the World: *Adam*, the Father of Nations and of Generations, was put under the obligation of it, and so are all his Off-spring from first to last throughout all Nations in all Generations. Every Man has *e* a teaching light and law of Nature, which he doth carry about with, and in, him, and is born and bred together with him. There are still some reliques and remainders, as dark Letters in an old Monument, of those Holy, Just, Good, and spiritual Laws of the Ten Words; still to preserve and keep alive the memory of Man's first created Honour and Dignity, His Rectitude and Uprightness, as also for some other ends, Though those seeds are corrupted now, Natural right reason will teach men, that, seeing all men in all Nations do measure their time by Weeks, and their Weeks by seven days, they should (besides what part they separate of their time as due unto God every day,) set apart one whole day of every week unto their Maker, who has allowed them so liberal a portion of time, wherein to provide for themselves and for their families: there being no other proportion of time that can so well provide both for the worship and service of God every day, as, Evening and Morning of every day; and every week, as the whole Seventh which is the last day: and also for the necessities of all Families, as that which remaineth of the several six fore-going days of the Week: and that is so well fitted to all Functions and Callings and Employments. There is that in every man, who has the due exercise of his right reason that will directly answer unto this, especially when compared with these created beings, and more especially yet, when having the advantage of Scripture-revelation. The light and law of Nature when cleared up, will tell men, that all mens labour and motion, being in order to *f* Rest, and Rest being the perfection and end of Labour: into which labour and work and motion do pass; that, therefore the seventh which is the last day in every week is the most fit and proper whole day for a weekly religious rest unto the Creator, for his Worship, service, and honour; The natural reasonableness of this Command for observing the seventh-day-Sabbath doth suggest, That, Man and Beast should have his Resting-day every week. *g* The Ass (that poor beast so much used to burdens and drudgery on other days) must rest, and the Stranger be refreshed, on the weekly seventh-day-Sabbath. *h* That word in the Original, which doth set out conventions for Worship, to those who do understand it, and who will make a diligent observation and due improvement of it, would inform them, that, they may with their own eyes discern something of this in the motion of those Heavenly lights, which would instruct men, that, set times of their Creator's appointing for solemn Assembling, and for his instituted Service are directed to and pointed at by those Great Luminaries which the All-wise *Ælohim* hath set up in the Heavens; As, for many other good purposes, so also particularly for this Great and Holy end.

e 1 Cor. 11. 14. Rom. 1. 20.

f Heb. 4. 10. Revel. 14. 13.

g Exod. 23. 12.

h *Mognadim, & contracted. Mognadei, compare* Gen. 1. 14. and Psal. 104. 19. & Levit. 23. 2, 3. and Numb. 28. 2. 9, 10, & Psa. 136. 7, 8, 9.

This naturalness of the Weekly-seventh-day-Sabbath should make all the judgments and wills of grown reasonable Creatures to bend and to bow before it; and should for ever stop the mouth of all gain-sayers, never more to speak, or write, or print a word against that which is so Legible in its own created Existence. Pure Primitive nature in Scripture is put sometimes for the essence of a being, or for the Essential Properties of it: Thus *i*, the Goddy-nature is His Essence, His unchangeable Being, a lively resemblance unto which communicable pro-

i 2 Pet. 1. 3, 4.

properties in Him (such as His Wisdom, Goodness, Truth, Holiness, and such like) are impartable to rational creatures, especially to new creatures; For, otherwise, as for His very Essentiality, This is incommunicable to any meer Creature. *k* Hence, as to Creatures, Nature is put, for the person or thing it self, Indeed, or In-truth, really so, *l* For the essence and being of a Creature, for that which is *m* Concreated, born with, a Creature, *n* Connatural with it: For, that which is proper Genuine and *o* Innate; For the Natural *p* Law particularly: *Ælohim* will not change what He did create to be pure and good, naturally, essentially so; It is the Seventh-days proper nature to be the Weekly-Sabbath. This Seventh-day and the Weekly-Sabbath were Concreated; It was so made and ordained, according to pure Primitive Creation: When the first pure created state of what *Ælohim* made was defaced by sin, much of his doing in the World is *q* to bring back to that Original purity and goodness. Therefore the work of Redemption is set out by Creation; and for the same reason it is called a renewed Creation; So is his work of Preservation of, and of Providence over, his creatures. So will his work of Regeneration and of Conversion still be: Thus also his constituting of his Church: Thus also his work of Instauration and of Renovation of the Heavens and of the Earth. This work of first Creation by the creating *Messiah*, is the rule and Standard, the pattern and exemplar, to which all must be brought. It is, as to the final cause thereof, for the glory of *Ælohim*, The glory of Christ, The good of the Elect and of the Believing. The work of Creation in that one week of the Erected World was a glorious work, every way *r* perfect, particularly of *s* Man, as Man. That Sabbath which was thus from the beginning must still stand. The first created Seventh-day-Sabbath is throughout the Scripture most natural, according to the Scripture. This alone, and no other Day is the Sabbath in pure created Nature. This Seventh in order, has the natural name of Sabbath, which the First, second, third, fourth, fifth and sixth have not. The creation has a natural order: The several works thereof having been so created in such due order in six distinct days, doth carry that along with it in the very nature and order of their creation, which would convince a natural conscience, exercising right reason, especially when the true information and clear discovery thereof is brought unto him by Scripture-revelation, that, the Creators wisdom doth shine forth in that order, and that this self-evidencing light should be received, entertained, and improved with ready submission to its obliging Law which doth bind such a natural conscience to believe, observe and obey it. The first created time as to the weekly Sabbath was perfected and appointed in its proper, prime, pure, and natural, Created state: and therefore the created order of the seven days of that one week must still keep their natural Names: and so, the last day of the week and no other, is alone, the seventh-day and the Sabbath-day: Which day then, cannot be altered unto a working-day: *Ælohim*'s Law must still be obeyed and his Example followed whilst Time has duration. To carry the Sabbatizing rest from the seventh to the first day, and the Labouring-service from the first to the seventh-day, is contrary to the purest Created Nature. There is not a translating either of the Work, or of the Rest from one day of the week to another. *Ælohim* would not have either of these to be separated from his, from their, appointed seasons; It must abide to the End what was thus from the Beginning. What the Holy Law of pure Nature doth confirm, doth remain unmoved through all the Dispensations of Grace, both of the Old and New-Testament-Administration: This doth not destroy that which is pure and perfect in its natural created Being. Scripture and Nature are in Harmonious Concord in this matter. This seventh day is peculiarly sequestred by *Ælohim* for a Sabbath, and has this Preeminence beyond all the rest; the Vote and suffrage of Primitive Nature, doth determine and conclude it to be so. And what is Man, that, he attempts *t* to change this Time and Law, by a Devising of his own heart, and to level this Honorable Day with the rest, seeing it was the Institution of *Ælohim* in the very Forming of Created beings? The Holy ends whereof, were concreated uses, natural and permanent for this portion of Time; Which seventh day may not therefore be employed about the common ends, uses, and works of the six foregoing days of the Week: Which six days

in

k Galat. 4. 8.
l Jam. 3. 7.
m Rom. 2. 27.
n Rom. 11. 24.
o Rom. 1, 26, 27. Rom. 11. 24.
p Rom. 2. 14. 1 Cor. 11. 14.

q Psal. 51. 10. 2 Cor. 5. 17. Eph. 2. 10. & 4. 24. Gal. 6. 15. Isa. 41. 20. & 57. 19. Ps. 148. 5, 6. Ezek. 28. 13. 15. Isai. 4. 5. & 48. 7. Jer. 31. 22. Psa. 102. 18. Eph. 3. 9. Isa. 65. 18. Psa. 100. 3. & 149. 2. Isa. 27. 11. & 43. 1. 7, 15, 21. and 44. 2, 21, 24. & 45. 11, & 51. 13. & 54. 5. Eph. 2. 15. Isai. 65. 17. & 66. 22. 2 Per. 3. 13. Rev. 21. 1, 2. Prov. 16. 4. Rom. 11. 36. 1 Cor. 8. 6. Heb. 2. 10. Rev. 4. 11. Cor. 1. 16. 1 Tim. 4. 3. 1 Cor. 3. 22. Hos. 2. 18, 21, 22.
r Deut. 32. 4.
s Gen. 28. and 2. 16, 19. Psa. 8. 6. Heb. 7, 8.

t Dan. 7. 25. 1 Kin. 12. 32, 33.

in their order and names have their ſeveral diſtinct Exiſtence, as ſenſe doth plainly demonſtrate, by the continued ſucceſſive courſes of Night and Day in their ſeaſons. At the firſt framing of Nature, the very time it ſelf of the ſeventh day was on that ſame day created and made an Holy Reſt, and was by Law and Sanction ſo declared, The time it ſelf of the ſeventh-day-Sabbath, As ſuch, was, and is, and will be, That diſtinct part of Time which was the object of *Ælohim*'s bleſſing and ſanctifying of it, as the natural Weekly Sabbath, to be a day of Holy Reſt, having Foundation in its own natural Exiſtence. This is manifeſtly evidenceable to every rational Man's revived nature; and it is perfectly demonſtrable by Scripture-revelation, to every conſidering Believer, who gives himſelf impartially to underſtand the ſubſtance and the end of *Ælohim*'s creating of ſuch a ſeparated determinate portion of Time. This is the true Doctrine and the Genuin meaning of the Weekly-Sabbath: Man and this ſeventh-day-Sabbath being created in one and the ſame week, will be coeval whilſt Weeks do laſt, They will live and ſtand together. The fittedneſs of this Day was a Creating-Act: The reaſon of which Day is of natural ſelf-Manifeſtation and Obligation, in which we are confirmed by Word-revelation. This is the prime Make of it, having its firſt riſe with Created Nature, and ſo is Perpetual, and unchangeably fixed, An Individual-Sabbath-day, untransferrable to any other Day of the Week: Sabbath-day and ſeventh-day are Connatural and Reciprocal. Sabbath-worſhip and ſervice muſt be done on the *u* Day thereof. All days of the week are not of equal accompt with God; neither have they the ſame Honour. Chriſt Himſelf hath put the Crown upon the Head of the Seventh-day; and ſo let it enjoy its ſole and laſting Royal Dignity; It having a concreated Excellingneſs which will be, and abide with it, through the duration of the World. A Primitive Conſtitution that muſt ſtand firm. *w* It is a diſtinct day and has a diſtinct word for it. Thus let the Scriptural compleat Journal, and its perfect Diary of that one Created Week, in ſeven diſtinct days remain in its unmoveable Order. And now, if this Argument drawn from pure Primitive Created Nature be convincing and demonſtrative, let that Great Ratiocinator call to mind his Expreſſions, I can conſent, ſaith he, that all They take the ſeventh-day for the Sabbath, who can prove it to be by meer natural evidence: and in another place he thus writes, This is the very hinge of all our Controverſie, For, if this be once proved, we ſhall eaſily confeſs that it (he ſpeaks of the Seventh-day-ſabbath,) is not abrogated: For, Chriſt came not to abrogate any Law of Nature. And further he writes, That the great Laws of nature, containing Man's Duty to God, reſulting from and manifeſted in our nature, As related to God, and in the nature of things or the works of God, was ſtill made the cheif part of the Redeemer's Law. So that this Law of nature, whoſe ſum is the love of God and of his Image, is ever the Primitive unchangeable Law. No title of this ſhall ever ceaſe, if Nature ceaſe not. The ſeventh-day thus ſpeaks for it ſelf and has its Creator and his word cogently pleading for it. No other day of the week, either in name or in nature, is the Seventh-day: The order of the Days is ſenſible from the firſt to the ſeventh. He, that can tell the days, and knows their number, underſtandeth, that, there muſt ſix go before in the ſame week, ere he can come to the ſeventh: A day, which cannot be loſt by all Mankind: Will any apprehend that, all and every of reaſonable creatures have out ſlept juſt one whole day or more, whereby this accompt is diſturbed? What colour is there for ſuch an apprehenſion, And if, for Diſputes ſake, ſuch a groundleſs ſuppoſition were admitted, yet the Day if thorowly ſearched after would recover its ancient right. *x* Exact Aſtronomers have obſerved, that, natural days are not all of equal length, whatever the vulgar of Philoſophers have ſuppoſed to the contrary. Let thoſe improve their skill to advance this great ſecret in Created Nature with a particular eye unto the ſeventh-day-Sabbath; Which alone ſhould put a deciding end unto this Controverſie. Yet in regard this Thwart-over-Generation of vain affecters of Humane Wiſdom doth expect ſome further accompt of this Matter by way of Argument unto Men, (although I bottom my judgment and practiſe upon Scripture-Revelation and Created Nature:) Let me preſent the Reader with ſomewhat of Expoſtulation, and of reaſoning the Caſe, with ſuch as do importunately call for it. Was not the

u Numb. 28. 9, 10.

w Gen. 2. 2, 3. Exod. 5. 13, 19. Lev. 23. 37. 1 King. 8. 59. Ezek. 24. 2.

x See the Author of Coſmical Suſpicions, *pag.* 19, 20.

Seventh-

Seventh-day *y* kept unloſt and unchanged for about Four thouſand years till Chriſts time? Did not Chriſt in the days of his fleſh keep the right ſeventh-day as the weekly Sabbath-day? Is there any likelyhood, that, this laſt day of the week would be ſuffered either in all that time, or ſince Chriſt's time to this week, to be altered, who has taken ſuch care for its preſervation, both in Creation and in Providence; and who has in his Word put ſo many proper marks of Note and Honour upon it? Is it not affirmed by *James*, ſome years after Chriſt's aſcenſion, that *z Moſes* from the Antient times hath in every City them that preach him, being read in the Synagogues every Sabbath-day? Is publick Cuſtom, univerſal, of all Mankind in all ages, of any force with theſe contradicting Oppoſers? If ſo, then Obſerve, Do not moſt of thoſe who name the Name of Chriſt, and multitudes of Pagans with them, obſerve the firſt day of the week, as their weekly Holy-day, which according to Ethnick Idolatry and Superſtition they miſcal *Sunday?* Can he that proves which is the firſt day of the week, but be able to tell which is the ſeventh? if they keep the firſt right, Then have we the true Seventh. Have not the *Indians* their Sabbath on the fourth day of the week? If theirs be ſtill on the fourth day, then how can the ſeventh day in Order be loſt with them? Do not the *Mahumedans* keep the ſixth day of the week as their weekly Feſtival? If their day be the ſixth, the next immediately following day muſt be the ſeventh. Have not the *Jews* all along and ſome Chriſtians kept cloſe to the ſeventh, which is the laſt day in every week, as the Weekly-Sabbath-day? And how could all theſe ſo miſ-reckon the ſeventh for any other day of the week? How many Teſtimonies out of Authors could I cite for theſe, If I would cram the Margin to cloy the Examiner of it? Do not publick Tables witneſs this? If theſe be ſearched in the Courts of Record, and in Regiſter-books, will it not be found they diſtinguiſh and difference the Sabbath-day as the Seventh-day, from that which they Name *Sunday*, the firſt day of the week? Have not the Councils by their Decrees ſtill differenced theſe days, as ſuch a kind of Proof for the matter of Fact? Do not Laws, Statutes, Acts, and Ordinances of Parliament keep alive the memory of theſe diſtinct days? Do they not give *a* the Name of Sabbath-day to the ſeventh, the laſt day of the week? Their freeing of a particular day of the week from all Executions, from troubling any with any Summons, from compelling any Man to bring forth his Surety, from Apparitors or Serjeants ſpeaking, from Advocates pleading, from Cryers crying! Doth not this alſo ſpeak it? Have not ſome of their Acts the name of *Sunday* in the Title of the * Act? Do not many Law-proceſſes require perſons to appear on the Sabbath-day? Are not ſome Statutes Penal upon common Laborers and Travellers on *Sunday?* Are there not Injunctions by ſome on *Rogation*-week (as Superſtition calls it,) to forbid the Solemnization of Marriage, from the firſt day of the ſaid week until *Trinity-Sunday?* If any Common-Prayer book-man make this Objection againſt me, he may take notice, That, the year when the LORD graciouſly led me into the obſervation of the Weekly ſeventh-day-Sabbath, that, It was the ſeventh-day in order of time from the Twenty fifth of *March* (according to Vulgar Accompt) which I obſerved, and that twenty fifth day they ſuppoſe in their Calendar prefixt to the Church-Bibles and Common-Prayer-Book, to be the very day when

y Heb. 4. 3, 4.

z Act. 15. 13, 21. A Commentator of note, with mary of the learned doth cite diverſe paſſages out of Eccleſiaſtical Hiſtory, whereby to prove that the Seventh-day-Sabbath, as well as the firſt day of the week was obſerved as Feſtival. *Chriſtianorum mos vetus*, ſaith he, *qui diutiſſime manſit in Oriente, convenire, non minus Sabbati quam Dominicis diebus*: obſerve, *diutiſſime*, *Clemens conſtitutionum*, 7. 24. τὸ σάββατον μέντοι καὶ τὴν κυριακὴν ἑορτάζετε, *Paria habet*, 8. 33 & 67. *Aſterius Amaſiæ Epiſcopus in Homilia de repudio*, καλὴν συναυλίαν *vocat* τὸ σάββατον καὶ τὴν κυριακήν. *Gregorius Nyſſenus*, ἡμέρας ἀδελφάς. *Balſamo* παρὰ τῶν ἁγίων πατέρων ἐξισώθησαν ὅλως, διὸν τῇς κυριακαῖς τὰ σάββατα, *ideo Conſtantinus Chriſtianos non minus in ſabbatum, quam in diem Dominicum vacari vetuit, teſte Euſebio. Hinc etiam ortum illud, ut ſicut diebus Dominicis tanquam lætitiæ diebus non jejunabatur, ſicut docet Gangrenſis Synodus, canone* 18. *ita nec Sabbatis, excepto uno ante Paſcha. Sic* ἑορτὰς *interpretatur Zonaras ad canonem Apoſtolicum* 53. *Ignatius ad Philippenſes*: εἴ τις κυριακὴν ἢ σάββατον νηστεύει, πλὴν, ἑνὸς σαββάτου, χριστοκτόνος ἐστὶν, *Sabbatum nunquam niſi in Paſcha jejunandum*, ait Tertullianus *de jejuniis, qui & adverſus Marcionem*, 4. *Privilegium donatum ſabbato a Primordio mundi, dicit, veniam jejunii. Quare cùm Juſtinus, & Tertullianus Patres illos ante Moſen negent ſabbatizaſſe, id intelligendum, non de conventibus, ſed de rigido per totum diem otio.* Thus he; and more upon this place. Who ſo is both at leiſure and willing to read more about this, may ſee his Explication of the Decalogue at the end of his Annotations on the Books of the Goſpel, *pag.* 40, 41.

a That Act *April* 6. (vulgarly ſo called) 1651. for the better obſervation of the Lords-day (as they wrong Name the Firſt-day) was given out on the day of the Sabbath, meaning the Seventh-day. * *An.* 1. *Car.* 1. *Cap.* 1. *& An.* 3. *Cap.* 1. *An.* 5. *& 6. Edw.* 6. *Cap.* 3. *p.* 133.

the year of the World began. Let them look to their proof, but, according to that, I observe the seventh day from the Creation. So *b Easter-week* (Thus do men heathenishly mis-name days, and weeks, and months, and years) is by all such understood to be that week, whereof *Easter-day*, the *Sunday*, is the first, and so they reckon afterwards, the first *Sunday* after *Easter-week*, the second *Sunday*, and so on. So *Whitsunday-week*, begins that week with *Whitsunday*. And afterwards *Trinity-Sunday*, the first, second, and so forth, *Sunday* after *Trinity*: Thus they observe the times for the keeping of their Sessions. Do not dead Monuments and Tomb-stones keep alive the memory of the days of the Week, when they have often engraved upon them that particular day of the Week when such or such a one dyed, or was buried, or had his Epitaph and Monument erected? Do not Engravings at some Fountains, and Springs speak this, where the Owners have Recorded some known day of the week upon the Head-stones? So also some Boundary stones or Mark-stones. May we not often meet with this in *Dictionaries* and *Lexicographers*, allowed by publick authority, which do give other names to other days of the Week, But, the Seventh which is the last day they call the Sabbath-day, *c* The Day of Rest? Do not Historians keep this Truth Company with their Judgment? For a thousand years and upward, say some, when we meet with Sabbath in any Writer, of what name soever, it must be understood of no other day than this seventh-day: So those whom they call the Antient Fathers, generally style this last day of the Week, Sabbath. Are not Synods, Councils, and Canons, of one and the same mind in this? Do not the Records of this *English* Nation fully agree in this? Many particular Instances of the seventh-days being called the Sabbath being to be found, as those who are versed in those Histories do inform, in the King's Exchequer, in the Common-Pleas, in the King's-Bench, Chancery, Chequer-Chamber, and those of the house of Lords, which is one of the Highest Courts of Record in this Kingdom; all retaining the name of the day of Sabbath for the seventh-day, This being the common phrase in the Courts of *Westminster*: and the *Latin* processes do run in this style; which is known to all observing Lawyers, Sheriffs, Atturneys, Clerks and Solicitors. Are not Tenures of Lands and of Estates Witnesses of this, which are held conditionally upon paying or doing such a sum or such a thing upon such or such a day of the week, whereby the number and order of Days cannot be lost? Do not Conveyances, Copies, Leases, Deeds, concurr in this; Which do specify some particular known day? Do not Commissions to Judges and to other Officers meet with this sense by their Dates? Do not Charters to Corporations express some special day of Grants? Are not Fairs and Markets held upon certain days of the week, agreeing with the present Accompt, as the reckoning now is? Search the records of Marriages, Nativities, Deaths, Burials, in Ecclesiastical Register-books, and is not the memory of Days preserved there? Do not Compacts, Covenants, Agreements, between party and party, Wills and Testaments, speak the certain knowledg of Days? Do not Day-labourers keep to this Accompt? Do not Ephemeries, Diaries, Hemerologies, Calendars, Almanacks, Astronomies, assent and consent to this same? What further Evidence is now needful in this case of a matter of Fact for the satisfying of them who will keep a Weekly-Sabbath-day Holy unto *Jehovah*, As an act of Faith with an eye to his Promise, as an Act of Fear with an eye to his Threatning? *d Sandys* in his Travels, being a narrow inquirer into the state of other Nations and Kingdoms, doth relate this concerning the matters of Religion in the Eastern parts, that, there is a Christian Empire of the *Æthiopians*

b Act 12. 4. is mis-translated, It should be *Passover*, for *Easter*. There is this passage in a Querie of King *Charles* the First concerning *Easter*, propounded to the Parliaments Commissioners at *Holmby*, *April* 23. 1647. I conceive, saith he, the celebration of this Feast (of *Easter*) was instituted by the same authority, which changed the Jewish Sabbath into the Lords day, or *Sunday*: For, it will not be found in Scripture, where *Saturday* is discharged to be kept, or turned into the *Sunday*: Wherefore it must be the Churches authority that changed the one and instituted the other: Therefore my opinion is, that, those who will not keep this Feast, may as well return to the observation of *Saturday*, and refuse the weekly *Sunday*. When any body can shew me, that herein I am in an error, I shall not be ashamed to confess, and amend it, till when you know my mind, *C. R.*

Hesychius calls the first day of the Week another Sabbath-day. So in the Council of *Friuli*, the first day is called *Sabbatum primum*, as the Seventh day is *Sabbatum ultimum*, *Concil. Foro julien. cap.* 13. So *Ambrose* in Psal. 37. So *Scaliger* of the *Æthiopian* Christians, they call both of them, the Seventh day and the First day, by the name of Sabbaths. Thus Doctor *Usher* in his Letter to Dr. *Twiss* published by Dr. *Bernard*, *page* 88, 89.

c Rust-dagh in *Belgic*, or *Low-Dutch*.

d In his Travels, *fol.* 173. and *Purchas's Pilgrims*, 2d. part, *fol.* 1176, 1177.

Æthiopians that did still in his time Celebrate *Saturday*, as well as the *Sunday* (as he useth the old *Ethnick* Phrases); and *Purchas* writes of the *Abyssines*, as Subject to *Peter* and *Paul*, and especially to Christ, that, they observed the *Saturday* Sabbath: The *Melchites* or *Syrians* are said to Celebrate Divine Service as solemnly on the Sabbath day as on the Dominical day (as they call the First day): Some Christian Churches have forbid Fasting on both these days. Many more Historical records of this may an Ingenious, Industrious Reader of such books Collect, that would further Inform himself about this. Sufficient to me is Scripture Authority, warranted in created Nature.

Having now gone thorow my great Task and undertaking in asserting and proving, thorow the whole Scriptures by *Ælohim*'s own assigned Reasons, by other Scripture Arguments, and by Created Nature and Established Order, the Seventh-day, which is the last day of the week to be the Weekly Sabbath-day, should not every Mouth be stopped from gain-saying of it? Yet the plainest, clearest Truths have been opposed, and so is this: Some rise up against it, and object, that, no special Honour is put by the LORD and by his Word upon the seventh day, more than upon any other day, of the week, and that, it is but A seventh, not The seventh; And that, that part of time, that is and will be accepted with God is declared and determined to be the seventh part of it, or one day in seven: and that, one day in seven hath and must have a natural priority unto the seventh-day, because, say such, the seventh day is one of the seven; Whereas such should have more deliberately considered, that one day of seven was not before the seventh day in order of time: It could not be truly affirmed of any one day, that it was one of seven before the seventh day was Created. For, when the one day was so named, there was but that one day; so but two on the second day; but three on the third day, but four on the fourth, but five on the fifth, but six on the sixth day, till the seventh had its natural Existence, and its created being; and untill then no one of the fore-going days of the Week could be called one in seven: For, till then there were not seven; and the seventh day is the last number of days, and the only seventh in the days of the Week. So that, here is a stop made, and we go no further forward, As to the natural created Order and accompt of a Week, and therefore that exception and objection, which some do bring in against this from ten Lambs, any of which may be the tenth according as they may run out, is nothing pertinent and applicable to the present matter; For, the days of every week do not run voluntarily at their pleasure which can be before or behind as they will, to go backward or forward when they list, but, they keep their created order in this successive continued weekly course by a well-established natural, unalterable Law: although in the exception and objection, this should be noted, that, when the ten Lambs were run out, they had each distinct names, and the last was the only tenth, and no other but the last. That particular day of the week is the Weekly Sabbath-day, which alone (As to this of the weekly-Sabbath) has proper marks of Note and of Honour put upon it, As *Jehovah*'s own peculiar day, which he has culled out from all the rest of the days of the week for his created ends and instituted purposes: There is not any one Insignificant word or letter in the whole Book of God; All that he has spoken and given to his people is of good use. The LORD Jesus Christ has confirmed his Law of the Ten Words to a Letter, a Consonant, a Vowel, a Particle, a Point. These things amongst others I have commended to their serious Observation, who do understand the Original, or will take so much pains as to learn the notes of Demonstration and their Significancy, which may, the LORD blessing it, be gotten with a little Industry: one is, to observe well the *f* first place in the Scriptures where the Doctrine and Law of the Seventh-day-Sabbath is taught. here is *g* a Note of Demonstration, importing The, This, or That and it is three times joyned to the word Seventh: which particular day of the Week, the Last day, *Ælohim*, Rested on, Blessed, and Sanctified, as the Weekly-Sabbath-day: The seventh, and a second time *The* Seventh; and a third time, *The* seventh: and three times *h* there is a Letter, an Inseparable joyned Preposition, signifying, In: Which would carry the discerning obedient Observer of the Weekly-Sabbath-day into the Possession and enjoyment, the Duties

e Matt. 5. 17, 18, 19. To a *Jod* and *Chirek*.

f Gen. 2. 2, 3

g ה from the pronoun הוּא he, or from הִנֵּה, behold.

h ב.

and Priviledges, of that set Seventh-day: (Besides another *i* Particle there, which doth here put a great force upon the signification, as, That day, That Seventh:) The Note of Demonstration in this Place doth point out a certain, known, Determinate, Fixed, Particular, Unchangeable, day in every Week in that First Created Week, and in the after Successive Returns of that last day in every Week, as the Weekly Sabbath-day: Because this is the First place in the Holy Scriptures where this Note of Demonstration is put to this word, Seventh: And this was an Eminent Remarkable thing pointed at, this seventh day as the day of Weekly Rest, : And all and every of the foregoing daies of the Week of this Created World have a distinct observable put upon them, and therefore so has this also: Especially *k* the Seventh day being the most remarkable day in divers respects, that was in all the Week. Here was a thing certain to be known, and to be taken special notice of, that was thus Demonstrated and Notificated. The Subject matter compared with that which doth go before, doth eminently point out as it were with a Finger, the Seventh day to be the Remarkable day of the whole Week, a day to be Sabbatized and rested in, distinct and separated from all and every of the other foregoing daies in the same Week. All these Scripture-reasons are strong and might be enlarged upon. This Note of Demonstration doth come *l* from a word, which doth signifie, Lo, Behold: So that, it doth set out the Gesture, Posture, and carriage of one who doth plainly and particularly point out a day to be specially observed by the Beholders and Hearers. It doth significantly note a certain day, and doth restrain and confine it to that, and to that only. It doth plainly Import an Emphatical Certitude. Whence the Greeks have taken their Significant *m* Article; this being the *n* Initial Letter of a Demonstrative Article: And this the Hebrew Grammarians do generally acknowledge, that, It doth denote an Emphasis, and is used to a Certain and known thing, so distinctly and expresly is the Excellency of this Seventh day indigitated, as its being the only day of the whole Week for the weekly Sabbath day, to prevent any the least doubt or question about the matter. For which end also, there is this Emphatic-Article *o* prefixed before the Sixth day in order of time, which doth in that place Demonstrate, that, as the work of that Sixth day was somewhat more remarkable, and that, *Ælobim* has perfected all the Works which he propounded and purposed to Create in the foregoing Six daies of this one week of the Created World, shewing a thing known and Signally illustrious and commendable: So also, that, that day only was the Sixth day in the Weekly revolution, and no other day, and that the Weekly Sabbath must be reckoned in order of Created time the immediately next succeeding after that Sixth; which was the seventh day, the last day in the week. Thus also in another place before the Promulgation of this Law of Mount-*Sinai*, *p* these Emphatic Articles are Remarkable, where it is once before the Sixth day, to fix that to a certainty, Which is the Immediate preceding day, once before the Sabbath day, and four times before the Seventh day; that, there might be not the least Colour or pretence for any mistake, in that forementioned place in the History of the Creation. There is a *q* Particle, which is not only a Note of the accusative Case, but it doth also signifie the very selfsame-substance of a thing: Which, together with this *r* Notificative, doth point out the seventh day Sabbath to be the most Glorious Renowned day of the hebdomadal revolution, or weekly return of dayes, not only Grammatically in the signification of these Prefixes, but also Physically in the nature of the thing it self, as the Seventh day, the last day in the week. That *s* Particle is significant of a Person or thing which cometh from a word that doth denote a coming with speed: It denoteth this Created day passive, upon which the Creator Acted, signifying the substance of the seventh day made, being a note of an Article, and also of Demonstration. This Seventh-day, besides its being thus notedly expressed is also set out by *t* a Primitive Noun, signifying him or it, and also by an *v* Affix contracted, of another word, which doth obtain the Nature and significancy of a Pronoun; (For, Affixes are Demonstrative Pronouns) signifying in him: or in it: The proper significancy of a Pronoun is, to set out a certain and a Finite substance, it signifyes somewhat more certain and more First, than a Noun or a proper Name: As, if thou say, this is my Father; he is my Brother, pointing out

i אֵת

k Gen. 1. 5, 8, 13, 19, 23, 31. and 2. 2, 3.

l הֵא Gen. 47. 23. Ezek. 16. 43.

m ὁ, ἡ, τὸ.

n הָ See *Avenarius*'s Hebrew Grammar, *p.* 23. *Junius, Bythner Mayr*, and others. *Buxtorf* in his *Thesaur. gram. lib.* 2. *cap.* 5. *Marc. Marin. Brixianus* in his *Arca Noæ*, *f.* 124.

o Gen. 1. 13.

p Exod. 16. 26, 27, 29, 30,

q אֵת See *M. Anton. Reuchlin*'s edition of *Rabbi Mardochai Nithan*'s Heads of Hebrew Concordances, column 72.

r הָ.

s אֵת from אָתָה.

t אָחִי, *u* בְּנִי *Avenarius* in his Hebr. gram. pag. 248.

out both the one and the other with the Finger, to some by-stander; it is better known, than if thou shouldst say, John is my Father, Thomas is my Brother, because there may be, and are, more Johns and more Thomas's. *w* I, Thou, and he, do more set out an Individuality, than the Name of *Cæsar*, for, neither when I say, I, canst thou understand another, or communicate it with another: Whereas when I say, *Cæsar*, my understanding also may transmit it to another; as from *Augustus Cæsar* to *Tiberius Cæsar*: Hence the *Hebrews* call the Pronoun אני by a word, which doth signifie Cognames, because, they are another kind of Cogname of the Principal name or Nown. Nouns do properly signifie things, and Cognames are Accessions to Names, from some vertue or vice, or event, or such like; in the things. In the present Case, the Seventh-day-Sabbath is an Hereditary Cogname, received all down along in Scripture, from the first Week of the Created World, and is Inherent in its own excellency of Created Nature: As a Noun doth Enuntiate what a Person or a thing is, *y* all the Affixes are Demonstrative. To question the Emphaticalness of this Notificative, besides that it is contrary to the Judgment of the *z* exactest of Hebrew Lexicographers and Grammarians, is also chiefly opposite to the true, genuine, Proper Signification and usage of the Letter in the Scriptures: whoever doth assert, that, it doth not at all limit, specifie or determine, doth speak too hastily and unadvisedly. It is Emphatically discretive, that by which one thing is differenced and distinguished from another, even where some other Hebrew Letters, Consonants, do exclude this Emphatick Note, yet there the excluding Letter doth receive the point of the Excluded. For *b* Twelve times it is prefixed before those Letters, which doth manifestly shew that this Letter will have some signifying place in the word: It being a prefix of use and of some notable meaning where it is, and will some way or other maintain its title and have a Compensation. *c* Its Primary signification is to hold forth what is joyned to it, and to make its significate the more known. A late learned Writer should therefore a little look over what he hath Written about this and somewhat further Consider, and not conclude, that, the discerning inquirer in this age of growing Light, will be so imposed upon by any mans bare say of Magisterial dictate, without any probation at all, to assert, that, this prefix to Sabbath in the Fourth word is Redundant; and doth tend nothing to the Determination of a Certain day, but, only denotes one of seven: Which doth now lead me to another cogent Reason, for the Demonstrativeness and Notificativeness of this Prefix, because, the Law of the Seventh-day-Sabbath in the Ten words being much in the same words and expressions with the forementioned place in the History of the Creation, has not only *d* a special Note of Remembrance set before it, remember thou, or rather, to remember, and it doth set out one Main great End of Mans being Created, even to remember the Seventh-day-Sabbath: Man is bound for ever, (for it is infinitive, indefinit) to keep this in mind for himself, and to mention and to speak of it to others. It is the Duty of Created Man to look well to this, that, the Seventh-day-Sabbath be not forgotten by him, but duly remembred in Order to the Glorifying of *Jehovah*: This special Mark is put upon this day to distinguish it from all and every of the other daies of the Week, to note the Importance of it, and to signify the Antiquity of it: It being as old, of as Antient constitution as the very first Week of this Created World, which *Ælohim* did expresly command to be observed, as a distinct, separate Sanctifyed day; it being the Last day in the Week: And therefore his people have need to remember it, that, when the time did come about in its Weekly returns, it might not be forgotten and neglected, as neither its natural Equity. There being the same Reasons now as ever; which the Lawgiver himself has repeated and revived in the Fourth word or Command; which doth set out the weight of this precept and the necessity of Mans obedience unto it. The Three former Commandements or words of the First Table, are much in order unto this, *e* to Remember the Seventh-day-Sabbath: For, if this be not kept Holy, those Foregoing three will be broken; as Scripture and experience doth prove. Let several other expressions in this *f* Fourth word be yet further Considered with seriousness: For, besides many other Peculiar Honours which the Adored Almighties the great Law giver hath put upon this Law of the Ten words, in some respects beyond any other part of the whole

w See for this *Danesii Paralipomena Orthographiæ &c.* pag. 70, 71. Thus *Priscian*, *Varro*, & *Scaliger*.

x Cinnujim. see *Buxtorfs Thesaur. gram* lib. 1. Cap. 11.

y So *Avenarius* in his Ebraic Grammar pag. 28.

z *Junius* in his Hebr. Gram. pag. 66 calls it the Emphatick or discretive ה. See also pag. 163. 164. and *Opitius's Arium* linguæ sanctæ, printed in 74. p. 29.

a ב.ל.ה. & ה.

b Gen. 39 11. Deut. 6. 24. 1. Sam. 9. 13. Psal. 36. 6. Eccles. 8. 1. Ezek. 40. 25. & 47. 22. Dan. 8. 16. Nehem. 9. 19. & 12. 38. 2. Chron. 10. 7. & 25. 20.

c See *Glassius* Philol. Sacr. lib. 4. p. 843.

d Exod. 20. 8.

e Exod. 20. 8. זָכוֹר it is the Infinitive mood.

f Exod. 20. 8-11. & Deuter. 5. 12-15.

Scripture, take we notice of what doth follow more ſpecially and particularly as to the Fourth word, about the Law of the Weekly Sabbath. This Fourth Command hath Double Accents, and particularly that word Seventh, which do call upon the underſtanding Reader for this ſpecial Noting of ſome ſingular matter in this Law about the Seventh-day-Sabbath. There are Four of theſe aforementioned Notes of Demonſtration put before that particular day of the Week, two of them before the word Sabbath; and two other of them before the word Seventh, that all may mark it, which is the day; and what a kind of day it ſhould be obſerved to be: This Demonſtrating Note being prefixt, when the ſpeech is of a thing certain and known: And therefore it is called by ſome skilfull Hebricians, a prefix of Knowledge; of *g* the Knowledge of that particular thing: Beſides two other Particles, *h* which do put a great ſignificancy upon that day; that particular day: And moreover there is *i* one Letter put before the word day, (In a day that Seventh,) which doth lead and direct the Obſerver of the Weekly Sabbath into that particular day, the Laſt day of every week, keeping him within the limited bounds thereof to mind and to doe what the one and the only LORD over the Conſcience, and Lawgiver to the Soul, hath appointed him to. If any where in the Scriptures of Truth, this Note of Demonſtration have a more Remarkable Signiſicancy, it is in this Law of the Weekly-Seventh-day-Sabbath; both at the firſt Creation and Inſtitution of it, and as it is one of thoſe Ten words which alone, of All the word of God was more ſignally written by the *k* Finger of the Lawgiver himſelf. Which Ten words are ſo few, and yet with all ſo full and Comprehenſive, particularly this of the Fourth word. *l* That Particle being a ſign, which alwaies by haſtning, is referred to the following word; with which it is Conſtrued, doth in this place ſignifie a particular certain day; noting an excelling thing known to All to whom the ſpeech is directed, This (*Æth*) is twice prefixed to the ſeventh-day-Sabbath, that *Jom*, the day, is four times mentioned. That Author whom I anſwer in this doth ſo far acknowledge the Emphatic Prefix, that he ſaith, it may poſſibly denote an Excellency in the thing it ſelf: But his *may*, and *may poſſibly*, are Diminutive uncertain Termes, doing injury to this Scripture, which by thoſe Prefixes joyned with the other ſpecial remarks, doth and muſt certainly not only denote an Excellency in the thing it ſelf, the weekly Sabbath, but alſo tends expreſly to the determination of the certain day thereof, the ſeventh which is the laſt in Order of every Week: A caſe ſo clear to an impartial Judgment; that one who has written both againſt Seventh-day and Firſt-day-Sabbath, yet confeſſeth (And he paſſeth for a potent Ratiocinator) that, the day of Gods Reſt was that particular Sabbath which *Jehovah* gave at Mount *Sinai*: It is not A Sabbath, but The Sabbath, even that which God ſanctified, and it is as antient as the firſt week of the Creation, the Sabbath muſt be the ſame with the ſeventh: Thus he. There might be a large enumeration of many particular words in Hebrew, which are of common univerſal uſe, ſuch as no inſtitute, cuſtom, or conſent of men has impoſed upon things, but, created Nature it ſelf by a ſecret inſtinct and impulſe has aſſigned to and imprinted on real beings, thus, as to the preſent caſe this Hebrew letter, ה Heh, doth take its name from that geſture which generally all mankind do expreſs when they do demonſtrate a perſon or thing, *Hea*, *Hin*, *Hinnea* in Hebrew; ἰνὶ in Greek, *En*, *Ecce*, in Latin: As, when, we ſee a Man that has *Hon*, in Hebrew that is, Subſtance, Wealth, Riches, we crie with ſome admiration. *Ha*, *Ho* or *Hah*, there goes ſuch a Rich Man, and we are ready to point him out with a Finger, for that doth pleaſe ſuch Men when they are ſo noted by others. The Demonſtrative Letter is Conſignificative, and is not idle in the beginning of thoſe words, but doth Super-add a certain ſignification to them. What colour of Reaſon can there be to exclude the Notificativeneſs here: This being a word or Command ſo expreſs, ſo weighty, ſo ſignificant, with ſuch an Awakening word ſet at the beginning of it, and there being ſuch need, that, *Jehovahs* Inſtituted time for his Weekly-Sabbath-worſhip be determinately fixed and certainly known? How great care ſhould men in Reputation for Learning and for Godlineſs take, whoſe words with many do go for Oracles; and whoſe miſtakes too often do groſly impoſe upon ignorant underſtandings of the vulgar, and upon the Lazy minds of Semi-Scholars who are loath to be at the pains to ſatisfie themſelves

g הֵא הִידִיעָה *Bythners Gram. reg. 61. p. 119, 120. Hecognitionis.*

h אֵת

i בְּיוֹם

k Exod. 31. 13—18. & 34. 1, 28. Deuter 4. 13. & 10. 4.

l אֵת, Contracted of אוֹת, from אָתָה

selves by a diligent search, but, take up things over credulously, upon trust without tryal? As this Learned man is an Opposer of those prefixes in the Hebrew, so also of the Prepositive Articles in the Greek, as if these also were sometimes Redundant, thereby Insinuating, that, it is so in this case; Whereas there is much of significancy in those, which are Emphatical, and Deictical, noting some certain thing in a Limited sense not indefinitely. That the prepositive Articles in the Greek are not insignificantly redundant, but demonstratively Emphatical, is an assertion capable of clear proof: As also, that, they are so in this particular Case, relating to the Seventh-day-Sabbath, as I have already discovered; And I am now to give it forth to the Reader in some other Cases. For, this Objector doth not afford us any Light by which wee might discern when they are not, or when (according to his Judgment and affirmation,) they are redundant. *m* When messengers were sent to *John*, to enquire, whether he were that Prophet? They did not mean such a true Prophet only as *Isaiah*, *Jeremiah*, *Ezechiel*, *Daniel*, and such like Prophets, as they were, but, in the most special restrained Sense, whether he were that particular Eminent Prophet who was Antiently promised to the Church and People of God, whom the Beleivers among the Jews expected, with so great desire, should come, even the *Messiah* foretold of in *n Moses* Writings, that certain individual Christ: for which cause, the Article is there Prefixed, lest that speech should have been taken by *John* in an Indefinit sense, of every, if a true Prophet: and otherwise *Johns* answer had not been according to truth; when he denied it, saying, *o* not; as if he had said, I am not that Prophet, no, I would not have you to give way to one thought of this, as if I were that same Prophet so spoken of by other Prophets: No, though I am honoured with being *p* a Prophet. He doth not say, that he was not any Prophet at all; but that he was not that signally-eminent Prophet; Who also in *q* other Scriptures has the same Article Prefixed to Prophet, that Prophet, and sometimes another Pronoun demonstrative added, that same Prophet, or that Prophet he, noting one certain Excelling Individuum. And as for the denoting and pointing out of a particular person so also of a particular thing: As the Field of the Potter, which the Cheif Priest and Elders after counsel given and taken thereabout, which they bought for the burial of Guests, doth note a certain determinate Field, *r* even that particularly and no other, which by a Prophetical Spirit *Zachariah* had foretold of: And this doth the Article there, plainly point out. *ſ* The same you may find in other Scriptures, compared; as that way, is that particular way of Discipleship to Christ. So *t* this is, the same particular Priest, Christ, who was a Priest confirmed in his Office by Oath. I shall referr the discerning Reader for *u* further Instances to the Scriptures cited in the Margin, where he may find, that, the use of this prepositive Article; is significantly noting some one or somewhat certain by an emphatical pointing out. I could give a multitude of more Instances in the Greek new Testament, acknowledged so in the Judgment of the most accurate discerning Greek Lexicographers and Grammarians. But, I keep close to the matter in hand. The First place in the Scripture which treats of the seventh day Sabbath in the History of the Creation is referred to by the Author of the Epistle to the Hebrews (which place I shall afterwards have occasion to clear from a wrong interpretation put upon it by this same Learned Man:) where there are two Articles prefixed, that day. That Seventh, designing a signated and definit and Individual day, which was and could be no other than that Seventh which was the Last day in the First Created Week, and will ever remain so to be unchangeably, whilst weeks do continue. *x* The like is observed in other Scriptures, where the Article is doubled to point out that eminent Seventh-day-weekly-Sabbath. O, who will give, that all Mens hearts, particularly, that, learned mens Hearts did more stand in Awe of every word of *Jehovah* Christ, who is so tender of every Consonant, and of every Vowel therein; especially in the Ten words of his own hand writing, where he will not suffer any one *y* Iod or Chirek to be Injuriously altered or left out, not the least letter or any point or part belonging to it! They that do otherwise, do so far *z* diminish from the word. O how great has Christs care herein been, that no man might take any other day of the week for the weekly Sabbath-day in the Hebdomadal revolution, but only the Seventh, which is the last

m John 1.21. ὁ Προφήτης.

n Deuter. 18. 15, 18, 19.

o John 1.21.

p Luke 1.76.

q Joh. 6.14, 32. & 7.40. Mat. 21.11. ὁ Προφήτης. Acts 3.23. ὁ Προφήτης. ἐκεῖνος Acts 7.37.

r Mat. 27.7. Zachar. 11.13.

ſ Acts. 9.2.

t Heb. 7.21.

u Mat. 1.17. 23. & 2.2. & 16.16. Luk. 2. 26. & 12.32. John 10.11. Acts 3.14. 1 Cor. 3 11. Ephes. 4.13. a multitude more may be added.

w Heb. 4.4. ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ·

x Luke. 13 14.16. & 4 16. τῇ ἡμέρᾳ τῶν σαββάτων· and again τῇ ἡμέρᾳ τῶν σαββάτων & ἐν τῇ ἡμέρᾳ τῶν σαββάτων·

y Mat. 5.18. Here is somewhat of every iod. & chirek to be fulfilled.

z Deuter. 4.2.

last in Created order of succeeding time! So choice an excellency hath the Creating-Redeeming-Mediator put into the essence of this Seventh-day-Sabbath! As for the particular Instances in Scripture, which this learned man doth give, where he Judgeth this Note and prefix of demonstration to be redundant without assigning any the least Reason why he so deemeth, I have examined every one of them and find them to be Notificative: Of which I shall give the Reader some short account. His first instance is in one of the *a* Psalms, where those wicked ones spoken of are evidently pointed out to be the same prvaricating-wickedly-revolting-ones that are expressly set out in a *b* former verse of the same Psalm. So that, the note is Anaphorical, designing such persons, of whom mention was made before, being opposed unto those who must withdraw from them, if they would make happy progresses, or Blessed goings on with a strait foot; which is the sweet significancy of the *c* First word in that Psalm: Those wicked ones are fingered out to be such, whose Counsels are very bad, whose way is so greatly erring, and whose seat is so full of Scorn, such an accursed race of Profane ones, as of all sorts of sinners shall be left unfruitful and fading, Chased away and condemned. And least the learned man should think I am alone in this matter, besides the self evidence of it upon the very place, I refer him in the Margin *d* to a skilful Hebrician, that asserts the emphaticalness of that prefix in this place. His next instance is in *e Ecclesiastes*; where, unto a seriously Considering, and a deeply-pondering-mind. The Notificative-prefixes do manifestly set out the Opposition and difference that is between an Eminently wise man, and one notoriously foolish, with respect to that particular-subject-matter there in hand. There is one, of such a raised sort of wise men, in such an elevated degree, as his movings are more in the Light he is such a one as has his Eyes in his Head, as sees his way plain before him; one circumspect and heedfull in his goings, one wary and watchful in his steps; One that has and keeps his eyes open, and walks in the light of Holy Scripture, and of Spiritual illumination, holding on with an even strait Foot, foreseeing and forecasting as he passeth along: To which other Scriptures do *f* agree, setting out a Wise Walker by one that hath his eyes open to choose and mind his way, that, he may not mistake and wander, or stumble and fall. There are also two Pronoun Affixes which do further Demonstrate this. And the Opposition doth set out a Foolish one, of all Fools one of the veriest Fools, an inconstant Fool, who walks in darkness either not using his eyes, but winking, and shutting his eyes, when Light is before him, or taking a time to walk in when it is dark, so that he cannot find out the right way. A rash inconsiderate Fool, that knows not whither he goes, nor at what he stumbles. Besides the proverbial Antithesis here, doth declare and commend the excellingness and Preference of the wise man above and beyond the Fool. *g* The Hebrews and Chaldees do set out an especial part of wisdom in Circumspection, when the eyes in the Head are deligently used: As Folly doth notably manifest it self in heedless walking. The last instance is in *h Leviticus*, where there is the notificative prefix put before *Adam*, which as the English Reader may find, the Dutch Annotations in English do express, that man which doth the same shall live by them. It doth signally set out a singular excelling *Adam* or Man. If *i* other Scriptures be Collated, that do speak of the same thing, they have all and every one of them the emphatick Article: *k* The Pronoun Relative also doth directly with a strait foot lead to that same man. Thus also the Greek has *l* the prepositive Article in two several places of the New Testament; where this Scripture is cited out of the Old Testament. Let therefore those marks of Honour by Notes of Demonstration, which the LORD hath put upon it, still be worn as an Hereditary Crown set and established upon the head of the Weekly-Seventh-day-Sabbath. That day of the Sabbath, that day of this Sabbath. As it is expressed in another *m* Scripture. It should further be considered here, in a way of confutation of those, who would leave the appointing of Sabbath-times to

a Psal. 1.4.

b 4.1.

אַשְׁרֵי

d See *Avenarius*'s Hebrew grammer pag. 167. where he interprets this place, shewing that the Nominative-Case doth sometimes call to it the demonstrative הַ to set out the Emphaticalness: as Ps. 1. *Hareshagnim*, *Impii Illi*, הָרְשָׁעִים So *Buxtorf* on Ps. 1.1.4. doth twice express it, *Hareshagnim*, *Illi improbi*. and again, *Hareshagnim*, *Illi Improbi*. and a third time under the 33 Rule of his *Lingua eruditorum*, *Hareshagnim*, *Illi Impii*. Consult also for this, the Harmony of *Oriental Tongues* by *Johan. Ernest. Gerhard Jenens.* pag. 224. *He emphaticum desumptum est ex* הוּא, *respondetque articulo vel pronomini Demonstrativo, ut,* הָרְשָׁעִים *hi impii.*

e Eccles. 2.14.

f compare Deuter. 16.19. with Exod. 23.8.

g See *Mercer* upon this place. Eccles. 2.14.

h Levit. 18.5.

i Ezek. 20.11.

k אֲשֶׁר

l Rom. 10.5. Galat. 3.12.

m Luk. 13.14, 16

to the Church, or State, besides what has been already mentioned, that, the weekly Sabbath-day, must be a particular, known, determinate, Fixed, standing day, for all men to take notice of, unchangeable in the weekly returns of it, distinct from all other daies of the same week: *n* How else should there be a coming together for *Jehova's* solemn Instituted worship? It must be such a stated constant day, as that the Governours of Families might carefully and watchfully see to it, that, both they and their Children and Servants, and the stranger within their Parts might remember to observe it: That, the freed Beasts might take some Natural Perception of it, in whose custody soever he were kept, whoever were the owner and possessor of it. None but *Jehovah Ælohim* hath Authority to determine and to appoint this weekly Sabbath-day. Christ the Creator and Redeemer is LORD of the Sabbath, and he has fixed it on the seventh the last day of the week. *o* The work of a Commanded day must be done in the day thereof, on which *Jehovah* hath appointed it. If men would expect from him acceptance of their work; the word or thing (we should have a word for every thing,) of a day must be done in his day. How expres are the Scriptures in this, with respect to the Seventh-day-Sabbath! *p* In the Sabbath-day (the seventh day-Sabbath in the weekly returns thereof,) there was to be the Ascension (or Ascending Sacrifice) of the Sabbath in his Sabbath: Sabbath worship must be done on the proper day and time of it, on the seventh day, the last day of every week, and not a day before in the same week, nor a day after, in another week. (They, *q* that will change a day from what *Jehovah* hath appointed, do devise a day of their own Heart. *Jehovahs* time and Law should not be Changed) Sabbath-worship must be *r* from the time of the Sabbath in his Sabbath. One of the great opposers of the weekly seventh-day-Sabbath doth yet grant; that, Rest in the first notion of it doth include a respect to an Antecedent work or labour: And that, it is so every where declared: And that, it is vain to imagine the World was made in Six daies, and those closed with a day of Rest, without an especiall respect unto the obedience of rational Creatures. Hereby then man in general was taught obedience and working, before he entered into rest: For, being Created in the Image of God, he was to conform himself to God. As God wrought before he rested, so was he to work before his Rest. Thus he. How then can the first day of the week be now the Resting day of that week, where the Rest is made to go before the work and labour? This being contrary to Created Nature? And it being a part of mans natural Created Image of *Ælohim* to conform unto him in working before Resting in the same week. Meditation on the works as well as on the word of Christ, and on Christ himself, is a necessary useful duty. And how can this be performed in its right proper place, where the Sabbath is carried from the seventh to any other day of the week, (as for instance,) to the First day? For, this Computation would put the Seventh day back to the sixth day, the Sixth to the Fifth day, the Fifth to the Fourth day, the Fourth to the Third day, the third to the Second day, the Second to the First day, and it would set the First day forward to the Seventh; quite inverting the order of the Creation, and so would engage a man on the First day which was and is a working day; to meditate on a Sabbath-days priviledge, and on the Creators Resting, and mans Resting, which was upon another day, the seventh which is the last day of the week; and on the Seventh day, which by this wrong account is misreckoned the Sixth. It would put a man upon meditating on the work of the Sixth day, whereas, it was Created and appointed the Resting-day. Thus every day would be set out of its due place: And hence it is, that, such multitudes of namers of the Name of Christ do so little understand, what the particular Created works of every day in the week are; and so seldom meditate upon the peculiar works of their proper day. Whereas, when the seventh day closeth the week with a Sabbath day, a day of Rest which is most natural, then ſ Meditation passeth naturally into Created order; as to working, and as to Resting. To speak in propriety of speech, there is but one only day in a week, that is the Seventh day in the same week in orderly reckoning according to Created beings, which is and must be, and can be no other than the last day of the week. *t* every day has its own Peculiar proper Name: And apt and fit names are to be kept close unto, especially when given by *Jehovah Ælohim*

n Levit. 23. 2,3. Numb. 28. 9, 10. 2 King. 4. 23. Mar. 1. 21. & 6. 2. Luk 4. 16, 31. & 6. 6. & 13. 10. Acts. 13. 14, 42, 44. & 17. 2, 3. & 18. 4. & 16. 13. Exod. 20. 9, 10. & 23. 12. Mat. 12. 8. Gen. 2. 2, 3. Exod. 20. 8 —— 11. *o* 1 King. 8. 59. 2 Chron. 8. 13, 14. Levit. 23. 3, 37. *p* Numb. 28. 9. 10. *q* 1. King. 12. 33. 34. Dan. 7. 25. Isai 24 5, 6. *r* Isai. 66. 23.

ſ Compare Psal. 104. throughout with Psal. 92. title with the rest of that Psalm. & Gen. 1. throughout, with ch. 2, 1, 2, 3. *t* Gen. 1. 5, 8, 12, 19, 23, 31, & 2. 2, 3.

Ælohim himself; setting out the true nature and property of things. *u* This being one Testimony of his Sovereign LORDship to call persons and things by their own proper Names. How else can there be a Peculiar, Distinct, Certain, Knowledge of them? *w* Hence, the Name, is sometimes taken for the Person or thing: thus the Name of God is put *x* for God himself: And thus the Name of Christ is put *y* for the LORD Jesus Christ himself: And, what is observable, *z* the Law of Christ, is by Christ himself expounded to be his Name. Thus also, with reference to a day, the Name of the Number is sometimes inclusive of the day too. It were of very profitable use, if the daies of the Week were every one called by their own proper Names. *a* Is it not high time to throw away those Idolatrous Names of daies, (As Sunday, &c.) of which *Jehovah* has propheſied, that He will cut them off?

u Psal.147.4.Esai.40.26.& 43.1. & 45.3 4,John 10.3.
w Acts 4.12.Eph 1, 21. Phil.2,9 Num.26.53.Acts 1-15.Rev.3.4. & 13.8.& 17.8.
x Gen 4.26.Deuter.28. 58.1.King. 5.5.& 8.35.Nehem 9 5.Psal.7.17.& 9.2.Prov.18.10.Acts.2.21. John 17. 6,26.and in many other places.
y John.1.12.& 20.31.Acts 9. 14. & 19,13, 17. 1.Cor.1,2,10. 2. Thes.1. 12.Rev.3.8. John 14.26.Ephes.5.20.
z Compare Isai.42.4.withMat.12.21.
a Exod.23.12,13. Zachar.13.2.Hos. 2.17. Psal.16.4. Numb.32.38.Josh. 23.7.

Having thus far attended the Weekly-seventh-day-Sabbath in its strait-footed walk in a plain path; through the whole Scripture, there thwarts the Reader now, a straying company that would perswade him to get into another way along with them, the way of the first day, as the weekly-Sabbath, as if this were now the New-Testament-Dispensation. And for this, they would have him to consider these *b* Scriptures, in the Margin, as Translated out of the *Greek* into *English*.

b Mat. 28.1. Mark. 16. 2. Lu. 24.1. Joh. 20.1, 19. Act. 20.7.1.Cor.16. 2. Rev. 1.10. Heb.4.9,10.

Before I return an express direct Answer to the several particular Scriptures themselves, I advise the Reader, to ask these Transferrers of the Weekly-Sabbath-day, from the seventh to the first day of the week, when they judg it was, that, the first day of the week began to be the weekly Sabbath-day? Most will say that it began on the particular day of Christ's Resurrection, by Christ himself: Some few will assert, that, it was a little after that Resurrection, by the Apostles of Christ: but all of them will acknowledg, that, it was before any part of the New-Testament was written. It being so then, let the Reader improve this last Concession, and further demand of these men, if one of the Apostles, as *Peter* by name, for Supposition, had preached up this Doctrine, that, the Weekly Sabbath-day under the New-Testament-Administration of Grace, was translated and changed from the Seventh, which is the last day of Week, to the first day of the week; and that, one of the Hearers had asked *Peter* upon what Scripture do you bottom this Doctrine? How are, whatsoever words of God were heretofore written, Profitable, and written for such a Doctrine? What Answer do these Men imagine, that *Peter* could have returned? The New Testament was not then written, and all the Scriptures which they then had, were the Writings of the Old Testament: Those of *Moses* and of the Prophets: This Hearer searcheth these and can meet with no such thing, in the Preceptive, or Prophetical, or Promissary, part of that Word, neither could any other refer him to clear-convincing-proofs of this. How then could this Man be well satisfied, that, this was True Doctrine, when he could not find it in his Bible; but the quite contrary all the Old Testament through, another day, the Seventh in order of Created Time all along Commanded and commended! And if this Hearer should further have asked *Peter*, If I should work upon the seventh-day contrary to the Precept in the Law, what Scriptures would bear me out in so doing, when I appear before the righteous Judg, who has in so many Words forbid this, and so often, in all the Scriptures that I have, which speak of this thing? and if I do not observe the first day as the Weekly-Sabbath-day, but do work on that day having *Ælohim*'s Command and Example for it, what Scriptures have you by which to reprove me? After this Arguing, what could *Peter* have replyed to this, from Old-Testament-Scripture? I leave the Reader further to improve this in his Study and Meditation. For, the Christianized believers did search the Scriptures, whether those things which the Apostles of Christ taught them, were so or not, even in the Case *c* of *Paul* himself; who was one of the most Eminent, and most used of them all.

c Act. 17.2,3, 11. and 28. 23. and 26.22.

I shall now in the supplies of the Spirit of Holiness, according to the word of Truth,

Truth, discover the deceitful colours of these Mens wrestings of some Scriptures, and then shew the Reader the convincing reprehension of those Colours: Which colours how fair soever to outward appearance for a while, yet are a false Disguise, a Paint that will melt away before the fire of the Word. The Fallacies are soon detected and confuted before a discerning and judicious, an unprejudiced and Impartial Reader.

There are *d* some Scriptures in our *English* Bibles of the New-Testament, say these Objectors, which do speak of the first day of the week as the day of Christ's Resurrection, when he rested from his work of Redemption, which is now appointed and determined as the Weekly-Sabbath-day unto the Church, in memory of Christ's Resurrection. *e* One of the Sabbaths, doth frequently occur, and is the same with the * first day of the week, One being often put for First, the Numeral for the Cardinal. The generality of the Antients both *Greek* and *Latin* agree, whose Testimony about the sense of a Word is the best Dictionary and Evidence we can expect: and this same phrase used of the day of Christ's Resurrection by the Evangelists proveth it. Thus they say.

d Mat. 28. 1. Mar. 16. 2. Lu. 24. 1. John 20. 1, 19.

e μία τῶν σαββάτων.

* πρώτη ἐβδομάδος εἰς, μία, for πρῶτος πρώτη.

The Resurrection of Our LORD Jesus Christ from the Dead on the third day according to the Scriptures, I thankfully acknowledg, together with the many exceeding great and precious priviledges and benefits thereof: and through Mercy and Grace I do firmly believe and particularly apply. *f* This true Doctrine is one main part of that solid Foundation, on which we are to bottom our Hope: and O how gladly could I here lay aside this Controversie, and be taken up with sweet Delight and with Rapturing joy into an Heavenly Meditation on an arisen Saviour! Here could I leave this unkind World and wrangling-generation, and get up above, that, I might rise with Christ, to be where he is, to behold his Glory! O how willingly could I here breath and long, desire and pant, that, this arisen Redeemer, whom my Soul loves, would be with my Spirit, that my spirit might be more with him! O that I might more Experimentally, sensibly, satisfyingly, Know and acknowledg that Power, that Vertue, of his Resurrection! That I might more and better Evidence my being planted into it by walking in Newness of life! Here could I bid this Fallacious Sophistry of Quarrellers with Christ's weekly seventh-day-Sabbath to stay behind, whilst I find my heart with much Complacencie safely lodged in a full Christ, and in his full Word! O the Savourie-nourishing-Meditations that this Subject-Matter would afford! Here the admiring Soul may pass into a spiritual-Rest by silent-Thinkings, secret Adorings, Marvelling-loves, Exalting-Praises, and Filling-enjoyments——, But, the Reader expects an Answer.

f 1 Cor. 15. 1, 2, 3, 4, &c.

In all the places of the New Testament, relating to the matter in hand, where the last *English* Translation doth render it, the first day of the week, the Words do properly signify one of the Sabbaths, except only in *g* one place, where it is the first day of the Sabbath: The meaning whereof may be afterwards opened: All the other places you may find cited in the *h* Margin, and the words in the *Greek* rightly done into *English* in every one of these, are, one of the Sabbaths, not the first day of the week, nor the first of Sabbaths, nor the alone Day (or only day) of Sabbaths: Not at all concluding the first day of the week to be now the Weekly Sabbath-day in the room of the seventh, which the words do not mean, either in their proper Significancie, or intended sense, as they stand in Syntax or Coherence and Collated with other Scriptures: For, they wholly refer to another Matter, and to other Sabbaths than the Flatterers of the first day do lay a wrong Claim to. As for that *i* word in the *Feminin gender*, which they do translate, First; but signifieth One, I have examined the Exactest * Concordances of the *Greek* New-Testament, and I find it Seventy and nine times used there, or about that number; and upon a search into all and every of the places, the translation of *k* one of the Learnedest who doth correct the Vulgar *Latin* Interpretation, is *l* One. I could mention more Translators, if there were need, only for the Information of such Readers, as do understand only *English*, the *Dutch* Annotators and Translators in five of those seven places forementioned in the Margin, do acknowledg that the *Greek* word doth signifie One: Only in two of the seven which yet do relate to the same Greek words they render it First, without

g Mar. 16. 9.

h Mat. 28. 1. Mar. 16. 2. Lu. 24. 1. Joh. 20. 1, 19. Act. 20. 7. 1. Cor. 16. 2.

i μία, ab ὁ ἓν.

k *Arias Montanus.*

l *Una, Unus*, &c.

out expresly mentioning the true proper significancy of the *Greek* word, which is *One*; which was in five other places done by them: Whereby the discerning Reader may observe what their Judgment was in those other two places, and no where else, that I have yet found, of all the rest of the Seventy and nine times do they translate it First, but only in one place more. I have taken care in going over every one of the particular places, and I do not knowingly or willingly misreport any one Quotation. *m* The *Masculin* and *Neuter gender* of the same word (whereof the forementioned is the *Feminin*) in their several Cases are used in the New Testament Two hundred and seventy (or seventy one) times; As the forementioned *n* Concordances do set them down: in every one of which, those words are rendred by *o* one of the most Skilful-literal-Translators, *p* One. In one place, he leaves out one Clause in the Original, wherein one of those words is, and so he translates it not at all, but leaves the Vulgar *Latin* Interpretation in the Margin, where it is taken in, and rendred *q* One. And in another place he puts in *r* one word for another, and renders, some One, or a certain one, for *One*. In all those Two hundred and seventy, (or seventy one) places, the *Dutch* Annotators and Translators do not in any one of all those Scriptures give this Word in either *Masculin* or *Neuter Gender* the significancy of *First*, but always of *One*. No man that understands the *Greek* significancy of this Word, can but confess, if he will speak out the Truth, that, the *s* Greek word is Properly, Primitively, *One*, from a *t Verb*, which doth denote to be, For, a *being* is Unity.

m μία & ἓν.

n Of *Schmid.*
o *Arias Montanus.*
p *Unus, Unum.*

q *Unum.*
r τὶς for εἷς.

s εἷς, μία, ἕν.
t εἰμὶ.

As for the other word translated *u* Sabbath, Sabbaths. Upon search, I discover, that, It is used Sixty and eight times in the New Testament; In every one of which places, that Skilful-literal-Translator spoken of before, doth render it *w* Sabbath, Sabbaths in the *Singular* or *Plural*, according as the number is. The *Dutch* Annotators and Translators do render it, Sabbath, Sabbaths, in every one of the places, according to the *Greek*; though in Nine places they render it Week, also; Eight of which do relate to the matter under debate; yet in every one of them acknowledging the *Greek* significancy, in its propriety of speech, to be Sabbath or Sabbaths. All Lexicons and *x* Languages that do derive it from the *Hebrew*, do give this to be the true Genuine Primitive proper significancy of the word; which the very sound of the Word doth prove to every Ear that hears it. Let then the words be in the Translation, as they truly really signify, *One* of the Sabbaths: Which if it were done and received as it ought to be, what a Scriptureless thing would the first day of the week be discovered even by plain Understandings to be? No Translation of Scripture is any further the Word of God, than it doth exactly agree with the Original. Those who do translate these words, the first day of the week, do borrow a Phrase, which is meerly Talmudical, and not Scriptural, and it is Invented by Men, not grounded upon the Word of God. As the words themselves, in their own sense are not at all, either against the Weekly seventh-day-Sabbath, or for the first day of the week, as the weekly Sabbath now, which is the Common pretence, and the mistaken Plea: So neither is the meaning of them in any of those places, as they are Construed in *Syntax*, standing in the coherence of the Text, or as compared with other Scriptures. Those places which are cited out of the *y* Four Evangelists, (the other will be spoken to in their order,) do in all and in every one of them relate to the Passover-Sabbaths, on one of which Christ arose from the Dead. The Word of Truth doth here expresly call and name them Sabbaths, and therefore we must own it, that, they were such, to wit, Sabbaths, days of Holy Rest: The Authority of the Scriptures should suffice, upon which this Appellation doth strongly bottom: *z* All the Evangelists are expres for the Passover, at which time these *a* seven Festival days were; and other Scriptures in the Old Testament do agree hereto: For under that former Dispensation there were other days in the year, as the days of the Passover, of *Pentecost*, of *Booths*, of the Feast of *Expiation*; which are called *b* Sabbaths, in expres words, Shadowie; Figuring, Typical Sabbaths they were. The Weekly seventh-day-Sabbath is a natural Weekly-standing-Sabbath, of a different nature from the other. Consider further, that, the first and the last days of that *Paschal-Festival*, are expresly

u σάββατον, σαββάτων.

w *Sabbatum, Sabbati, Sabbatorum*, &c.

x In English *Sabbath*, in Latin, *Sabbatum*, in other Languages is the like.

y Mat. 16. 2. Mat. 28. 1. Luke 24. 1. John 20. 1, 19.
z Mat. 26. 17. Mark 14. 12. Luke 22. 7. John 12. 1 and 13. 1 and 18. 28, 39. & 19. 14.
a Lev. 23. 4—8. Exod. 12. 3—20. and elsewhere.
b Levit. 23. 32. 37, 38, 39. Ezekiel 45. 17. &c, as in divers other places.

called

called and named Holy Convocations, or Convocations of Holineſs: So they were to be unto the *Iſraelites*: They were not to do *c* any Function of Servileneſs in them. The ſame Command as to this that is given for the obſervation of the Weekly ſeventh-day-Sabbath in the Fourth Word: Which doth ſhew, that, they were to be kept as Sabbaths. The ſame thing for the Publick Worſhip and ſervice they were to do. *d* To a day every one of thoſe ſeven days of this Paſſover-Feaſt, beſides the Aſcenſion, the Burnt-Offering which was the Dayly-Sacrifice, a Burnt-Offering of Continuation, which was offered up every day without any intermitting: The ſame thing alſo which was injoyned *e* on the Seventh-day-Sabbath. There were alſo all the offerings and oblations of the *f* New Moon, and ſomewhat more; For, it exceeded the ſacrifices of the Feaſt by one Bull and a Ram. Every one of theſe ſeven days were Holy Aſſemblies, Feaſts to *Jehovah*, and when performed aright, they were *g* the ſavour of his Reſt: The laſt day of this Paſchal Feſtival is called in *Hebrew* a day of *h* Reſtraint, becauſe, though ſo many days together had been Sabbatized on before; yet the people of God ſhould not be weary of their priviledg, but be willingly reſtrained one day longer from their ſervile Work, and be retained together in the Publick Holy Aſſembly. Thus deriving its ſignificancy from a root that ſignifies to Reſtrain, or to Retain. *i* Every one of thoſe ſeven days was a Solemnity, or Solemn Feaſt, a diſtinct Day in a day by themſelves, in which *Jehovah* was praiſed with Great Joy. Each day was a Solemn Aſſembling. This ſhews plainly, that, thoſe Paſſover-days were to be kept Holy to *Ælohim* as ſo many Sabbath-days. There is one Oppoſer of the weekly ſeventh-day-Sabbath, who to eſtabliſh his firſt day in the room of the ſeventh, doth urge, *Levit.* 23. 39. where the eight day is called a Sabbath, which he affirmeth from *John* 7. 37. to be the laſt day, the Great day of that Feaſt of Tabernacles, from whence he would infer a firſt day Sabbath. Whereas, there were but ſeven days in that Feaſt, *Deuter.* 16. 13, 15. Beſides, that Feaſt of Tabernacles or of Booths, was not a weekly Feaſt, and ſo cannot have a weekly Antitype directly anſwering to it: The weekly Sabbath was ſpoken of before, and ſettled upon the ſeventh day, *Levit.* 23. 3.

A Learned Adverſary of the ſeventh-day-Sabbath doth acknowledg, that, about the time of the writing of the Books of the New Teſtament, both the *Jews* themſelves, and all the Heathen, which took notice of all theſe Feaſts and ſolemn Aſſemblies did call them Sabbaths, and not only ſo, But by God himſelf, from their Analogie, which I ſhall have further occaſion after a few leaves, to make ſome uſe of. In *Luk.* 6. 1---10. compared with *Mat.* 12. 1---14. we may read of Sabbaths in the *Plural number* (as in many other places) of the Firſt Sabbath, a ſecond Sabbath, another Sabbath; which if they be applyed to the Sabbaths of either of the Typical Feaſts, then it is an evident proof, that, the days of thoſe feaſts had the name of Sabbaths in the Scripture if they refer the expreſſions to the weekly Sabbaths, then it doth afford a teſtimony for the Weekly ſeventh-day-Sabbath. Upon one of theſe Sabbaths our LORD Jeſus Chriſt did ariſe from the Dead. And now let the Conſidering-Reader bethink himſelf, whether this do give any the leaſt intimation of any Change of the weekly-Sabbath, from the ſeventh to the firſt day of the week? Where nothing either in the words themſelves, or in the Coherence or Context, or deſign of thoſe Scriptures, or expreſſed or implyed or intended ſenſe of them, doth meddle at all with any change of the Weekly-Sabbath? Where there is no, either Bleſſing or Sanctifying, either Name or Thing; either Inſtitution or ſeparation, either Command or promiſe relating to the firſt day of the Week, as the weekly Sabbath-day, under the New-Teſtament-Adminiſtration. Yet notwithſtanding all this ſo clear and expreſs, which is either not underſtood, or not pondered, men riſe up againſt it, to the troubling of us, and to diſturb us if they could in our ſeventh-day-Sabbath, of weekly Reſt: For ſay they, The *Hebrew* word for *k One*, hath ſometimes the ſenſe of *Firſt*; and the New Teſtament doth Hebraize in this particular: that, if the ſenſe were one of the Sabbaths, then the word ſhould be in the *l Neuter Gender*, not in the *Feminin*, to agree with its *Subſtantive*, which is of the *Neuter Gender*: and that, it is expreſly ſaid *m* in one place, the firſt of the Week, which word is never uſed for One, but Firſt or Cheif. Thus it is Objected. My Reply un-

c Lev. 23. 7, 8.

d Numb. 28. 16, 17—25.

e Verſes 9, 10.

f Verſ. 11—15.

g Verſes 2, 24. compare 2 Chron. 30. throwout, and 35. 1——19. 1 Chron. 23. 31. 2 Chron. 8. 13.

h Deut. 16. 8. *Gnetzereth.* Exod. 12. 16. 2 Chron. 30. 5, 21, 22.

i The like there was at the Feaſt of Booths. Compare for this, Lev. 23. 34---39. and *Nehem.* 8. 18. & Deut. 31. 11, 12, 13. Thus for the *Paſchal-feaſt*, all the ſeven days of this Feaſt, are called the *Paſſover*, Deut. 16. 1—8. and ſo the Feaſt of the *Paſſover* taken, *John* 13. 1. for all the ſeven days of that Feaſt, all and every of them being *Feſtival-ſolemnities.*

k אֶחָד

l ἐπὶ τῶν σαββάτων.

m Mar. 16. 9. πρώτη.

to these is as followeth; As for the *Hebrew* word which doth properly signify *One*, What satisfying reason can there be given why any other Tralatitious sense should be assigned to it in these particular places which have so plain and familiar, so obvious and pertinent, a sense in their propriety of meaning, where these Objectors would have it bear such a sense, as that of *First*? I shall examine the places usually alledged after a few Lines more: Or if it could be evidenced, that, in some one place it be convenient to translate it *First*, what cogencie of Inference can there be drawn from thence, that therefore it must be so in the *Greek* word, in the Scriptures fore-quoted? What necessity doth there appear of this? Where the Circumstances of the Text do so well and fitly admit of such a rendring, interpretation, and construction, of the Original Words, as is according to their true certain and proper signification, which has been already Demonstrated? What satisfactory-spiritual-convincing-Reason is there, to fasten such an Interpretation upon them in the Translation, as gives them a sense improper and a meaning unusual; to which no necessity doth urge and drive either the Translator or the Annotator? Words are to be understood according to the propriety of them, unless we be otherways unavoidably forced by some evident Absurdity? Of which there is no Colourable appearing shew here. How can convincing Demonstrations and Infallible Conclusions be drawn from Scripture-expressions, if a contrary liberty be assumed and granted? Why should we yield our selves to flee to a pretended double *Hebraism*, of One for First, and of Sabbaths for Week; where the plainness and expressness of the Letter, and the Propriety and significancy of the Words, is so Consistent with, and adapted to, the Context and the Analogy and Harmony of other Scriptures upon that Subject-matter? I would know yet further of these men, whether the Evening of the Sabbaths mentioned *Mat.* 28. 1. did belong to that which they call the First day of the Week, or not? If they judg not, then they go quite contrary to all the Scriptural-Accompt, which doth begin the day at Evening. If they acknowledg it to belong to that Day, then I further enquire, how, when that Evening and the Day-part which belonged to it, when these were over and gone, How it could be said of the Evening next following of this Day, *John* 20. 19. that, it was the Evening on the same First-day of the Week; as they mis-interpret it? For one and the same day cannot have two such Evenings, at such a distance. As for *o* the *Hebrew* word, *p One* of the most punctual and exact in the *Hebrew-Tongue*, in his Lexicon, both, as to the root of it in the *Verb* in all the *Conjugations* thereof, in which it is used, and in the *Nouns* derived from thence, doth render its significancy to be, He was One, and One; and particularly *q* on that place which is most alledged by the Objectors, it is by him translated One. He has a Passage in his *Epistle to the Reader* before that Lexicon, worth the Noting; a certain, proper, and alonely or only-one, signification, is attributed to All, to every of the words. Another Learned *r Hebrician* in that place cited by our Gain-sayers, doth render it, *One*; He is the Corrector of *s* another's Translation of the *Hebrew Bible*: But here in these places it needed not, because, it is the true meaning of the word; and so properly rendred there by both of them. *t One*, in *Greek*, signifies only One; a Numeral Cardinal doth signify a Number Absolutely, from which, as from a Fountain, other numbers do flow forth; and they are called Cardinals, that is Principals, because, from these the other do depend, hanging on them, as doors do upon their Cardins or Hinges, as One, two, three, four, and so on. In that *u* first Instance that we have in the Scriptures of the *Hebrew* word, for *One*, *One Day*, there was then no other Day in Being, or in Order, which might note any other Number. It shews what that was, and is, which made and doth make up that one compleat full Day, to wit, *w* Evening and Morning, Darkness and Light, Night and Day. Numerals Cardinals do answer to a Question made, by asking, How many? To which the Answer then must, if rightly, be made, One, Only one. There being then in the nature of Day-Existences but only that One day, a large compleat *Full-Day*. In the *Hebrew* it is expresly in number, *One Day*. There is an Holy Harmony, and a consenting Oneness, between the Old Testament and the New, all sweetly and joyntly Concurring in the same Heaven-

ly

o אֶחָד
p Avenarius.
q Gen. 1. 5.
r Arias Montanus. Gen. 1. 5.
s Pagnin.
t Mid.
u Gen. 1. 5.
w Dan. 8. 14. See the marginal rendring. 2 Cor. 11. 25. בְּיוֹם עֲרֵב עֲרֵב νυχθήμερον.

by Doctrine. As for what they further Object, that, If it were one of the Sabbaths, then the *Greek* word for *One* should be of the *Neuter* (not of the *Feminin*) *Gender*, to agree with its *Substantive:* Consider, x One, is a Numeral Cardinal (properly not Ordinal) *Noun Adjective*, and therefore it doth signify a thing in the *Concrete.* In reason or signification it must have another word joyned with it, which sometimes one Scripture doth add, when another Scripture speaking of the same thing, doth not express the particular *Substantive* that belonged to it, to put us upon a diligent search and a due collating of Scriptures. Compare those two Scriptures in the y Margin for this: Which do relate to the Passover-Festival: What in one of the places is the First of the Unleavened, is in the other the First Day of those unleavened. Thus in the places under Debate, z a Greek word which doth signify, Day, is to be understood, because, these are Parallel places with another place, where this is particularly expressed, with respect to this self-same-thing; and so is not my Excogitated Fancy, but, the plain Interpretation of the Holy Spirit Himself, who dictated and inspired this word of truth. a The place should be examined, where it is *In a Day* that *One* of those Sabbaths; Here the word *One* has the word *Day* going before it, and must again have that word Day brought and added to it to stand by it: Where, One, being an *Adjective partitive*, and being here taken Partitively, doth rejoyce in a word of the *Genitive Case.* The word for Day also in b other Scriptures, relating to other matters, is also expressly added to this *Adjective One*, and is so be rendred *One* day, One of those days. There needs no more about this, For, the Objectors themselves do acknowledg that Day is here understood, though not expressed in these places. Which now puts me upon examining of c that place where it is the first of the Sabbath. First here being an *Adjective* of the *Feminin Gender*, and Governing Sabbath a *Substantive*, which is of the *Neuter Gender*, must necessarily be supplyed by some other word, as all that know any thing of *Grammar*-significancy and *Syntax* do acknowledg. Now, what that word must be, we are to enquire. That word which I judg must supply it here, must be some such word as doth signify d an Hour, or point or moment, or minute, or such like, as doth point out some of the first part of the earlines of the morning of that Sabbath when Christ stood before *Mary*, and appeared and manifested himself unto her to have been arisen before; This being one of those particular Sabbaths, which are mentioned in a e former verse of the same Chapter in the *Plural number:* and these Sabbaths were but a little before demonstrated to be the Sabbaths of the Paschal-Festival: and therefore proves nothing as to a supposed pretended change of the Weekly-Sabbath-day from the seventh to the first day of the Week. Further, if we compare f two Scriptures: It is expresly said of another day, referring to the same Passover-Feast, which this day under Debate doth, That, it was the first day of that Feast of Unleaveneds, when they of that Dispensation were to meet to eat unleavened Bread throughout the Seven days of that Passover-festival: Consider then, Can this latter day, which came after, be the First day, when there is another going before, relating to the same matter, the same Feast, which is called or named the First-day? There is somewhat much like this in g another Scripture, on the day of Christ's Crucifixion, when he dyed, on that day Jesus was led by *Caiaphas* to the *Prætorium*, or Judgment-house, and it was Early-morning, or Morning-season, or rather Morning-Early, (Hour or Watch,) For, some word here must be understood. Thus with respect to the matter in hand, tis the Earlines of the Morning of that Sabbath, as I said, which is there pointed out, as you may observe in the History by h every one of the Evangelists that do mention it. So that, it is Rationally, Scripturally, inferred, that, *First* must be supplyed with Hour, or some such word. We read i elsewhere, of a Third, Sixth, Ninth, and Eleventh Hour of the day, and of k twelve hours of the Day: and these do make up an whole day, as distinguished from the Night-part. And therefore, there is a First Hour of the Day: The beginning of numbring the Day-part of a large Day, is from the going forth of the Light and of the *Sun*: The first Hour whereof is the first Twelfth part, so numbred of the Day-part. On the first hour of that Sabbath, of that Day, one of the Paschal-

x Μία

y Mat. 26. 17 compared with Mar. 14. 12.

z ἡμέρα.

a Joh 20. 19. ἐν μιᾷ σαββάτων.

b Rev. 18. 8. Luke 22. 59. Mat. 26. 40. & 20. 12. Revel. 17. 12. Luk. 5. 17.

c Mar. 16. 9.

d as, ὥρα, or στιγμή, used in other Scriptures.

e Mar. 16. 2.

f Mat. 26. 17. with Mark. 14. 12. and 16. 2, 9. compared.

g Joh. 18. 28.

h Matth. 28. 1. Mar. 16. 2. Lu. 24. 1. Joh. 20. 1.

i Mat. 20. 3, 5, 6, 9.

k Joh. 11. 9. & Mat. 20. 6.

chal-Sabbaths, Christ appearing to be standing before *Mary*, Christ having been
l Joh. 20. 1. &. 18. arisen from the Dead, sometime before that. For, *l* there passed some time between Christ's Actual Arising, and this appearing. *Mary* had been at the Sepulchre before this, while it was yet Dark, and Christ was arisen then, She found not her LORD there, whereupon she ran and gave an accompt to *Peter*, and came about again, remaining a while at the Sepulchre, having some conference with the Angels and with Christ himself a while before she knew Him.
m Mar. 16. 2. *Mary* came *m* very much in the Morning: So that, Christ's standing before *Mary*, points out, not his first Minute of arising, but his time of appearing to her. Sabbath here being in the *Singular Number* one particular distinct *n* Sab-
n ἡμέρα is added to *sabbath*, in John 19.31. bath-day of those Paschal-Sabbaths foresposken of, and therefore cannot be a proper supply to *First*, For, then it must run thus, The First day of the Sabbath: Whereas This Sabbath was it self a Day. Here in the Way how groundless and Scriptureless is the Conjecture of that Advocate for the First day-Sabbath, who from hence, to wit, Christ's time of arising, as he judgeth it, would date the beginning of the First days pretended Holy Rest, to be the Morning of the First day of the week, and to last but from Morning till the Evening, making the Night-part to be no part of the weekly-Sabbath, and as having no place in the spiritual Rest of the Gospel to be expressed on this day, (the First day, he speaks of) nor to be any thing distinguished from the Night of other Days of the week! So writes a Learned Man. Thus we have a kind of half Holy-day set up by a Man in the room of an whole Seventh-days-weekly-Sabbath, Created and Instituted by *Jehovah Ælohim*. But, what part of Time shall we reckon that Night-time to? It must belong either to Working-day, or Sabbath-day? If to Sabbath-day-time, then it is a part of the time of a Sabbath-day: If to Working-day-time, then we have more time than Six Working-days in one Week, which is contrary to Scripture-revelation, and to Created Nature. For, the Evening is as Natural to the Created Days as the Morning. The Creator Himself did some of his works in the Night. As *o* Particularly, He created Dark-
o Gen. 1. 2. ness in the beginning of the Evening of the one Day, in the first Week of the created World, and the night-part of every one of the Large days: and it is
p Prov. 31. 15, 18. the Commendation of a *Virtuosa*-Woman, that, *p* she and her Houshold do work some part of the Night; Whereas we are expresly forbid to do any Work of our particular Functions on the Seventh-day-Sabbath: all that kind of work is supposed to be done on the six foregoing days of the Week: and I have before
q pag. 110. to pag. 120. of this treatise. shewed, *q* that, the Night-part, as well as the Day-part belongs to the Weekly Sabbath-day. And how doth this Assertion of that learned Man agree with another Affirmation of his, so often repeated in that Book of his, that, That part of Time, that is and will be accepted with God, is declared and determined in the Fourth Commandment to be the seventh part of it, or one day in seven! If so, Then how can this Learned Man and his Followers in This, well groundedly expect Acceptance with God; When the seventh-part of Time is not observed, as the Weekly-Sabbath; but one half of that Seventh part is cut off by him: quite contrary unto what God has declared and determined in the Fourth Commandment! This incoherence and inconsistence doth bewray the Darkness and doubtfulness that is upon the Minds and Hearts of the most Learned Opposers of the Weekly-Seventh-day-Sabbath. What will become of *Jehovah*'s Laws and Prescriptions, if Men take such an Unwarranted Liberty, at one blow to cut off the half of the Weekly-Sabbath, contrary to the LORD's Appointments, and contrary too, unto their own Concessions and Assertions, especially also, when on this piece of a pretended Sabbath they give such a Loose to carnal Hearts, as to leave any to be a Rule unto themselves for their words,
r Isai. 56. 1. 8. & 58. 12, 13, 14. Eccles. 5. 1, 2. Isai. 8. 20 compare Gal. 6. 15, 16. with 1 Cor. 7. 19. works, and actions upon this half part of a day of Rest? as if all others were Men of a Legal Spirit, and were Judaizing Sabbatizers, that will be exact according to the Scripture-rules of the good old way in these Matters: Who sees not what an Unscriptural liberty even good men will be too prone to allow themselves, if once they apprehend, that, this is referred unto themselves to judg Determinately of? *r* Where doth the whole Scripture leave any Man or Men to be rules unto themselves? Must we not in all these Cases be Directed, Determined, and

Judged

Judged by the Word ? Here again, My heart would be at work in sweet thoughts, and in raised affections towards a dear Redeemer ; who has done and suffered so much for his unworthy Creature, that, my Heart and Head and Hand may cease a while from giving answering Solutions to Fallacious arguings. O how full, how sutable, a good is here ! Thou who readest this, canst thou truly say, this Redeemer is my Redeemer ; this Mediator hath loved me, and hath given himself for me ? Redemption is wrought out and finished by Christ for me ! He will perfect it in me as well as for me ! All the just demands of the Father are fully satisfied by the Son of His love ! In the vertue of his Satisfaction and Intercession I will go to the Father and expect Audience and Assistance, Acceptance and a Blessing. O how well will it go with them and with their Cause, who have Christ for their Advocate ? How sure is that Covenant of Grace, which hath Christ for the Surety !

The Reader now may expect, that, I say something to that part of the Objection which doth suppose the work of Redemption to have been finished on the day of Christ's Resurrection. So that, He being then Gloriously Manifested to have Rested from it, the Objectors think, that Christ might have good cause to Honour the First day of the Week above any other day, as the Weekly-Sabbath-day.

Here is Mens Thinking and Reasoning, but the serious Inquirer doth look for Christ's Instituting and Commanding, which he can never find in the Word, as to the First-days being the Weekly Sabbath-day. Redemption in the whole and in all and every of the parts of it, and in all and every of the Fruits and effects of it, I beleivingly confess, praise, and apply, according to those growing measures of Scripture light, and of saving Graces, which the LORD hath graciously given me therein about this. Both those great works of *Jehovah*-Christ, Creation-work and Redemption-work, are highly to be valued ; and one of them should not be set against the other, let them both be brought in, ſ Creation-work, and Redemption work too, as proper matter for Meditation, conference and Praise, whereby the Seventh-day-Sabbath may be, Celebrated and Sanctifyed in the Weekly returns of it. The observation of the Seventh-day-Sabbath is inforced by the Lawgiver himself to be kept holy to *Jehovah* by an argument drawn t from Salvation-work, from Redemption work. The LORD Jesus Christ, who is Redeemer, was Creator too ; as I have clearly proved from self-evidencing-Scriptures. It was he that Rested from his works of Creation, Blessing, Sanctifying, and keeping the Seventh-day-Sabbath ; in the First week of the World. *Jehovah* Christ as Mediator did himself at Mount *Sinai*, Proclaim this Law of the Ten words, whereof this of the Seventh-day-Sabbath is one. It is he who is our one and our only u Lawgiver. It is he whose w Voice then shook the Earth at that Mount. It is he x who was from his Father an Angel by delegated Office, sent for this, as for many other purposes, to be with *Moses* in the Wilderness. It is he y who wrote this Law of the Ten words in the two Tables. It is he * who brought his People *Israel* out of *Egypt*, and gave them this Law of the Seventh-day-sabbath. It is he who z came down upon that Mount attended gloriously with ten thousands of his holy Angels, and promulgated this Law. That Sixty Eighth Psalm doth evidently to a spiritual discerner commend Christ a in his glorious Excellencies, as to his wonderful person, as to his wise Government, and Gratious Administration, particularly to the *Israelites* in their Journey out of *Ægypt* ; in giving them to Inherit the promised Land, in confounding of their Foes ; all which Favours and Blessings to his Covenant people, are set out to be the Fruit of Christs Mediating for them with his Father. He their Saviour and their God, and the God of their Past-Present-and After-Salvations, who would make of their Posterity a Glorious new Christian Church in the latter daies. As for Redemption-work, it doth confirm the Law of the Ten words in the Type : And the antitype must answer to the Type. The Israel of God were to do the Weekly-Seventh-day-Sabbath, and to keep it Holy to *Jehovah* their b Saviour and Redeemer, and so are believers under the New-Testament-Dispensation, the Saviour himself, this Redeemer, having so c observed it all his life through in the daies of his Flesh here on Earth, when Born

ſ Gen. 2. 2, 3. Exod. 20. 1. 2, 8, 9, 10, 11.

t Exod. 20. 1, 2, 8, 9, 10, 11. Deuter. 5. 12, 13, 14, 15.

Isai. 56. 1, 2, 3, 4, 5, 6, 7, 8.

u Isai. 33. 22. Jam. 4. 12.

w Heb. 12. 18, 19. 24, 25.

x Acts. 7. 30-39.

y Exod. 34. 1, 28. & 31. 18.

Deut. 4. 13. & 9. 10. & 10. 4.

* 1. Cor. 10. 4, 9.

z Isai. 63. 9 Exod. 20. 1, 2. & 23. 20, 21, 22. Ps. 68. 11, 17, 18, 28. Compared with Ephes. 4. 8, 9, 10.

a Ps. 68. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16. & so on to the end.

b Deut. 5. 12 ——— 15

of c Luk. 4. 16, 31

of the Virgin *Mary*. The *d* Ark which was one of the principal of all the Holy things of God, and for which the Tabernacle mainly was set up; *e* which did Sanctifie the place where it did Rest, *f* this Ark had nothing in it but the two Tables of the Covenant: And this Ark was *g* a Type of Christ, who had this Law in his Heart: And did in his own Person Confirm it to every Letter and part of it by his Doctrine and Practice, when more Familiarly Conversant here amongst men. It was Christ as Mediator who appeared as man unto *Abraham*, *Moses*, *Zechariah*, and others, under that former Administration: *h* These works of Redemption were in the *i* Types then, and as for the Actual Perfecting and Accomplishing of these in the Person of the Mediator himself, *k* when he took to his Godhead the seed of *Abraham*, and was made of the seed of *David* according to the Flesh; and was made of a Woman, these works may be said to take their beginning (as to this of perfecting and accomplishing them in the antitype) upon Christs *l* First thus manifesting of himself in the Flesh: And they were further carried on by him in his *m* Life, so declared by his Father and attested by his Spirit *n*. His Life was a Continued fulfilling of Redeeming-types: And as for his Death upon the *o* Cross, there just before his giving up the Spirit, and commending it into the hands of his Father, he himself said, it is Finished, or accomplished, or perfected, (namely, for so much, and for so far,) he having but *p* a little before, on the same day of his Death, in his Prayer to his Father, declared, that, he had finished the work which the Father gave him to do! This work of Reconciliation and Redemption: Thus accomplishing it, and perfecting the Types by steps and degrees. Some Remainders whereof are further Fulfilled at his *n* Resurrection: Which also it self was a great work: Yet was not this all: For, these works of Reconciliation and of Redemption, had yet a further filling up and a more through perfecting, when Forty daies from his rising again, he ascended up into Heaven: *r* Where he appeared as the great High-Priest of his Peoples Holy profession, as the Antitype, with Blood and with Incense in that Holy of Holies, having his satisfaction and intercession Further in his Glorious Person Actually accepted by his Father, which was Typified of Old by the High-Priests entering into the Holy of Holies, once every year upon the Atonement day, or day of Expiation, of which the Author of the Epistle to the *Hebrews* gives an account, of its being perfected and fulfilled in Christ. To this Ascension of His into the Highest Heavens, and his sitting there at the Right Hand of his Father, where he appears for his People, *s* and intercedes on their behalf, in a way suted to his Glorious Majesty, in so raised an Exaltation: to this doth belong his putting down of the Levitical Priesthood, which was a shadow and Type and Figure of the Heavenly Priesthood of Christ, and must now upon Christs Ascending and session, give way and place to the Truth, to the true antitype, *t* the High Priest being got into Heaven: For, whilst Christ was upon Earth, the Levitical Priesthood continued, at least as to some parts of their Office. When the Reader puts all this together, and sees how the Redemption-work was for so many years together before Christs Resurrection perfecting and accomplishing, and finds Christ *u* Travelling upon the day of his Rising with Two Disciples to *Emmaus*, which was from *Jerusalem* about Sixty Furlongs, which in Common Computation is *w* about seven Miles and a half, at least seven Miles, too long a Journey for the weekly Sabbath day, especially when it was a going off from a greater assembling at *Jerusalem*, the Publick appointed place of worship; and this about a private business to a little Village, an Example not to be followed, upon a pretended new Instituted weekly-Sabbath-day: And withal the Reader observes, that, some part of Redeeming-work was actually compleated by Christ in a way of fulfilling of a Redeeming-Type, which work was not done by him before, either in his Birth or Life, in his Death or Resurrection, it will be time for him ponderingly to think on his waies, and to turn his feet unto *Jehovahs* Testimonies; to make haste and not to slacken to entertain his Commandments, particularly this of the weekly-Seventh-day-Sabbath! To set this right precept before him, and no longer to put away this Institution of *Ælohim* from him: Which is so full and plain and clear, through the whole Scripture; and no further to wander on, misled by mens darkning-conjectures, who would still keep up a day of their own setting up,

the

d Exod.26.33. & 40.18,19, 20,21.
e 2 Chron.6.11.
f Exod.25.16, 17.21,22. 1 King.8.9.
g Numb.10. 35. Psal. 68.1.17. 18, compared with Ephes.4. 8.
h Zach.1.7 ——17.& ch.3.throughout.& 6.12, ——15. & elsewhere.
i Heb.13.8. Rev.13.8 John.1.29.36.
k Heb.2.16. Rom,1.3. Galat.4.4.
l Luk.2.11,14, 21,22,23,24 Mat.1.&,2,ch.
m Mat.3.15. John.1.17.
n Psal.40.6, ——10 Heb.10.5. ——9.
o Gal.3.10,13. compared with Deut.21. 23.
p John.17.4.
q Compare John1.17. with Mat. 12. 40. John10,18.
r Levit.16. throughout. Heb.3.1.&7, 8,9,&10,ch. as far as the 22.ve.of that 10 ch.
s Rom.8.34. Heb.7 25.& 9.24.
t Heb.8.4,5.
u Luk. 24.13. ——31.
w See *Sandys* in his Relation of a journey &c.pag. 174. *Emaus* m. stands, saith he, seven miles off and West of Jerusalem.

up the First day of the week, which as to this of a weekly Sabbath-day, is a Creationless and Scriptureless; Restingless, Blessingless, and Sanctifyingless, Nameless, Thingless, Commandless, Promiseless, and Threatless-day; none of those being for it, but all for the Seventh day.

The adversary being driven out of this hold, seeks refuge for his First day Sabbath in some other Scriptures, cited in the * Margin, (which yet will not allow him Countenance and Warrant.) For, say they, the good Apostles met on the First day, the day of Christs Resurrection, which they then observed as the weekly-Sabbath-day, in memory of his Resurrection, and of his compleating the works of Redemption on that day; Christ taught the two Disciples on that day of his Rising, on the same day he appeared to the Disciples, and instructed them, and did eat with them, thus assembled, and Blessed them! The next First day of the week he chose to appear to them again: And those Apostles, Christ did Commission as his principal Church Ministers to teach the Churches all his Doctrine, and to deliver them all his Commands and orders, and so to settle and guide the first Churches: Which Apostles did actually separate and appoint the First day of the week for Holy Worship especially in Church-assemblies; They themselves frequently meeting upon that day, for that end; and enjoyning the Churches of their Plantation so to do, who obeyed them in this: The First day is mentioned as the day of the Disciples assembling to break Bread (which though they did it oft on other daies, yet no day else was peculiarly appointed for it.) Disciples and believers at Christian-assemblies were not to come empty on the first day of the week, but were on that day to depolite what they brought in to the Treasury of the Church. And this has been the practice of all the Christian Churches in the World, since the Apostles daies: For which there is the Evidence of Church-history in this matter of Fact, into which Humane Authority this must be resolved: For this evidence of this Churches Vniversal constant usage is a full and sufficient proof of the matter of Fact: That, the First day was set apart by the Apostles for Holy worship, especially in the publick Church assemblies. They that will deny the Validity of this Historical evidence do by consequence betray the Christian Faith, or give away or deny the necessary means of proving the truth of it, and of many great particulars of Religion; For, without this Historical evidence we cannot make good the Authority of any one single verse or text of Scripture, which we shall alledg, because, we are not certain of that particular Text, (or words) whether it have been altered or added, or corrupted by the Fraud of the Hereticks, or the partiality of some Christians; or the oversight of Scribes, &c. thus these objecters. y The Spirit of these Objecters is now to be tryed, whether it be according to Christ, and the word of Christ, or not? Which shall be done by a strict examination of the two Comprehensive particulars, more especially, whether the Scriptures alledged be truly Translated, and rightly Interpreted, and meetly applyed, as to the present Case in hand, either for matter of Fact, or for matter of Right? And whether Human Church Histories be of such Authority with reference to the certainty and verity of Scripture and of the Christian Faith, and Religion conteined therein?

As for those expressions in our last English Translation, of the First day of the week, in the places cited, I have shewn before, that, the words in the propriety of speech according to the truth of Grammar-etymology in their proper significancy and regimen of syntax, are, one of the Sabbaths, the Notation of which Phrase in its plain meaning exactly agreeing with the real Nature of the thing punctually set out by it, it has been discovered and proved, that, z as to those places in the Evangelists, it was one of the Paschal Sabbaths, which doth speak nothing as to any substituting of the First day of the week in the room of the Seventh day as the Weekly Sabbath now, which is the pretence of our Opposers: As neither do the other Scriptures cited where that Expression is used, once in the a Acts of the Apostles, and another time in the first Epistle to the Corinthians; for one of the Sabbaths. In that place of the Acts, was one of those Seven Sabbaths between Passover and Pentecost, as will be evident to an unprejudiced diligent Comparer of the b Scriptures cited in the Margin; which is quite another thing from what the adversaries do urge it for: And as for the evidence of this, there

* John 20.19, 26. Luke 24. 13——36. Acts 20.7. 1.Cor.16.2.

y 1.John 4.1. &c.

z Mat.28.1. Mar.16.2. Luk.24.1. John.20.1,19.

a Acts 20.7. 1.Corin. 16.2.

b Acts.20.6, 7,16.compared with Levit.23,11 16.

there is expreſs mention made both of the feaſt of unleavened Bread, which was the Paſſover-Feaſt, in the verſe immediately going before the place cited; and alſo of Pentecoſt in nine verſes after relating to that ſeaſon in the ſame year; within the compaſs of which two Feaſts incluſively, were ſeven Sabbaths, upon one of which that meeting was of *Paul* with the Diſciples: Which doth hold forth a clear Truth, contrary to what it is alledged for. As for what *Paul* did more after that Sabbath day was over, at the going in of the Sun, when another day came on, which was meerly occaſional, he being in a preparedneſs to depart on the next day after the Sabbath: Such as c his continuing of his ſpeech till midnight, his raiſing up *Eutychus*, his eating of Bread, his talking with them a long while, even till break of day, then departing: So long Preaching and conference all the Night long is not to be enforced as a neceſſary Sabbath-duty, the Scriptures no where ſo enjoyning it, and if this objector would aſſert it, ſo far at leaſt as till the midnight, (according to his account of an whole day in *England* from midnight to midnight, which I have ſhewn in this treatiſe to be no right reckoning, but contrary to the word of truth:) Let him and the other learned man whom I anſwered but a little before, who ſhuts out the night-part from being any part of the weekly-Sabbath-day, let them I ſay, if they can find no better work for their time, contend about that matter. This Night-part belonging to the after day-part, as making up the whole next day after the Sabbath, was not obſerved by *Paul* as the weekly-Sabbath: for you may d there Read how ſome of the Diſciples went before to ſhip, and ſayled to *Aſſos*, there intending to take in *Paul*: For, ſo had he appointed, minding himſelf to go afoot: And when he met with them at *Aſſos* they took him in, and came to *Mytilene*: this was no Weekly-Sabbath-work; no neceſſity nor mercy enforcing or warranting them thereunto. As for the breaking of Bread, whether that expreſſed in the ſeventh, or the other in the eleventh verſe, if it were admitted to be uſed in the Adminiſtration and participation of the LORD's Supper, yet this objector himſelf doth affirm, that it was often done by Apoſtles and Diſciples on other daies of the week than on that which he ſo earneſtly contends for: And whereas he doth aſſert that no day elſe but only the Firſt day of the Week was peculiarly appointed for breaking of Bread in that ordinance: Whither ſhall we go for a warrant and proof of this? We find no ſuch appointment by our LORD in the Scriptures; and the Objector cannot but acknowledg, that our LORD Jeſus Chriſt did inſtitute and adminiſter it at the firſt appointing and diſpenſing of that New-Teſtament ordinance of the ſupper, on another day of the Week, than the firſt day: For, the Objector affirms elſewhere, that the paſſover day in that year was the Weekly-Seventh-day-Sabbath: and e *Paul* doth expreſly ſay that it was the ſame Night in which he was betrayed; then it was, that, he took the Bread and the Cup in this LORDly Supper: And this did *Paul* receive from the LORD, and ſo did deliver it unto that Corinthian-Church of Saints, as that word-Rule by which they were to reform their abuſes which had crept in amongſt them, as to that ordinance particularly, and according unto which they were exactly to meaſure all their Adminiſtrations. If this Objector do urge humane Authorities without Scripture-evidence, we ſhall ſhew the vanity and weakneſs, the incogency and unconvincingneſs of that empty Plea after a while. Reader exerciſe thy diſcerning here? Is there any thing in this place that ſpeaks at all of any change of the weekly-Sabbath from the Seventh to the firſt day of the Week? do either the ſignificancy of the words or the intendment of the place, or the force of the context, or any neceſſary unavoidable conſequence, preſent any ſuch thing to an impartial unprejudiced underſtanding, which doth report a matter of fact done upon another day, not medling with any ſtate of this queſtion about this matter of Right. Has the Firſt day of the Week either the name of the Weekly Sabbath or the ſubſtance and eſſence of it? Is there any one word of Command found here requiring beleiving Chriſtians to obſerve the Firſt Day as the Weekly Sabbath? Is there any Promiſe made over to the weekly obſervers of it As ſuch? Is there any threatning denounced here againſt the not-obſervers of it, As ſuch? Is there any mention made of Chriſts being the Author of it, As ſuch? Is there any one expreſſion of its being inſtituted by Chriſt, As ſuch? Is there any one word or Phraſe againſt the Seventh

c Acts 20. 7 — 12.

d Acts. 20 13, 14.

e 1. Cor. 11. 23--26.

the Seventh daies being now any longer the Weekly-Sabbath-day? Can this Objector satisfie and establish thee upon any firm ground, such as is Scriptural, by any contrary arguing, wherein nothing of all this can be found? The plain Historical Narration doth inform us that *Paul* abode at *Troas*, seven daies, in the sixth verse: And whether he came to *Troas* on the First day of the week, search may be made: *Troas* standing near the Sea of *Hellespont* in *Asia* the less, whether *Paul* came from *Philippi*, that was scituated in *Greece*, which was on the other side of *Hellespont*, or of the *Euxine* Sea; which Sea did lie between *Europe* and *Asia* the less: *f* *Macedonia*, whence *Paul* came, was a Province in *Græcia*; There at *Troas*. *Paul* stayed seven daies inclusively, in the fifth and six verses of this twentyeth Chapter, spending a Seventh-day-Sabbath amongst them, and then went away from them the next Week, in the Seventh and eleventh verses, after the Weekly-Seventh-day-Sabbath. The Objector therefore mistaking the day to be the first day of the week, whereas, It was the weekly Seventh-day-Sabbath, all that which he doth wrongly build upon that mistake, falleth to the Ground, together with that mistake, This answer, drawn up from the true proper translating of the words, one of the Sabbaths, I mainly stick to, as plain, convincing, and self Evidencing, though I have elsewhere drawn up much more about it: We are not hurried away with noise and multitude: But that which swayes with us, and keeps our hearts in an awesul fear, and trembling-joy, and believing establishment, with sweet satisfaction, nourishing delight, and great complacency, is the Word of the adored Almighties, clearly opened, well-agreeingly-collated, soundly understood, and rightly applyed: Christ and his word have their Authority with us, beyond any man or men whatsoever, or any or all of their sayings to the contrary. His words do always best express things, according to the true Nature of them in their own familiar sense, which the Holy Spirit doth give of them in their respective places. The same Genuin significancy has this Phrase in that passage to the *g* Corinthians, where also it is, in true propriety of speech, not the first day of the Week, but one of the Sabbaths, meaning according to the proper significancy of the words, phrase, and thing, either one of the Sabbaths between Passover and Pentecost inclusively, as in the former place; *h* of which two Feasts he makes express mention in the same Epistle, and of one of them, in the same Chapter; or else one of the Sabbaths, of one or other of those Three great Festivals spoken of *i* else where: The Feast of Unleaveneds, The Feast of Sevennies. and the Feast of Booths, or leaf-hutts, especially at the time of ingathering the yearly Fruits and increase of the Earth, at which time they were able by such a revolution of a year to pass a Judgment upon *Jehovahs* Blessing of them, (which cannot be so well estimated on every Weekly return,) for, then, all the Males that appeared before the Faces of *Jehovah* were not to appear empty, but every man according to the gift of his Hand, or according to the Blessing of *Jehovah* his God (which is much the same with the expression in this Epistle,) which he had given him, And this reply has consent and agreement with other Scriptures, and with the nature of the Duty of Charitable Relieving and is evident upon the same place. It is the confession and acknowledgment of an adversary, as was Noted a few leafs before, that, about the time of the writing of the Books of the New-Testament, both the Jews themselves, and all the Heathen that took notice of them, called all their Feasts and solemn assemblies, their Sabbaths: Because, they did no servile work in them, they had the general Nature of the weekly Sabbath in a cessation from Labour. It is known and confessed, saith he, that at that time (when *Paul* wrote to the Church at *Colosse*, which they suppose to be about twenty and nine years after Christs Ascension into Heaven:) all Iudaical observation of daies, or the daies which they religiously observed, whether Feasts or Fasts, Weekly, Monthly, or Annual, were by themselves and all other called their Sabbaths. They were so called by God himself from their Analogy. Thus he. And this First Epistle to the Corinthians is reckoned by some to be sent unto that Church about two and twenty years after Christs ascension. So that to translate the words, one of the Sabbaths is the most proper significant Rendring, the most pertinent to the drift and Scope, and the most Harmonious in consent with the whole Scripture

f Acts 18.5. & 19,21,22.

g 1.Cor.16.2

h 2.Cor.5.7, 8 & 16.2,8.

i Deuter.16. 16,17.

k 1 Cor.16.1,2. Rom. 15. 25, 26.2 Cor.8.1. Gal.2.10.
l Acts 18.1-11.
m Acts 18.4.
n Lev 23.10, 20,39. Luk.6. 1. Exod.23. 14,15,16.
o 1 Cor. 16.2. ἐνοδῶται
p 1 Cor.16.1, 2,6,8. 2 Cor. 8. and 9.ch.
q Deut.15.7, &c. and 16. 13,14. Prov. 3.9,10,27.and 22.9. Isai. 58. 7,8,9,10, 11. 2 Cor.9. 7. Mar.14.7. Phil.4.14, 15. Gal.6.6. Acts 2.42, 44, 45, 46. 2 Cor.8.4. & 9.13. Hebr. 13.16. Rom. 15.26. Phil.6. Act 11.29. 1 Cor. 16.1, 2. & ch.13.&ch. 14.1.
r 1 Cor. 16.2. Θησαυρίζων
s Num.31.54. Josh.6.24. 1 Kin. 7. 51. & 14.26. & 15. 15,18. 2 Kin. 12.4,9,16,18. & 14.14.& 16. 8. & 18.15. & 24.13. 1 Chr. 26.26,27, 28. & 28. 12. & 29.8. 2 Chro. 5.1. & 12. 9. & 15. 18. & 16.2. & 24.7. & 25. 24. & 28.21. & 31. 10, 12. & 36. 18.Ezr.8.29, 30.Neh.7,70, 71.& 10.38.& 12.44 & 13.5, 9,12.Joel 3.5. Mal.3.10.Mat. 23.16,17.Jud. 9.14 Luke21. 1-5. Joh.12.5. Acts 3.2,5, 6. & 4.34,37.& 5,2,3. 1 Cor. 16.2.2 Kin.12. 16. Josh.6,19. Mar.7. 10, 11. Mat. 15. 4,5. Numb.31.50. Mat.27 6. and 23.18.

that treats of this matter: The believing Corinthians were to lay a way by themselves somewhat of their income, proportionable to the LORD's prospering of them in a way or Journey of their particular Trades, Functions, and callings: Thus; gathering some Treasure, that, they might have in a readiness, that which might afford a *k* necessary supply of the poor Saints at *Jerusalem*, that, the collection might be in a preparedness against that time when *Paul* was to call for it, and to carry and distribute it to that End. Let the Reader here observe; that *Corinth*, (to the Church in which City *Paul* did write this Epistle, out of one passage of which, the Adversary would raise an objection,) was that city *l* where *Paul* had been a publick preacher, according to all or every Sabbath: So that *Paul* did keep the Seventh-day-Sabbath there in that Particular place constantly in this City of *Achaia*, A City Scituate near the Sea, where he taught the word of God, one whole year and six months, and that by a special Call and encouragement from the LORD Jesus Christ: So far was he from setting up the First day in the room of the Seventh Day, as to the weekly-Sabbath, that even there he was a diligent Observer of *m* every Seventh-day-Sabbath: For, so the Holy Spirit himself calls that day, the Sabbath. Here is therefore no firm bottom in this place objected to ground a transferring of the weekly Sabbath from one day to another, which is nothing at all the design of this place (as neither is it of any other place through the Word of Truth.) The Words in their true proper significancy are according to one of the Sabbaths: The Article being omitted here, it doth signifie distributely, according to one or other, or each of those Sabbaths: So that, the day here specified doth relate to some one or other of those Sabbath-Festivals forementioned. There were *n* Harvest-Seasons, when the fruits of the earth came in, and they could judge somewhat of their Increase, in corn and gain; That Word which is translated a Collection, is such a Collect or Collation, as is concluded by Reasoning, an inferring from reckoning and casting up an account: every one as it went well with him, in his Voyage, Journey and Trade, at such seasons of the year when the profits came in; whether at and from the Sea, or the Land: (and so *o* the Word signifies in propriety of Speech, according as the LORD hath given a good Voyage, or a prosperous way, or Journey) accordingly should they honour *Ælohim* with their substance and increase, by setting apart a due proportion out of their Estates to relieve needy ones. The charitable supplying of the poor with necessaries (especially if poor Saints, which was the Case here) is a natural Religious Duty under all the Dispensations of Grace, Old and New; A Law of Mercy and of Love still in force, and ever will be whilst there are such Objects of pity. Some few such I do know, who do practise suitably, treasuring somewhat every year, and at some quarterly Incomes, and sometimes by shorter Returns, out of their revenue and increase, out of which to take, as Cases do call for it, (being in a preparedness through Grace to part with the rest, if necessity were such:) So that upon all such occasions they readily go and fetch out of that store which was laid up for such a purpose, in a way of thankful acknowledgment of Gods blessing of them in their outward Estate *p Paul* intended to come to *Corinth* about that season of the year, when Ship-ladings at Sea, or Harvest-gatherings at Land, had been brought in, and therefore it is, that, he thus Exhorts them. Laws about *q* Mercy and Charity are scattered up and down in many Scriptures, and it were easie to gather several of them together, if need were: Which Laws ever had for the substance of them, a natural equity binding all mankind; but more especially those who were Church-Members in Fellowship. I refer to some few in the Margin. *Pauls* advice here, was a prosecution of a further direction, to pursue Love which he had so largely described and commended a little before. Nothing appears in all this, of any appointing or instituting of a new Weekly-Sabbath-day in the room of the old, the Seventh-day, which was so from the beginning. There is *r* another word further in the objected place, which doth respect the Treasury of Alms, near the Temple, into which some sort of Tithes, Gifts, Gold, Silver, and such like, were brought for the relief of the *Levite*, Stranger, Widow, Poor: Of this Treasury *s*, the Reader may consult the several Scriptures in the Margin.

Having opened the expression of one of the Sabbaths, and shewn that it refers in all the places to another matter and purpose than that for which it is brought,

there

there is somewhat yet further to be spoken to, about Christs appearing to his Disciples on the Day of his Resurrection: Which was observed, say the Objectors, by them, as the new Weekly-Sabbath-day, in memory of his Resurrection, as is pretended, &c.

That, the Disciples did not meet on that day, as now the weekly-Sabbath-day, in memory of Christs Resurrection, is evident; because, they did not the most of them at that time *t* believe, that he was arisen: For which their misbelief their LORD and Master doth check and rebuke them; he having so often inculcated this thing upon them about his Suffering, his Death and his Resurrection. How often had he told them, that he was to rise again from the dead on the third day? That Word *u Third* is mentioned Twelve times in the New Testament, plainly pointing out the particular day of Christs Resurrection: and in several of those places it is recorded, that, they with their own Ears heard Christ affirming of it again and again, over and over, upon several occasions: In every one of the places, the *w* Article is added and prefixed, and to one of them the Article is doubled. All which put together do shew the Emphatical Significancy and Force, the Demonstrativeness of it, noting a certain determinate day to be known of all that would seriously consider it. *x* The same word for Significancy in another part of Speech, is used four times in the new Testament: Three times by Christ himself, to point out the certain determinate Day of his Resurrection to be the Third Day: Which also in one of those four times is expressly acknowledged by his Adversaries themselves who laboured to obscure the glory thereof *y*. In one of the places, both the distinct parts of an whole natural large day are punctually set down with respect to every one of the several three days: Three days and three nights, used for the whole time of the darkness and light in one succeeding course, and exemplified as to the matter of Fact, in the Case of a particular person, of *Jonah*, (the History of whom is one of the Books of the Scriptures of Truth) who was herein a Type of Christ. As to his being raised on the third day. It is a day distinct from two complete foregoing Days: *z* In one of the places, that, Christ might make sure of clearing this matter to their understandings, and fixing it the deeper in their memories, so as it might not leak through their Vessel of Remembrance, and also of having the three days, and the three nights included, he expresseth it by a *a* Preposition, signifying *after, after three*: For, so is the meaning of it, when it governs an Accusative Case; and this Præposition is confessed in one of the places by his open Enemies: and if those thought on it, and called it to mind, the more excuseless were the Disciples, who did not for a while so credit it: Whereby it is manifest, That, they could not actually design this, as the end of observing such a day, which themselves did not yet believe so to be, though it were declared to them by some to whom he had appeared. So that, this part of the Objection is Scriptureless and Reasonless; and as for Christs appearing to the eleven in the *b* places cited: It is also *c* clear by the Scripture-Accompt, that, that day, on which Christ had conference with *Cleopas* and another Disciple, in their way from *Jerusalem* to *Emmaus*, was over-past and gone before, that appearing of his to the Eleven: For, the day was upon closing when they went into that Village, where Christ spent some time with them: And those two Disciples had *d* sixty Furlongs to travel afterwards, back again from *Emmaus* to *Jerusalem*: and they were at that meeting where Christ appeared to the Eleven: The Sun was gone in before that time. So that if this pretended Historical Hint be mistaken by those Objectors; so then is the * next also, which they alledg of a second appearing, as to the particular day of it, the place it self doth expresly confute their assertion: For that appearing was after eight Days: After observe, which could not therefore be that very day which they name: Not the first day by their own Computation: Besides, what cogency is there in this kind of arguing from Christ's appearing to the Disciples? For he *e* appeared often to them in the forty days between his Resurrection and Ascension; and once when they were Fishing, which is no weekly-Sabbath-days-work and employment, at which time also Christ did eat somewhat of what Fish they had taken. Upon a due long seri-

t Mar. 16. 11-14.

u τρίτη. Mat. 16. 21. & 17. 23. & 20. 19. & 27.64. Mar. 9.31. & 10.31. Luk. 9. 22. & 18. 33. & 24.7,46. Acts 10.40. 1 Cor.15.4.

w τῇ.

x τρεῖς Mat. 12.40. & 27. 63. Mar. 8. 31. John 2.19.

y Mat.12. 40. The ἕτως doth directly answer to the ὥσπερ. *Jonah* was in the bowels of the Fish, three days and three nights, Jon. 1. 17. τὸ ὅτι *hic est ὁμοιωτικὸν, est Declarativum seu Determinativum modi hoc modo. similiter, ad hunc modum. Ita habet hic ante se particulam correlatæ significationis*, which here is ἕτως there-fore here is, *eodem modo.*

z Mar.8.31.

a μετὰ τρεῖς ἡμέρας, immediately at, and in, the end of the Third day, and passing into the moment of the next day.

b Mar. 16. 14, Joh.20.19.

c Compare Luk.24 13-36. with Mar. 16. 12,13,14. Joh. 20.19-22.

d *Emaus* is 7 miles off, and West of *Jerusalem*; so doth *Sandys* write in the Relation of his journey, pag. 174. *Bunting* in his Itinerary doth measure it about 8. miles from *Jerusalem*, pag. 491.

* John 26.26.

e Acts 1.3. John 21.1.14. Luke 24.42, 43.

ous

ous Consideration of the whole of this matter: There appears nothing to me, not the least shew or colour of any sound Scriptural reasoning in all these Allegations, which men in Reputation have been by a Traditionary Religion in this, so fond of. What a great way about do they go, quite out of any Scripture-path to fetch in something that might look like an Argument with those who take up such matters of humane invention upon Trust from their misguiders, who in this teach them to Err in a *Dark-walk*, where they see not how nor whither they go; and then tell them, that the mind of Christ in this, is a great Deep, and not so easie for plain Understandings presently to fathom: Whereas we who are brought under the New Testament-Administration of Grace are put into a state of clearer Light than those were in, who were under the former Dispensation. Doctrines, Duties, Graces, Priviledges, do shine forth in more Glory before us *f*, as the Apostle doth argue in the second of his Epistles to the Church at *Corinth*, the design of which passage is to shew the New-Testament-Glory to be excelling: They of old had a veil on their Ministration, by Figures, Types and Shadows, whereas we now do, at least we may, and should, behold things with unveiled Face: As for the Laws of the Ten words, particularly this of the Weekly-seventh-day-Sabbath, they are clear as the Light: And therefore the Holy Scriptures of Truth do give them that *g*Name of Light, of self-evidencing and clear-shining are they, containing Commandments so right, in all things, so enlightening the eyes of mens understanding, though otherwise they be but simple, silly, and weak; the very opening, entrance or door of which Word doth give light to make the silly ones to be understanding ones, especially when the Commandment comes in the Demonstration of the Spirit, and with Power, and former pre-conceptions and prejudices are laid aside: A Law so guiding the Obeyers of it, to walk in such paths of Rightness; a Law so true, so holy, so just, so good, so spiritual, so perfect, such a Law of Liberty, setting a renewed, enlarged heart so free to run in its Way: A Law so comprehensive, a Law so *h* formed in right humane Nature, being at the first concreated with it: A Law so convincingly opening it self, and its true mind, and its proper meaning, and so fully expounded throughout the whole Scripture, which is a large exposition upon it, insomuch as that all the rest of the Word, so far as concerns Duties to be performed, and sins to be avoided, is but as it were *Jehovah Ælohims* Commentary upon, and Interpretation of, it. So that here, Those of an inquiring Spirit are led safely out of the Maze of those perplexing difficulties, which the Objectors reasoning about the necessarineſs of human Histories to make up a full evidence of the Scriptures in the matter of the first day, would hurry them into, and such diligent re-searchers are brought into a plain way, *i* and the Good Old way, or the way of hidden Ages, or of Eternity. The Words of this Law do carry a plain Evidence in them: As, all the rest, so particularly, the fourth Word or Command, concerning the weekly-seventh-day-Sabbath: It has in it self a common and familiar understanding, the sense and meaning whereof doth appear at the very first sight: It is but hear or read, and every man, that is endued with Reason, and will exercise it without any prepossession or imposings, will forthwith conceive aright of it, That, the weekly-Sabbath-day is the Seventh-day; That the Seventh-day is the weekly-Sabbath-day. This Objector doth assert it, That it is agreed on, that the Passover that year when Christ was crucifyed fell on the Sabbath-day. It must here be his meaning, the Seventh, which is the last day of the week, which he takes to be the First day of that Feast of unleavened bread; On which the Paschal Lamb, according to Institution, was to be eaten, which was not the First day of the Week, but the Seventh. Upon this Supposition, I would thus questioningly argue; either Christ that year kept the very day of Passover, according to Institution, or not; if Christ kept the true Passover-day (as I do not at all doubt but that he did; for *k* he was to fulfill all righteous Observances, and accordingly he did: It being the Work which his Father gave him to do, and which he finished: The Antitype directly answering in every thing with great exactness to the Type: And the History in the written Word which doth report this matter of Fact in Christ, doth expressly call that day, on which he did with his Disciples eat the Paschal Lamb, the Passover-day,

f 2 Cor. 3. 6-18.

g Prov. 6. 23. Psal. 119. 105. Psal. 19. 7-11. Psal. 119. 131. Prov. 4. 11. & 8. 6, 7, 8, 9. The whole of the 119. Psal. Rom. 7. 12. Jam. 1. 25. & 2. 8, 10, 11, 12.

h Eph. 4. 24. Col. 3. 10. Rom. 2. 14, 15. Eccl. 12. 13. Mat. 22. 36--40.

i Jer. 6. 16. Psal. 139. last ver.

k Mat. 3. 15. John 17. 4.

day *l*, as the Scriptures in the Margin will undeniably prove, and he dying the same day, which was the Paſſover-day;) If this be granted by this Oppoſer, to be the Weekly Seventh-day-Sabbath, what then becomes of all the reſt of his arguing and pleading for the Firſt day, which according unto this Suppoſition was not that particular day of the Week, on which Chriſt aroſe from the dead? For, according to this that Firſt day was the next immediate day after his death, and could in no Senſe be called the Third day on which he roſe again: If he ſay, That the true Paſſover-day, which not Chriſt, but the Jews kept, was the day next after the death of Chriſt, we call for an Anſwer to the forecited Scriptures in the Margin, and expect a Word-proof for what he aſſerts: Although, if that could be cleared, yet has it no Rightneſs or Forcibleneſs of arguing in it to demonſtrate what it is brought for, as to a Firſt-day-Sabbath: But if thoſe Scriptures do, in ſo many expreſs Words, give the day of Chriſts being apprehended and condemned and crucified and killed the Firſt day of unleavened bread, and the Paſſover-day, whilſt we have the Scripture thus ſpeaking, we have no cauſe to be moved at what Humane Authorities and Church-Hiſtories do record to the contrary. And this has now brought me to an Examination of the validity or invalidity of Church-hiſtories and of humane Authorities in theſe matters.

l Mat. 26. 2, 17, 18, 19. Mar. 14. 1, 12, 14, 16. Luke 22. 1, 7, 8, 11, 13, 15. In *Matthew* it is four ſeveral times called the paſſover, and the Article τὸ prefixed as many times, and on one of thoſe four times it is ſo named by our LORD Jeſus Chriſt himſelf, who put this word into the mouth of his Diſciples, bidding them to

uſe it unto a ſtranger-Hoſt, who cannot rationally be thought to underſtand it in any other Senſe, than in the common acceptation of that word. In *Mark* it is four ſeveral times named the Paſſover, τὸ Πάσχα, with the Article prefixed in every one of thoſe places. In *Luke* it is ſix times denominated the Paſſover, having the Article five times prefixed with a τοῦτο added in one place, and with a Deſcription of it in another Verſe, by that Feaſt of Unleaveneds, ἡ λεγομένη, which was named, or called, or ſaid, or worded a *Paſſover*. Further yet, that this paſſover might appear to be that ſolemn Feaſt of the former Diſpenſation, John 18. 39. & 19. 14. it is called the Feaſt, which name is given to it under the Old Teſtament-Adminiſtration, Mat. 26. 5. Lev. 23. 6. 2 Chron. 8. 13. & 30. 13. 21. & 35. 17. Ezr. 6. 22. Luke 22. 1. The Feaſt of unleaveneds, anſwerable to the expreſſions of the Old Diſpenſation of Grace, Luke 22. 1. Ex. 23. 15. & 34. 18. Lev. 23. 6. 2 Chron. 8. 13. & 30. 13, 21. & 35. 17. Ezra. 6 22. the unleaveneds with the Article prefixed, Mat. 26. 17. Mar. 14. 1, 12. Luke 22. 7. The Feaſt of days, becauſe it laſted ſeven days: In *Matthew* we read of the Firſt of unleaveneds; in *Mark* of the Firſt day of unleaveneds; In *Luke* of the day of unleaveneds, which expreſſions do point out the Firſt of thoſe ſeven days of that Paſchal-Feaſt, evidently of that particular typical Feſtival. Exod. 23. 15. & 34. 18. 2 Chron. 30. 21, 22 & 35. 17. Ezec. 45. 21, 23. Ezra. 6. 22. Mat. 26. 17. Mar. 14. 12. Luk. 22. 7. The days of unleaveneds, Mar. 14. 12. Luk. 22. 7. (Acts 12. 3. & 20. 6.) the Feaſt of the Jews, John 11. 55. & 12. 1. This Paſſover is either taken for the Lamb, which was ſlain and eaten at this Paſchal-Feaſt; hence theſe phraſes, to prepare the Paſſover, Mat. 26. 17, 19; Mar. 14. 12, 15, 16. Luke 22. 8, 9, 12, 13. To kill, or to ſacrifice the Paſſover, whereunto the expreſſions in the Old Teſtament do fully agree, Mar. 14. 12. Luk. 22. 7. Exod. 12. 21. 2 Chron. 30. 15, 17. and 35. 1, 6, 11. To eat the Paſſover, Mat. 26. 17. Mar. 14. 12. 14. Luke 22. 2, 8, 11, 15, 16. John 18. 28. Or for the whole Celebration and obſervation of the Paſchal rites; hence we read of, to Do the Paſſover, as it is alſo phraſed in the Old Teſtament, Mat. 26. 18. Deut. 16. 1. Hebr. 11. 28. עָשָׂה in Hebrew: ποιῶ & πεποίηκε, in Greek.

Though ſeveral of the Eccleſiaſtical Hiſtorians have been examined by me upon this ſubject matter; and I have ſome Collections by me about it, enough to ſhew how little credit is to be given unto thoſe kind of Authorities, which are ſo fallible, and ſometimes ſo ſelf-contradicting, and ſo altogether unſatisfying, when the matter of Right comes to be Inquired after, and determined, any further than they do ſpeak the mind of Chriſt in his word (For, either in theſe Caſes of Conſcience they write and ſpeak according to the word, or not? If they do, let theſe Scriptures be particularly pointed to, with which they accord. If not, they are not to be received or followed.) Yet, in regard, that, my deſign is to bring all to the Scriptures of truth, referring this and all elſe under *Ælohim* to their Judgment, I ſhall therefore now debate the Principle with this objector. *m* So much of matters of fact, as do relate to matters of right, and as are neceſſary for us to believe in order unto Salvation, is Recorded in the word of truth: Whereunto the whole Scripture is profitable; which is enough for us, if no more were written by me, concerning this particular queſtion in hand: For, that Scripture referred to, is proper and pertinent to this purpoſe, about Chriſt and his Reſurrection, and his appearing to his Diſciples, and his Bleſſing of them, and conference with them, as is plain, in the foregoing part of the ſame Chapter; and other Scriptures collated and compared with this, do evidently ſpeak it. But, we have yet much more to ſay about this. To aſſert the perfection of

m John 20. two laſt ver.

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the Scriptures, is one of the great truths of the present Age: The forces of Earth and of Hell are now joyning together and putting forth their strength to assault and to attempt the overthrow of this useful Doctrine: As it was in the daies of Christs Flesh, when he was familiarly Conversant here on Earth, the *Roman* Power the *Grecian* Wisdom the *Jewish* Traditions, *Ethnick* Philosophers, and *Diabolical* possessions, all the humane and deviliſh Force and Art and invention was called together to War against Christ and against his word. So in the latter daies; the Worldly might, Old and New Philosophy, Institutions and Impositions, Histories and Traditions, Inventions and Authorities of men, unwritten (pretended necessary) verities, Generall Councils, sayings of those whom they call *Fathers*, Articles of Faith composed by men, Confessions and practise of Protestant Reformed Churches, the judgment and practice of Learned and Godly men, these and such like Extra-scriptural places, are the swaying Authority with many whereby Antichristianism and Antiscripturalism in a many of particulars are still held up and maintained against the LORD and against his word, *n* who in this Providential day is pouring contempt upon all Flesh, upon men and upon their sayings, bringing a Blast upon them (so far as they are contrary to sound Doctrine, and do oppose the mind of Christs Revealed in the written word:) and is putting a Crown on Christ, and an Honour upon his word. the Testimony of men may be, and often is, in Fact, Erring and Fallible, uncertain and lying, self-contradicting and unsatisfying. Into which therefore the Christian Doctrine Faith and Religion is not to be resolved; either in whole or in part: For, the word of *Jehovah* is like himself, who is the Author of it, of invaluable veracity; and of unchangeable truthfulness. *o* He truth it self, and his word The Truth, He a God that is true, and that cannot lye, and his word (That which is truly, purely such) the word of truth. His Law is the truth. The asserters of the Seventh day to be the Weekly Sabbath (for which we have the whole Scripture) are charged with Errour, because we will not be resolved by humane Authorities to own the First day in the Room of it: Whereas, if men do err, greatly err, it is *p* therefore, because they know not the Scriptures; nor the Power of God put forth in a word-way. To assign somewhat else for a cause of this, which is not a cause, is a by-way of paralogizing-deception, of sophistical-arguing, and of Fallacious disputing: The LORD Jesus Christ *q* doth not in his word (and where else as from him shall we look for it?) assign this as a cause of mans erring, that, they do not know the magistral dictates of humane Rabbies: It is the proud Arrogance of the Antichristian usurper, to impose his own placits upon the Churches, as if he were imperial Dictator to mens Souls, and vniversal Monarch over their Consciences: Neither is their Erring from hence, that, they know not the Antient Records of uncanonicall Church Histories, which do sometimes write Contrary to themselves and to one another, as those do understand who have been faithfull diligent comparers and collectors of such passages, and this both in matters of Fact and in matters of Right, and this Objector himself doth confess he Judgeth, that some of the writings of these Antients are spurious and corrupt. And how few are there of those, to whom the Gospel is preached, and upon whose Hearts that word of Grace and of Truth doth take most saving hold; (to which word the LORD himself doth bear witness) are versed and read in this kind of Ecclesiastical History? And which way shall they be ascertained, that, it has been all of it read over by others, by their Guides and teachers particularly, or that the report is faithfully brought to them, or if that were, whether they ought to be swayed by it? Were Church-Histories unerringly inspired? Who is so bold, as downright to assert this? Or if any were so daring, how can he prove it? Who of our plain Converted People had humane Histories in his thoughts when he was thorowly Regenerated and gratiously visited from Christ, and from the Father of Christ by the Spirit of Christ in the word of Christ? What a kind of Faith is that, which doth ultimate it self into humane Church Histories? He, that would have judged of the state and Case of *Jehovah*'s Church and people in the daies of *r. Ezra* by making search in the book of those Ecclesiastical Records, and have judged according to what was Historifyed there, would have brought in an hard Charge of Rebellion and of Sedition against them, and have been

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n Isai.40.5,6, 7,8.

o John.14.6. & 17.17. Rom.3.3,4. Tit.1.2. 2.Tim.2.15. Ps.119.142.

p Mat.22.29. Mar.12.24, 27.

q Mic.3.5. Mat.23.7,8, 9,10. 2.Thes.2.1, 2,3 4,5,&c. Gal.1.6—9. 1.Pet.5.3 2.Cor.1.last. part. Isai.3.12,12, 17.&9.16.& 28.7. Jerem.23. 13,32.

r Ezra.4.15, 16.

ready to have irritated the powers that were over them against them, as their Adversaries did: Neither do men therefore err, becaufe they know not the Tradition of the Elders, which has long obtained by common Cuftom, and by little Controlled ufage, fo as to plead prefcription. *f* unfcriptural Cuftomes and Tradition is a part of that Redemption, which our LORD has wrought out for his People: And it is a choice Mercy to be throughly delivered from them: For, in the event and effect, they would unLORD Chrift, and the word of Chrift, of his and of its due Autority: For which he condemned thofe *Scribes* and *Pharifees* of his daies, who would have obtruded thefe upon him, and upon his Difciples; but he confutes them by his word, and referreth all to this. He, who is of a diligent obferving inquiring Spirit, and is verfed in this kind of the Hiftorical part of humane learning in Eccleiaftical Centuriators, may meet with enough to take him off from doting on fuch fallible Authorities, which are not a fure ground of judging in matters either of Doctrine or of Fact.

f 1.Pet.1.18, 19. Galat.1.4,14. Mar.7.5,8,9, 13.

In the matter of Doctrine, how common is it for one to affirm what another of them doth contradict, as about the Millennium, or the Thoufand years Reign, with many more inftances that might be given, as about Free Grace and about Free will, about *Bifhops* and *Presbyters*, about the vifion of God whether the Souls of departed Saints be Bleffed with it till the Judgment of the great day, or not? with fuch like. Which of thofe now fhall carry away the ftate of the queftion? In fome Cafes, the Major party often went the wrong way as in the Rites and Ceremonies of Baptifm and of Prayer, and in many Feafts and Faits, and divers fuch humane inventions, by which they added their own corrupt mixtures to Chrifts Pure inftitutions. As for the Churches in the firft centuries after the Apoftles, how fhall we be afcertained, that, they were the moft pure and perfect Churches, feeing fome of thofe that were of Apoftolical plantation did fo apoftatize, make fuch a fudden defection from the Gofpel-purity, and were fo much corrupted in the Apoftles own times, as thofe particularly *t* of *Corinth*, and *Galatia*, and fome of the Seven Churches of *Afia*? And how is it poffible for to come at a fure undoubtednefs of knowing what was the univerfal Judgment and practife by uniform confent of thofe Churches in the firft hundreds of years after the New-Teftament canon or rule was Written! Were there no learned and Godly men, fuch as were counted Fathers in the Churches, from whom we receive no Writings at all? May not fome of their Writings have been loft? Are there not falfe copies of the writings of fome of them? Are they not fuppofititious and counterfeit and corrupt? Do they not vary widely in their Interpretations of one and the fame Scripture? How can thefe uncertainties be a firm Ground and fure evidence of the Authenticall meaning of the word of God?

t 1.Cor.1.6. Galat.1.6. Revel.2.& 3.chs.

How unconcluding and unfatisfying alfo is their Teftimony, in the matters of fact, when one of equal Antientnefs, and Authority doth gainfay another, or when fome greater Authorities as fome of them were efteemed, would ftep in & over rule, and when they charge one another with mifreports and miftakes, how Sandy a foundation is there here for any Spiritual difcerner to build upon; take one or two inftances, fome in the Hiftory of Chrifts life do expreffly Record, that, he was near Fifty years old when he was put to death, whereas others of them in their Chronologies do with equal confidence write, that he was then but about thirty and three years of age. So alfo about the particular Language wherein the New Teftament was firft fpoken and written.

u Nor is the Original of erring from hence, that, men know not the Counfels of the *Sanhedrin*, or the fayings of the Antient Fathers. The Scriptures do mention fuch decrees of Councils, and fuch applauded fayings of the antients, and thofe by fuch who counted themfelves the only and the whole Church of God, as were quite contrary to Chrifts mind in his word, fuch as perverted and wronged his Word. Such as made it a fufficient caufe of unfynagoguing, of excommunicating, for any Man to confefs, that, Jefus was the Chrift: which yet was one of the plaineft and greateft truths and Duties; fuch as paffed into a Law, and accordingly were commands given forth, that, the Apoftles fhould not upon pain of Imprifonment, or of worfe than that, fpeak at all or teach in the name of Jefus: Shall we be determined by fuch humane Councils as thefe? By fuch Councils as

u John 9.22. Acts.4.18,& 5.24,28. Mat.5.20-48.

 fometimes

sometimes Clash one with another? (So it was a long while between the Councils of the Eastern and Western Churches.) By such Councils as sometimes reverse their own decrees and then make quite contrary Canons? It is *w* the Scripture-Canon to which we must resort. This is the strait established unerring rule, which we must measure our all by; and in all things walk by; and that, our Hearts may be the more awed by the Authority of this, it behoves us *x* to eye Christ in his present providential goings, with the Golden measuring-Reed or Line in his hand, to trie and examine Churches, and particular Disciples, their states, frames and Actings, their principles, Rules, and ends, their Constitutions, Ordinances, and Growth, whether they be according to him and his Word, or not? *y* Neither is this a spring of errour, that, we do not know nor own unwritten verities, as Scripture-Supplements to be received by the People from their Leaders upon trust without tryal. If a Doctrine be brought to us we must see whether what is written in the word of the LORD be for it, or not; and accordingly either receive or reject it: What is written is that which doth call for our Faith. We must *z* not savour about that which hath been written: So should the place in the Margin be read. *Paul* would not say or speak one thing besides or without the word by *Moses* and the Prophets, what was authorized and warranted by their writings. Beleivers are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone of it. How shall we know, that, That which is unwritten is Beleivable verity, healthfull Doctrine, wholesome sound truth? How shall our Hearts get to be out of doubt, that it is so? *a* Nor doth errour arise from hence, that, men do not know nor approve of the Judgment, opinion, and practise, of those who are reputed the Learned and the Godly in the present Age, held forth in their Commentaries, Treatises, and Actings? Sound sincere beleivers do often Experience, that, *Jehovah* through his Commandments doth make them wiser than their Enemies, they have more understanding than all their teachers, because they Love his Law, and make his Testimonies their meditation: The LORD Christ has declared against those (be they otherwise of never so great a Name; and in never so much reputation amongst men) who dissolve one of the least of his Commands, in the Law of his Ten words, and do teach men so: And how much is it to be lamented, that any of the teachers of others, have their hands so deep in this Trespass, as to preach or to print any thing against this Glorious perfect Law, and the great Honourable things thereof! God is making the wisdom of the wise to perish, & bringing to nought the understanding of the intelligent, when it doth oppose Christ and his word and Law, Whilst precepts of men are taught the People, by their civil and Church-Guides, and are made the rule of fearing and of Serving *Jehovah*, he will proceed to deal Wonderfully with such a people and marvellously: For, the wisdom of their wise men shall perish, and the understanding of their men of understanding shall hide it self, though they hide their Counsels never so deep. Where is the wise, where is the Scribe? Where is the Inquirer of this Age? Hath not God made Fooliſh the wisdom of this world, which doth measure and judge of the truths and things of God by unscriptural Rules? How do such Arguers say then, we are wise, and the Law of *Jehovah* is with us? Lo, certainly, in vain worketh the false pen of the Scribes: There will be a time, when such wise men will be ashamed, affrighted and taken: Behold they have rejected the word of *Jehovah*, Wisdom-what to them? They steal away the word from *Ælohim's* People; which word would be Wheat, wholsome nourishing Bread, and Food to them, and bring unscriptural empty Chaff in the room; but these are not ready Scribes in the Law, as *Ezra* was. Even a *Paul* himself is no further to be hearkened unto and followed, than he speaks according to the word, and is a Follower of Christ. *b* Neither doth Errour arise from hence, that, men do not know or conform to National establishments in the matters of Doctrine, and of worship, in their humanely-invented and imposed confessions of Faith and stinted Liturgies. it has been one of the main Occasions of most of the persecutions that have been carryed on by Adversaries against the Church and People of God in all Ages, the inventing, Instituting, and imposing, of unscriptural modes and forms of Worship exclusive

w Isai.8.16 20. Galat.6.15,16. & 1.Cor.7.19. Philip.3.16.

x Ezek.40. 1—5. & 43. 10,11. Revel.21.15, 16,17. & 11.1,2. Ezek.42.15, 16,17,18,19. Zachar.2.1. Heb.8.5. & 9.23.

y Rom.15.4. 1.Cor.4.6. John20.30, 31. Acts 26.22. 2.Tim.3.16. Ephes.2.20.

z 1 Corin.4.6. τὸ μὴ ὑπὲρ ἃ γέγραπται φρονεῖν.

a Ps.119.98, 99 100. Acts 17.11. 1 Thes.2.13. 1.Cor.1.12. 13,19,20,21, 22,23. Mat.5 19. Isai.42.4,16, 18,19,20,21. Jerem.8.8,9. 1.Cor.11. 1.Gal.1.8, 9. Jer 23.25-30. Isai.29.13,14, 15.

b Mat.15.9.13. Mic.6.16. Acts 16.19, 20.21. & 17.7. & 18.13. Tit.1.14. 1. Pet.2.13. Rom.16. 17. Ps.119.21,118. Amos 2.4. Numb.15.22--26. 2.Chron.33.9. Ps.95.10.& 119.110. Jerem.10.15. & 51.18. Exod.20.40.

Non facies tibi omnem formam. כָּל־תְּמוּנָה So *Cocceius* doth render it in his *Hebrew Lexicon* and *Commentary.*

clusive of all other which are Regular, according to the word, and then framing it into a Law with inflicted penalties upon all Non-Conformists. And what strong Rationalists do some take themselves to be in pleading and arguing for this; and producing many humane Authorities in Church-Histories for this? and there want not flatterers at Court, who perswade Governours, that, the main of their Authority and power doth consist in determining of such matters of Indifferency (as they miscall them): That the appointing of times and seasons and daies for publick worship, is left wholly in the Hand and power of the Magistrate: and that, the way of maintaining peace and preserving Religion in the Land is to enforce uniformity in the service and worship of God, according to such National Statutes, by seeing mulcts to be inflicted on all Recusants and dissenters: Whereas Christ tells us, that, it is vain worship, such humane-traditionary-Worship, teaching Doctrines the commandments of men: And that, every such Plantation in the matters of Corrupt both Doctrine and worship, which is not of his Fathers Planting, shall be rooted up: The LORD reproves the People, when they keep Idolatrous superstitious Statutes. Too much advantage has been given by the Non-Conformists in their writings and conferences against the Formalists and ceremonialists, in that, they have not in downright expres Terms, condemned all humanely-invented-instituted-imposed forms and ceremonies in the matters of Worship, as sinful and unlawful, especially when they enjoyn them as exclusive of other worship where these are not conformed unto, and when they impose them as necessary terms of Church Communion: whereas they are expresly in the very letter and meaning of the second Commandment forbidden: For, we are not to make unto our selves all Form, any Form, every such Form, which men of their own head, and out of the device of their own brain do thus make unto themselves and so to others also, is under a plain prohibition by this Holy righteous, just and good law of the LORD. How many have been brought into Courts, and Condemned, sentenced and fined and Imprisoned, as Routers, Rioters, ill-behaviour'd, Schismatical, Seditious, Turbulent, ones, for conforming to Christs Laws, and for not conforming to the customes and Laws of the Land, but doing contrary to mans decrees, because, they Worship God according to his institutions, but not according to mens Ordinances! Whereas we are expresly charged not to give our selves to such commandments of men, as turn away the truth from us, or would turn us away from the Truth: And yet they urge a mis-translated Scripture, as if we must submit to every Ordinance of man: Whereas it is, to every humane Creature. There is an Honour due to all men as men, to some more than to others; to the King as superior, as having Authority over and above others, and to others in their Inferiour places. It is *d* because or for the word, that, Persecution ariseth: For the Receiving of this word, and a conforming unto it by the Disciples of Christ, that, they are hated of the World. If National establishments were the Rule and measure of Truth; and errour were to be judged of by a contrariety to that, Then the same thing would be, one while Truth, and another while Errour, when National establishments do upon turns of times and changes of Laws make contradictory Decrees. So it was in the Reigns of the Kings of *Judah*: One sets up Idolatry, another pulls it down: One commands Right Worship according to Institution: Another brings in corrupt mixtures: Such interchangeable vicissitudes there were in the daies of *Ahaz*, *Hezekiah*, *Manasseh*, and *Josiah*. They are to be avoided, who ever they be, that do cause divisions and offences contrary to received-Scripture-doctrine. Then do men err when they go astray from *Jehovah*'s Commandments, from his precepts, from his statutes: They are Humane lies, that cause men to erre, and to despise the Law of *Elohim*. Errour proceeds from not knowing and not observing all his Commandments: then do a People err in their Hearts, when they have not known his waies. Unscriptural Establishments in the matters of worship are the work of Errours. Further yet, *e* neither do men err therefore because they do not know man-invented-Arts and sciences, of Philosophical knowledges, and of University-humane-learning. *Nicodemus* was a master of Arts, and a Doctor of Sciences, and yet he greatly erred in the necessary Doctrine of Regeneration. *Paul* greatly erred from the great Truths of the Christian Religion

c See, 5, & 6. *Edw.* 6. ch. 3.

d Mat. 13. 21. John. 17. 8, 14.

e John. 3. 10. Colos. 2. 3, 4, 8, 1. Tim. 6. 20, 21. Acts, 17. 16. 17, 18, &c. & 22. 3, 4, &c. & 5. 34. 1. Cor. 2. 2. Phil. 3. 5. 10.

whilst he sat at the feet of *Gamaliel*, a Pharisee, a Doctor of the Law, held in esteem by all the People, one of the Chief in the privy Council of the *Jews*. This Grave tutor of *Paul* perfectly instructed his attentive, diligent, Pupil in that kind of Pharisaical Learning and way of Worship, and he was a sharpwitted Disciple: But when the LORD Christ Revealed himself to and in *Paul*; now he saw how much he had erred from saving Truth, and *Paul* a Convert differed much in his Apprehensions from *Paul* a *Pharisee*: All other knowledge now in comparison with right Scripture-knowledge, with the eminent Excellency of the knowledg of Jesus Christ and of him Crucifyed, and of the way of Justification and of Salvation by Faith in him, and in his Blood; and in his Righteousnes, he Judgeth as nothing, as Dung, as Loss, as Dogs meat: And he saw the gross mistakes of the Learned-University-men at *Athens*, endeavouring to convince them of their Infidel-Errours, Antichristian mistakes, and Philosophical-falsehoods. Now he commends to others those full Treasuries (of useful Arts and Sciences) of all wisdom and knowledge, that were in Christ and in his word; and warns them of the Danger of that vain affectation of human wisdom, which would seduce and carry them away for a prey; though the Philosophick World were very fond of this, and cryed it up much; and had given it a great Name of Honour, yet it was that which was but a Falsly-called-Science; and which would turn them away from the Faith. Nor yet do men therefore greatly Err because they know not the Innate or acquired Powers of mens own Rational Intellect and will. How many Millions have been seduced by the *Aristotelian* way of self ratiocination, which not only misled some in his time, but has also misguided such multitudes of men of Choice Wits and of pregnant parts for so many Ages since. *f* Let *Pauls* Judgment according to the word be hearkened to in this case; the Animal-man, the Souly-man, the Victuoso-man, that hath no other Light than what is now Corruptedly natural, no higher Reason than what is meerly humane, no better wisdom than what is attained in Schools of Philosophy: This man Comprehends not the things of the Spirit of God, for they are foolishnes unto him, and he cannot understand them, because they are Spiritually judged. The true Critical-distinguishing-differencing-discerning of these is from a Spiritual principle, in a Regenerate new Heart; in one that has the mind of Christ in his word. Self idolizing has brought in Idolatrous Worship; when men think themselves to be wiser than God; and they will be making to themselves and for others, new and after-kinds and Forms of worship, and of service according to their own understanding, shaped with their Art, and dressed with their skill: Wrong conceiving, that, *Ælohim* was and would be altogether like themselves. They confide in their own forming, though it be but a teacher of lying, a brutish folly, an instruction of vanities. It is the Powerfulnes of God to throw down this worldly wisdom and humane eloquence, and Reputationed-reasonings and high imaginations, and will-worshippings, that do so lift themselves up against the Knowledge of God; and to lead Captive every thought to the Obedience of Christ. We should cease from hearkening to such Institutions of Learning as would cause us to err from the true words of Scripture-knowledge. Errour also doth not arise from hence, that men do not know *g* Natural experiments, and fleshly sensations. The *Epicurean* Religion is a doctrine of falshoods, and of Errours. *Solomon* in his Book called *Ecclesiastes* doth treat of this Subject-matter at large about natural History, and experimental Philosophy; openly acknowledging to the Church his Errour and folly, his sin and madnes, in not improving of that wisdom (which *Ælohim* gave him in answer to his choice and request;) in a word-way, but giving himself over to the studie of Philosophy, to try, whether, he could find out some exacter knowledge in this kind of Learning, and whether it were not a necessary adapted meanes, for the attaining of the chiefest God, as the great end of Rational Creatures; and therefore towards the close he adviseth his Son to take heed of Philosophick Sophies, no end of making many Books of such humane Learning, and much studious reading of them would but weary him, and waste his time; and therefore it would be true wisdom in him to keep close to word-revelations, and to seek saving enlightning there; for, this was all *Adam*, whilst *Adam* reteined his integrity, till he sought many humanely

f 1.Cor.2.14, 15,16. Exod.20.4. Hos.13.2. 2.Cor.10.4,5. Col.2.20 23. Prov.19.27.

g Eccles. throughout. Hos.4.12. Isai.28.7. 1.Tim.6.10. Jude 11. Jerem.44.15. 16,17,18, 19,&c.

ly invented Arts and Sciences, besides that which *Ælohim* had put into Created Nature, and Revealed word: The sum and the argument, the Subject and the matter, the drift and the Design, the Scope and the End; of this Book, is to set out the vanity and unsuccessfulness of Philosophick Learning and opinions about the cheifest good of man, discovering and confuting their mistakes. by an induction of particulars in the way of their own Logical Method: Detecting the fallaciousness of their arguing, and the carnality of their principles, and the corruptness of their Tenets, shewing, that mans happiness is found in the saving knowledge, sound Faith, holy Fear, and perfecting Obedience, of, and to, *Jehovah Ælohim* and his will revealed in his word, and not in the mishapen-monstrous-fancyed felicities of Ethnick Philosophers: nor in a skilfulness in their Arts and Sciences, whether more speculative, metaphysical ones, to gratify the unmortified voluptuousness of a wanton intellect: or more practical ones, suited to an animal appetite, a sensitive itch, and a sensual life, immersed in fleshly disquisitions, and in carnal delight. *Solomon* had been long Conversant in Paganish knowledges, and doth now manifest the vainness of its vanity, introducing the several Sects, pleading and disputing for their way and party: And then answering their Arguments, and bewraying the Captious deceitfulness of them. So that it would much improve usefull learning, to point out exactly and particularly through this Book, when it is that an Ethnick Philosopher doth Logically Syllogize, and Rhetorically perswade: (For what is the Logicians Major, is the Rhetoricians Proposition, what is the Philosophers Minor is the Orators Assumption, and what is the Sophisters Conclusion is the Perswaders Complexion or Inference:) and when it is that, a Theological Christian Preacher doth Spiritually confute and convincingly disswade, self evidencingly prove, and demonstratively argue. I therefore propound this Disquisition to the Studious and ingenious, as a further augment of profitable Learning. When men do ask Counsel of unscriptural Philosophy, it is a Spirit of Whoredome that causeth them to ert. Sensuality bringeth forth errour; Inordinate love after creature-knowledges and enjoyments, seduceth them from the faith, Wizardly-Philosophy was *Balaams* Errour, and too many are still wandering in that by-way of his: That is the best Religion with the most that is accommodated to their peace and plenty, which will cloath their backs and fill their bellies, which will take them off from self-denyal and from cross-bearing; and although divers are not so drencht in sottishness and sensualities, but are sober Scholars and chast Students, yet the unscriptural way they take in their researches into natural Histories and experimental Philosophy, will never so attain its useful end for the true advance of profitable Learning, till more studied in the Book of Scriptures, and suiting all experiments unto this word-knowledge. *b* Neither yet do men therefore Err, because they know not the unscriptural Impulses of speculative Enthusiasts. Here the Platonists did err by conceiving of strange Ideas of things, and then nursing up their monstrous bratts. It is one choice part of experimental Christianity, and which needs much of spiritual discerning, to know what manner of Spirit we are of. Even a *James* and a *John*, two of Christs eminent Disciples, were rebuked by Christ for that, they did not discriminate wisely in this matter. Their revengeful Spirit at that time would have commanded fire from Heaven to consume the unkind *Samaritans*: they must have it come down at their word, and for this they pretend and plead the example and Spirit of *Elias*, as if their case and Spirit had been of the same kind, when it was hellish Fire of their own kindling, and of the Devils blowing up, which they should rather have endeavoured to quench and to put out. We must not beleive every Spirit, but ought to try the Spirits whether they are of God: The Spirit of others, and our own Spirit, that, we may know the Spirit of truth according to Christ and his word, and may difference it from the Spirit of Errour, which is against Christ and his word. There was a time when persecuting-*Saul* verily thought with himself that he ought to do many contrary things to the Name of Jesus of *Nazareth*, which when he was preaching *Paul*, he discerned were his great Errour and his gross Sin; and he openly condemns himself for, and doth write his confession and retractation. The Spirit who is the truth, and the word which is the truth, do go together. *i* Once more, men do not therefore err because.

b Luke 9.54,55. 1. John. 4.1,2,3,4,5,6. Acts 26.9. Isai.59.last V.

i Mar.11.23. Luk.11.20. 1.Corin.9.10. Tit 1.1,2. Rom.3.4. & 14.1. 1.Tim.2.8. Jam.1.6,7. 1.Pet.5.12. Colos.2.4.

τῦτο δὲ λέγω ἵνα μή τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ

becauſe they know not the doubtful Queſtionings of unſettled Sceptick's and of Coſmical Suſpecters. The Doctrine of Probabilities: (So the word ſignifies in that place to the *Coloſſians* cited in the margin :) is a miſleading Doctrine : It would beguil men by doubtful diſputations and by deceitful concluſions with ſuch cunning perſwaſions as do carry a fair ſhew ; ſuch as Logicians and Rhetoricians , Philoſophers and Orators , do uſually bring , under the ſhadowie colour of probable Reaſons and likely Arguments,to make nothing of all things and any thing of every thing , by their ſophiſtical *Quidlibets*,and Fallacious *Quodlibets*: But Sound, ſerious , well diſcerning, right Judging beleivers ſhould not ſuffer themſelves thus to be impoſed upon and deluded. A thorow , wholeſome Scripture-knowledge is one approved remedy againſt Heart-doubtings, either to prevent them or to cure them : This would bring in ſound Truth upon and leave them with a renewed Heart ; with a no-doubt there of them. God cannot lye at any time, though men do ſo too often. He is true: Whilſt men are ſo overcome of doubtings and waverings, (not in the way , which is ſometimes the caſe of ſound Beleivers , but about the way) how can they go on with ſuch conviction and comfort , with ſuch ſweetneſs and ſatisfaction ? Let not the Reader misjudge this a Diverſion and that too long a one alſo : For, beſides that , it contains a direct anſwer to the Objection , which did call for it , ſo doth it fully promote the grand deſigne of this Treatiſe. All unſcriptural , Antiſcriptural waies , methods , arguings , and endeavourings to turn any from the Errour of their way to the Truth , is no adapted means for the attaining of this end. And therefore in the Demonſtrating proofs that I have brought for the confirming and eſtabliſhing of the Seventh day, the laſt day of the Week , to be ſtill the weekly Sabbath , they are ſuch as are carried through the whole Scripture and have their Foundation in pure primitive created Nature : I do not ſend and refer them to humane Authorities, and Hiſtories, and Traditions , as this Objector doth. The Scripture-way is the only convincing converting way : Other *Mediums* by ſelf-excogitated and man-invented Artifices are like to leave Erring men but the more profound *Atheiſts*, the more learned *Infidels* , and the more ſubtil *Hereticks*. Though arguments, as to men,may be drawn from their own Conceſſions , aſſertions , hiſtories , and other Authorities of mens ſayings, writings , and printings , which was ſomewhat of the way that *Paul* ſometimes took with Ethnicks and Philoſophers , whereby to ſtop their Mouths , and to convince them from thence ; As Chriſt alſo will one day by the ſame Medium condemn many from their own acknowledged principles not improved , yet this will not convincingly convert a plain ſound believer having Spiritual diſcerning in the truths and things of the Spirit of God , and being well acquainted with the Scriptures , is far better ſecured againſt dangerous damnable Errours than the moſt learned of vain affecters of humane wiſdom. The only ſummary of all ſound truth , for the confuting and condemning of all Errour, is to be ſearched after in the Scriptures of truth , where the Reſtauration , Proficiency and advancement , of all uſeful learning is. When can a ſerious inquiring Spirit come to any firm ſettlement and ſound ſatisfaction , if he were to refer all to the extraſcriptural Judgment and Hiſtories, of Churches ? Hereſies and Schiſms, profaneneſſes and diſorders, quickly crept in , into particular Churches that were of Apoſtolical plantation : As *Pauls* Epiſtles to them do evidently declare. And ſince that , one particular Church doth ſometimes contradict another particular Church in their confeſſions of Faith ; and the contention is ſo hot and ſo high , as that , they withdraw from one another, and will not have mutual Communion with each other. As for the univerſal Church how ſhall a particular beleiver be well groundedly aſcertained , what is the concurrent Judgement of the Univerſal Church ? How fruitleſs and vain have their attempts hitherto been who have endeavoured by conference , and Writing , and Coſt , and Labour and Pains , and Travel, to be Church-Reconciliators, Church-peace-makers ? They dyed away, and never lived to ſee their deſigne accompliſhed. Still there are differences and diviſions kept up amongſt the Churches , one great cauſe whereof has been, that , the Attempters and promoters of Church-union and peace have been ſetting up ſome confeſſion of Faith , and Articles of Religion , of humane Compoſure , which they would have all to joyn in and ſubſcribe to : Which courſe will never be

able

able to accomplish that designe. The whole Scripture of Truth is the one and the only rule of this. Suppose yet further, that, I knew, that, the Concurrent Judgment of all the Churches of Christ all the inhabited Earth over were of one mind and of one way in some things, yet neither could this alone, or mainly; secure me from fears of Erring. For, *k* the whole Church has erred, and may actually err. Under the Old Testament the LORD himself appointed a special Sacrifice for Atonement and reconciliation in this particular Case, when the whole Congregation or Church of *Israel* did err through ignorance in omitting some commanded duty, or in Committing some forbidden Sin: And that, they actually did thus ignorantly err, for some hundreds of years together, we have it recorded in the word. *l* Thus under the New Testament in Christs time, the Church of the *Jews* which at that season, was the only Church of God, generally, those of them that were in *Judea*, and the scattered of the tribes in other parts did greatly Err about Christs Reign on Earth, which they concluded would be as a Temporal Prince to come with outward pomp and power, for the raising of *Israel* to high promotion in the world, and to restore again the Kingdom to *Israel*. And this Corrupt leaven still sowred and swelled their Spirits, even after that some of them became Disciples of Christ, who still were stiff to this wrong Tenet: and the good Apostles themselves did long mistake about preaching the Gospel to the *Gentiles*, as if this had scarce been their duty though it were expresly put into their Commission from the mouth of Christ: Till *Peter* was righter informed by a Vision from Heaven.

k Levit.4.13. 2.Chron.30. 5.&35.18. Nehem.8.17.

l John.6.15, Luke 24.21. Acts 1.6. Acts 10.&11, chs.compared with. Mat.28. 19.& Mar.16.15.

m The written word of Christ has an Authority above and beyond the Authority and Testimony of the most eminent Apostles or Angels of Heaven. If a *Paul* had brought his own word contrary to Christs word, what were *Pauls* saying? It must be rejected, and in that the hearers were to carry themselves towards *Paul* as if he had been an excommunicate. If a Prophet bring a word contradictory to the word of the LORD, he should not be hearkened unto. If an Angel from Heaven speak otherwise than the God of Angels and would teach disobedience against the word of *Jehovah*, Fellowship should not be kept up with him. *n* It is one erroneous part of Antichristianism, to set up the Testimony of men, or the Authority of the Church, in the seat of Christ and of his written word. The *Antichrist* is the Anomous one, the Lawless one, the Antinomian: And Anomy, or Lawlesness or Antinomianism is the great comprehensive sin of the Latter daies: And they are Lawless ones that are the erring seducing ones. Men as to their Church state, have their foundation and bottom, their existence and life under a God in Christ from the written word of Christ, whereas these Scriptures of Truth have not their groundwork and being from any meer man or men, Church or Churches. *o* A Church is made up of Believers, as the prefaces of the Epistles to the Churches do shew; and Believers must have a word to found and to live upon. All true doctrines are to be fetched hence and to be grounded and proved here. The Conventions of *Pagans*, and the Synagogues of *Satan* are not owned as Churches of Christ; because, they are not according to Christ and the word of Christ. Men, though passing into never-so-noted-a-Church-way, yet may actually be in process of time, so Obstinate in Heresies, so Idolatrous in Worship, and so scandalous in profaneness, as to cease to be a true-Scripture-Church, and must be separated from. The Christian Church at *Rome* in *Pauls* time has another manner of Character given of it in his Epistle to them, than the Satanical Synagogue at *Rome* has by *John* in the *Revelation*, who saw in a Vision the foul Apostasie thereof. *p* Separation in such Cases is holy and a duty. The holy Scriptures of Truth do not give a Sovereign Authority to the Testimony of men; they did not send us to *q* humane Witness, to Church History, to unwritten Tradition, to fetch Credibility to it. It is *r* the Glorious excellency of this Word of Christ to be the one and the only rule of Judging in all Cases, both here now, and at the Last Judgment day: Which no Testimony of men is honoured withal. *s* The whole Scripture is God-inspired, whose Testimony is the greatest and the most Credible, so are not the after-humane-Testimonies, Traditions, Histories, and Authorities. The Books of *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, as commonly now, called are more Antient than all other written printed

n 2.Thes.2.12. 1.Tim.4.1,2,3. Mat.24.11. Anomy 2.Pet.3.17.

o Mat.7.24-27. Ephes.2.20. 1.Corin.3.11.

p Rev.18.4. Act.19.9. 2.Chron.11. 14,16. 2 Cor.6.14-17.

q Joh.3.11. 32,33,34,35. & 5.34,39,41, 45,46,47.

r Isai.8.20. John 12.48.

s 2.Tim.3.16. 2.Pet.1. last.

ted bookes: The true pure Word of God is of greateſt Authority; mens Writings are a Poſtſcript. The Grace of ſound and of Saving Faith muſt have Almighty Power, Infallible truthfulneſs, unchangeable faithfulneſs, and infinite Wiſdom, to bottom and to build firmly upon. A Believers aſſent and conſent to the Infallible Authority of the written word, hath been, is, and may be, brought forth without mens-Teſtimony, Hiſtory, Tradition, and Authority. Many have been made to believe this before they came to any ſuch Human helps, and who neither knew, read, or conſidered, ſuch Church Hiſtories and Traditions? which therefore could not be the cauſe immediate, Adequate, and Efficient thereof. *t* Where the word it ſelf doth work effectually and ſavingly in a believing heart, there it is embraceingly recieved; not the word of man, but as it is in truth the word of God. Saving Faith cannot bottom upon mens Teſtimonies, which humane Writers will ſtill be needing further Arguments and Teſtimonies to confirm it. The Teſtimony of man can never of it ſelf perſwade and enable ſavingly to credit the infallible Authority of the written word, *v* till the Holy Spirit do infuſe ſound ſaving Faith, and call and draw it forth into Act: Though the other pretended cauſe of Humane Teſtimonies and Authorities be put into act, yet this effect of ſound believing doth not follow. Many remain *Infidels* under the higheſt eſteem and ſtrongeſt perſwaſions of Church-Hiſtories, and of mens Teſtimonies: and ſome tempted Saints yet cannot be cured of their unbelieving Fears, and of their diſtruſtful doubts by any humane Tradition, Hiſtory, or Authority, till the Spirit and word of Chriſt from the Father do come with Demonſtration and with Power. Saving Faith is Supernatural, which mens Teſtimony from Extraſcriptural Arguments is not, they do each differ in their whole kind, and one cannot be in another. *w* The beſt read Hiſtorians, and other wiſe learned men of the World, are not the ſooneſt brought to aſſent and conſent to the Authority of the word by the force of any or of all humane Arguments. If this Faith which is greater in its ſelf and in its Spiritual effects could be inwrought by mens Teſtimony, then other particular objects of Faith or Truths or things to be beleived, which are leſs. (Such as are the ſeveral Doctrines about Spiritual, Eternals, Inviſibles;) but not theſe, and therefore neither that alſo. Even as to matters of Fact, paſt, beſides knowing of them by Inſpiration, Voice, or Viſions, and by natural cauſes, arguing from them to the effects, by humane Report, which is called Hiſtory or Tradition, they may be known ſome other waies, when they are needful to be known. Matters of Fact paſt have been and ſtill may be known by lots, which where the Caſe and Cauſe do call for it, is a way of natural appeal to the allknowing God. Thus was *x* *Achans* matter of paſt fact known: and thus alſo was *y* *Jonathans* paſt Fact diſcovered: And thus alſo in the *z* tryal of Jealouſie, paſt Facts of works of darkneſs in Adulterous Acts, were brought to light by an Oath of Execration taken by the ſuſpected party, and a ſolemn addreſs thereupon made to the Heartſearching, all-knowing, *Elohim*: And this alſo I would propound to the Ingenious and Studious for the advance and Augment of this beſt of Sciences, Scripture-knowledges, whether by lots and Oathes of Execration, natural Appeals, ſolemn-Addreſſes, and by miracles other waies, the truthfulneſs of Scripture-reveſalation would not yet under the preſent diſpenſation of Grace (For, I revive not any of the Old Teſtament Figures, Types, and ſhadows, about any of theſe then uſed) be thus ſtill confirmed, were a Spirit of Faith mingled with a word of Faith, put into the prayer of Faith? As for Humane report, the experience that we have had of our own day and time doth inform us, how partial men are in theſe Hiſtories, where private intereſt and particular partyſhip do incline them to write over favourably of themſelves and of their own Facts, and how hatred of, and prejudice againſt others, who are of contrary Principles and practiſes, do put them upon hard miſconſtruings, and wrong miſreportings of the Actions of their Adverſaries. So that, it is a rare Ingenuity in an Hiſtorian to give a true Narrative of the matter of Fact in the ſeveral Circumſtances of it under the oppoſition of an Enemy: Eſpecially if ſome Ages have paſſed away ſince the matter of Fact, there is the leſs certainty and credibility: And more eſpecially yet, if there have been ſuch ages coming between, which were Ages of thick darkneſs, of prevailing Ignorance, and of groſs impoſture, and when in ſuch caſes as wherein Antichriſt has impoſed much

t 1. Theſ. 2. 13.

u Rom. 10. 17. Gal. 3. 2. Acts 4. 4. & 8. 26, &c. & 17. 11, 12. 1. Corin. 2. 4. 5. 1. Theſ. 1. 5, 6.

w 1. Cor. 1. 17-28.

x Joſh. 7. 13.—26.

y 1. Sam. 14. 38—42.

z Numb. 5. 11——31.

much upon the Churches by his Humane Additions, Supplements and Traditions, thereby to obscure, or to corrupt, or to thrust out, to take from, or to add to, what is Christ's mind in his Word; which is the present case. And he who reads the story of *Eustathius*, the Popes Legat, *a* in *Roger Hoveden*, by what counterfeit Artifices, and false Pretences, and forged Visions, feigned Voices, and lying Wonders; he introduced the observation of the first Day of the Week here into *England*, no longer ago than in the Reign of King *John*, may unless he very much dote on such humane fallible Testimonies, see cause enough to give little credit to such Church-Histories, as would so report the matter of Fact, as thereby to determine the matter of right, which those who go this way generally do, whilst they place the first day in the Week, in the room of the seventh day, as the weekly Sabbath-day, under the New Testament ministration. So that I am the less fond, or rather not at all fond, of Humane Histories in these matters relating to sin or duty from cited Church Authorities in matters of Fact, having my esteem heightned from Scripture Records, and word-commands: chiefly in such cases, where the whole Scripture doth contain such Reasons of the LORD's own assigning, founded in the very Nature of Created Existences; such names and things, such Precepts and Prohibitions, such Promises and Threatnings, such suitable Examples, and such like as these, which do uniformly throughout speak a quite contrary thing, and go a quite different way from those sayings, which Church-Registers do wrong tell me, and from that By-path, into which Humane Histories would mislead me; as they would in this case, when they would take me off from the due observation of the weekly Seventh-day-Sabbath, to drag me along to keep the first day, as a separated day for holy Worship. I am bound to believe Scripture History, as a true report from the infallible veracity of a truthful *Ælohim*, it is necessary *b* this Faith to my Salvation: But I am not under such an obligation, neither is it so necessary for me to believe Humane History, so many hundreds of years ago, especially such circumstances, as have been mentioned before, in such matters of fact as are but pretended to be transacted in Scripture times, chiefly to whom they are so argued against the whole of other Scripture. How can this objector prove to me, that those Ecclesiastical Histories, whose certainty and credibility of reporting this he so much cryeth up, were directed and dictated thereunto by the Spirit of Truth in this matter? And if not, how can my Faith be swayed by their Authorities? *c Jehovah Ælohim* himself appointed Scripture Histories to be written by the Prophets and Priests; these Historiographers were ocular Witnesses in much of that, which they wrote and registred, and in this, as also in the rest, they were God inspired: So were those Evangelists and Apostles also, who wrote the New Testament History. *d* As for Tradition we receive what is scriptural; Believers are delivered from Patro-traditional conversation, such as is unscriptural, we receive the commandments which Christ hath delivered, but we reject Humane Traditions, which are not according to Christ and his Word. If the case were so, that all the Men, and Speakers, and Writers, and Printers, and Books, and what other humane Authorities did tell me what I know evidently is expressly otherwise in Christ, and in the Word of Christ, it were of no validity with me. *e* The Prophets, and the LORD Jesus Christ, the sender of his Prophets, did refer the Jews not to the Traditions of Rabbines (especially when they were such Traditions as would have UNLORDED him and his Word, of his, and of its due Authority) but to the Law, to the Scriptures. *f* Scripture Traditions, which are allowed of in the Word of Christ, we approve of, about sound Doctrine, and Faith of the Truth, and holy conversation, and about observing of a naturally comly decent order in Church-assemblies: But *g* we reject what is of mens own, and in their own name. It is an Observand in Scripture, that the Scriptures do refer to Scriptures: often may we meet with such expressions, it is written, and as it is written, and for it is written, and according to that which is written. This is under the LORD, the Judging Rule, and the Lawful Determiner in all cases. By this were Truths confirmed; and by this were errours confuted. *h* Even whilst the Apostles were alive, there were false suppositious writings thrust upon some; as if they had

a See Roger de Hoveden *in the very entrance of the* 13 *age or Century*, an. 1201. 1202. Matth. Paris *his old impression*, fol. 192, 193. & *the last Edition*, *fol.* 200. & 201.

b Joh. 20. 30, 31.

c 1 Chron. 29. 29. 2 Chron. 9. 29. & 12. 15. & 13. 22. & 20. 34. & 26. 22. & 32. 32. & 33. 18, 19. Luk. 1. 2. 1 John 1. 1, 2, 3. John 21. 24, 25.

d Acts 6. 14. 1 Cor. 15. 3. John 17. 8, 14. Luk. 1. 2. Acts 16. 4. 1 Cor. 11. 23. 1 Pet. 1. 18, 19. Ezek. 20. 18, 21. Acts 7. 51, 52. 2 Pet. 2. 21. Col. 2. 8, 20, 21, 22, 22. Mat. 15. 2, 3, 6. Mar. 7. 3, 4, 5, 8, 9, 13. Gal. 1. 14. Isai. 29. 13. Deut. 4. 2. & 12. 8, 32. Ezek. 43. 8.

e Isai 8. 20. John 5. 39. Josh. 1. 7, 8. Matt. 28. 20. & 15. 3, 6. Mar. 7. 9, 13.

f 2 Thess 2. 13, 14, 15. & 3. 6. 1 Cor. 11. 2, &c. & 14. 40.

g John 5. 43. & 7. 18. & 8. 44.

h 1 Cor. 16. 21. Col. 4. 18. 2 Thes. 3. 17. *compared par d with* 2 Thess. 2. 1, 2.

had been the Apostles own true Writing: and therefore the Apostles subscribed their Epistles with their own hands: they used some peculiar subscription; such a subsigning as was well known to the Churches. How much more was the World like to be imposed upon, when they were dead and gone, by the writings of men, who would be fathering of their own unscriptural brats of false tenets upon the Apostles, there being many Antichrists gone forth even in *i John*'s time? *Paul*, whilst living, to confute the falshood, yet was strongly charged with saying and asserting of that, which he utterly denies, though others would *k* affirm it to be so: he was evil-spoken of, and wrongfully accused, as if he had expresly taught a damnable Doctrine, which he wholly disowneth. And if they were so bold in his days, how can we be so over confident of a matter of fact, reported by a mere humane traditionary Knowledge above sixteen hundred years ago, without any God-inspired Scripture Revelation, or Natural Demonstration? How can any man to his own, or others satisfaction, affirm that by Humane History, he certainly knows that, all the Christian Churches have constantly set apart, and observed the first day for holy Worship, when he cannot certainly know, that he hath read all humane Histories that have recorded that particular matter of fact? Or that no humane History hath recorded a quite different, both Principle, Judgement and Practice in some particular Church or Churches, and when the matter of fact, for any evidence he hath to the contrary, may have been quite otherwise, in some Church or Churches, which yet is not recorded in any humane History? This Objector doth not confirm his reasoning thus, only with respect to the first Day, but doth carry it much further on, by his asserting, that the first Institution of Church Officers, and Orders, as well as that of the LORD's Day, (by which he means the first Day) was not by Scripture: The proof, saith he, is undeniable, because the Old Testament did not contain the Institution, *e. g.* of particular Churches, Sacraments, Presbyters, Deacons, Diaconesses, and the LORD's Day, *&c.* And the New Testament was none of it written till *An.* 40. at soonest; and it was not all written till *An.* 99. Now it is certain, that the Church was not all these years without the Orders now in question, nor without a day to meet on for publick Worship; even as Baptism and the LORD's Supper were Instituted by Christ himself, long before the writing of any part of the New Testament, and the Church was in long possession of them, upon the bare word and Declaration of the Apostles. So he writes.

i 1 John 2.18.

k Rom. 3.8.

That the Church was not all these years without a day to meet on for publick Worship, we readily subscribe, for they knew the Seventh day Sabbath was the weekly day to meet on for that end; of which the Churches had had long possession, for near four thousand years; and of which they had still the Tenure; and for the continuance of which title and practice they had the whole Writen Word of God: whereunto the practice of Christ, and of his Apostles did fully agree: But as for his other exemplified instances, we desire both him and the Reader, a little to consider: If these were received and practised by the Church, upon the bare verbal Declaration of the Apostles, and not by Scripture, what then meant the Types of these? Did these signifie nothing? Was there nothing of these understood by *Moses*, *Aaron*, the Priests and Levites? Did not *Moses l* by the Word and Prayer, sanctifie the Baptismal Types of the Red Sea and the Cloud? and the Supper-Types of the Paschal Lamb, the Heavenly Manna, and springing Rock? Though there was a veil upon these and such other Figures and Shadows, in the reading of the Old Testament, yet Believers had some knowledge of their meaning, and some insight into their Mystery: and there were Teachers by Office, who were to interpret the signifyingness of these things, and to open the spiritual part of the Pattern. Had not these things a Spiritual Relation unto Christ, and to an after administration of Grace? Was not this the end, the drift, the design, the purport, the scope, of these Institutions to refer unto Christ? They were a Pedagogue, a Leader of those Children to the Christian School for their Institution and Discipline, *m* There are divers Scriptures in the Old Testament, which did discover unto discerning Believers of that Dispensation, that those Types, Figures and Shadows, were to be

l Exod. 14.15 --22. Numb. 10. 34,35,36. 1 Cor. 10. 1,2,3,4,5,6.

m Psal. 40.6,7,8. Psal. 50.8--14. Isai 9.6 & 7.14, 15,16. Mic. 5.2.

be done away under an after-administration of Grace, to receive their perfection and accomplishment in the *Messiah*, who was to be born of a Virgin, and in his days. Several Prophesies also under that former Ministration, do speak punctually to this matter; though we who have the New Testament-fulfilling of them, and Commentary upon them, have a more clear unveiled manifestation of them. The Christian Religion for sum, and for substance, being one and the same under both dispensations, particularly as to the institutions mentioned: For there is *n* one Baptism; in this sense, the Baptismal Types of old, and the Baptismal *o* Antitypes now, are thus one and the same, excepting the different manner of Administration. So that, suppose Baptism was instituted by Christ himself, before the writing of any part of the New Testament, yet was not this upon the bare verbal Declaration of the Apostles; especially not as to that part of the Church, which was in Christ's time: For *John*'s Baptizing of others, particularly of Christ, and Christ's Baptizing by his Apostles, and Christ's Doctrine which he several times taught about Baptism, and *John*'s foretelling of this. (As *John* himself also was Prophesied of, of old, particularly by *p Isaiah*, and by *Malachi*) By these, and such like passages, was this known to such, at least knowable by them: and somewhat of this had a confirmation and testimony from Heaven. *q* As for particular Churches, and the calling and gathering of them, there were such under the Old Testament times: In *Adam*'s days, in *Enoch*'s days, in *Noah*'s days. Though at the first, they called upon the Name of *Jehovah*, in a way of family Worship; yet afterwards in greater Church-Assemblies: and a difference was put between the true and pure Worshipers, and those that were corrupt. So it was before the Flood, and thus also it was after the Flood. *Melchisedec* was a Priest in the Church of *Ælohim*: *Abraham* had a Church in his Family, and was King, Priest and Prophet there. So was *Isaac*, and *Jacob*. *Job* and *Eliphaz* were of congregated Societies, and had their Church-meetings, in their days, though living in other Regions, in Countries distant from *Abraham*. *r* In *Moses*'s time, the Israelites were put into a Church way, and had such Institutions, and Laws, and Ordinances for Church-Assemblies and Societies, as were afterwards observed, not only by the Israelites as a national Church, but by particular Churches of the Israelites; when after *Moses*'s death they were settled in the promised Land, in the days of *Joshua*, *Judges* and the *Kings*: For the Priests and Levites were not only for all the Tribes joyntly, but also for several Tribes distinctly: and further, for the several Cities and Towns, and other populous places, in every particular Tribe, where they had distinct Assembles; injoying all Ordinances, Institutions, Priviledges (excepting what was specially limited to some particular place of *Jehovah*'s chusing and appointing for some solemn Sacrifices and Festivals:) and they exercised Church-Discipline in those particular Churches. *s* Neither was *Syria*, and *Mesopotamia* in *Moses* days without their congregated Societies, Church convention, and worshiping Assemblies: *Balaam* having a gift of Prophesie, was an hireling that served Congregations. *t* There are particular Congregations, both described and prophesied of, in what was written afore of old: A wise observer, and a spiritual discerner, and a diligent comparer, may easily find and plainly see, how Christ's Institutions and Directions for management of Church Affairs, and for the Exercise of the Duties *u* of Church-fellowship and Discipline have evident reference to his Institutions under the old Dispensation: though clearer and more spiritual, and glorious, and heavenly now: and it will be found in experience, as it is evident in Scripture, that several Church proceedings will not be either so well understood, or so regularly practised, but by a collating of Old with New Testament directions about those matters, particularly for Church-Discipline: as in the case of Leprosie especially. As for Church-Officers; Overseers, Presbyters or Elders, teaching and ruling Ones, Pastors and Teachers, Diacons or Ministers, under the Old Testament it were no very difficult task to write a large Treatise upon that particular subject, especially by one that is acquainted with the Original Hebrew, and the several words and phrases under that dispensation, that do speak to this case. The Churches of *Ælohim* had in all ages such as were gifted, graced, called by Office to preach the Word, and to

n Ephes. 4.5. 1 Cor. 10 1,2,3, 4,6,11. Gen. 17. *compared with* Col. 2.11.

o 1 Pet. 3.21. *ἀντίτυπον.*

p Isai 40.3--8. Mal. 3.1,2.

q Gen. 4.3,4, 14, 16, 26. Gen. 9.26, 27. Gen. 14. 18, 19, 20. Gen. 20.7.

r Exod. 19. 20, 24, 25. chapters; & onward, Acts 7.38.

s Numb. 13.7. Josh. 13.22. Numb. 22, 7.

t Psal. 15. Psal. 24. Psal. 26. Psal. 50.

u Mat. 18. 15 --20.

w Exod 19.22. & 24.5. Numb. 3.12,13. & 8.17.

x Jude 14.2 Pet. 2.5 Gen. 20 7. Deut.33.8,9, 10. Mal.2.7.

y Rom.15.16. ἱερουργοῦντα, & λειτουργὸν 2 Tim.2. 15. ὀρθοτομοῦντα, *To which more might be added;* Lev.1.6,12.

z Isai.66.21,22. & 61.6. Mal.3.3. Ezek. 44. *throughout.*

a Numb.4.3,4.& 18.2--6. 2Chron. 29.5, &c. Numb. 8.9, 10, 11.

b Acts 6.1--6. 2 Chron.31.14. 1 Chron.26.26, 32. & 22.2.

c Exod.15.20, 21. Numb.12.12. Mic.6.4. Exod. 25 25,26. & 38. 8. Rom.16.1,2,3, 4. 1 Tim.5.4,10.

d Rom. 12.1--8.

e Mat.5.17,18, 19.

f John 19. 28. Mat.3.15.

Administer Signs and Seals. Before *Moses*'s time the Ordinary *w* Ministers were the first born of Families, into whose place afterwards, the Priests and the Levites succeeded. *x Enoch* was a Prophet, *Noah* was a Preacher, *Abraham* was a Prophet. The Priests and the Levites were the Pastors and the Teachers: *y* And *Paul* under the New Testament doth set out the Ministerial Office now, by such expressions as were borrowed from the Ministerial Office under the Old. Publick Officers in the Work of the Ministery now, are such as perform the holy Office of the New Testament Priesthood. Ministerial Workmen, if they would not be ashamed, should rightly divide the Word of Truth: The cutting of the Burnt-offering into its pieces, did Figure the Work of the Ministery in the New Testament Church. It might not be a confused or disordered mangling, it must be done into the Natural pieces. *z* The Prophesies concerning the Ministery of the New Testament are set out by the Ministery of the Old. *a* The Levites did serve the Priests about Tabernacle and Temple-worship, but were not to come near the Sanctuary nor the Altar. The Elders laid their hands upon the Levites in setting them apart for the Ministery and Service: How aptly is this applicable in a New Testament Church? *b* If you consider Deacons under this Dispensation, as having this to be a part of their Office, to provide for, and to distribute to the poor. Thus also were some of the Levites imployed, in such Ordinary Ministeries of distribution of the Church-Treasure, overseeing the holy things, and the Work of *Jehovah* too. *c* Neither was the Old Testament without its Diaconesses, its ministring Women; whose Ministery and Service was used by the Church. These are the particular instances of this Objector; to every one of which I have brought some Testimonies out of the Old Testament. As for Rules about Church-Offices, under the New Dispensation; a discerning eye may see, now the New Testament is written, that Christ and his Apostles did in their teaching much refer their hearers unto the *d* Analogy of Faith under the Old Testament. The stile of the New doth not carry along with it a form of enacting such new Laws, and new Rules, of which there was not any thing at all under the Old Administration: But we find Christ *e* confirming the old Laws of the ten Words, *f* accomplishing the old Types, and fulfilling the foregoing Propheſies concerning himself: Interpreting the meaning of the Types, and setting up the Anti-types in the room of them: And where he doth bring in Laws, it is occasionally, either to open their meaning, or to prove somewhat thereby, or from thence to exhort, correct, instruct some way or other to apply it to the present case: declaring himself to be one and the same Law-giver that was of Old: Whereby he doth demonstrate, that the Old Testament is still to be a Rule under the New. (The difference between them being only in the divers form, and manner of dispensing, as will be more shewn hereafter.) The regulation now is to be made according to that proportion which the new Administration doth call for, and the old Rules must be new applyed; which as to the matter now here under Question have a clearer Revelation, and a more spiritual Dispensing. So that the New Testament Word is much the Old Testament Scripture gone over again, in more clearness, fulness, perfection, spirituality, glory and heavenliness. The Old and the New Testament-Will of God, are not contrary Wills, but one and the same Will, diversified only in some particulars of the manner of administring: the new Will is the old Will revived, and cleared, and confirmed, and so put into a more heavenly form. There is a well measured equality between the Old and the New, a well agreeing sameness of word, and there should be a true proportioned collation of both Testaments each with other. All and every of Christ's Institutions had ever a word of his to warrant them: even in the times of the Apostles, a word written about such Institutions in the Old Testament in Type, Propheſie, or some such like way: and a Word spoken by Christ before the New Testament was written, referring to the foregoing Patterns of them in the Old, which word afterwards also was put into the New Testament Scripture: whereas we know no word from Christ, either in the Old Testament or New, for the first day being a weekly day, separated and appointed for a day of Holy Worship in the room of the Seventh day Sabbath. Thus far this Author himself

doth acknowledge, that the first day was not instituted by Scripture, all the Old Testament through; which did not contain its Institution; so that the Believers of that age in Christ's time, had no written word at all for any such observance of the first day, any where all their Bible through. Let this concession be improved by the wise and discerning, the serious and the considering Reader. However therefore the matter of fact may have been afterwards reported in Humane Histories, we expect, that the matter of Right be proved from God-inspired Scriptures. Whatever this Author do say, that this being the common usage of so observing the first day in the Apostles times, by them and by the Churches of their Plantation, and that therefore there was no such need of putting this pretended matter of fact into Scripture History; it appears hereby, how broken this Reed of his Assertion is, which he would have all the Christian World to lean upon. After several years serious, diligent search, I cannot find any such common usage, no not so much as one particular instance, that either any one of the Apostles themselves, or any one of the Churches of their planting did ever so much as once so observe the first day, as the weekly Sabbath-day: Although if that could be proved, it doth not yet determine this case upon our hearts, who do expect Scripture Institutions, Commands, Prophecies, Promises, and such like appointments, as have harmonious consent of the whole Scripture besides, that speaks of that matter, if there had been any such great change of the weekly Sabbath-day, as is pretended. If the force of this Authors arguing do lye there, how evident is it, that there was great need of writing such a Matter of Fact, that had so weighty a case of so great consequence in it! *g* It is the common practice of all the wise part of mankind, to take along with them sufficient credible witnesses of it, such whose Testimony will upon occasion stand firm in Law, when they first take actual possession of some great Estate, of a rich Inheritance, settled upon them, and upon theirs that shall come after them; and to set it down in writing, and to keep the Records of it well attested, especially when another doth claim a former Title for some hundreds of years: (As this of the seventh-day Sabbath did, for some thousands of years;) for some ages beyond the memory of man; and when they could not but foresee, that their Title would be so much called in question, and controverted: and especially too, where the Matter of Fact is pretended, as it is by this Author, so much to prove the Matter of Right: All Matters of Fact that do pass into Historical Writing, are fittest to be written in the same age wherein they were done, as being then better known in their circumstances by sensible demonstrations, which cannot be so well discerned in after ages. How fond are Traditionists of unscriptural, humane Antiquities and Universalities? Whereas Errors have been ancient, even as long, full-home to the times of the Apostles: *b* Even then did the Mystery of iniquity begin to work; there were even then many Antichrists and Malignant Assemblies: and when the Antichrist shall be revealed, there would be a great Apostasie and Defection from the Truth. The Revelation hath foretold, that all the World would go a whoring after the Beast, and would worship the Beast and the Dragon that gave him power; yet are these some of their Notes of a visible Church, Antiquity and Universality: which that they might be the sooner imposed upon, the hoodwinck'd credulous World, have another vain pretence going along with them, altogether as unscriptural and vain, as they; that is, that the Church cannot err. And they falsly call their particular Romish Synagogue, the Catholick Church. I expectingly believe, and hopingly wait for a coming day, when our plain, tender, sincere, upright-hearted people will be undeceived, and no longer to suffer themselves to be deluded and imposed upon by such confident Assertions as this Objector doth bring them: As if that, which beyond all doubt must assure them, that *de facto*, the first day was by the Apostles separated for holy Worship, especially in publick Church Assemblies, is the full and unquestionable expository evidence of the practice of all the Churches in the World, since the very days of the Apostles. For so has this Learned Author affirmed. Reader, bethink thy self, what thy Faith must resolve it self into, if it will follow this misguiding? How can such believers as never traded in this kind of humane Learning ever

g Jer. 32. 6--15. Gen. 23. *later end.*

b 2 Thess. 2. 3, 7. 1 John 2. 18. & 4. 3. 1 Tim. 4. 1, 2, 3. Rev. 13. 3, 4.

come

come to undoubted assurance about the matter? How can they be fully ascertained of this who were never versed, nor are ever like to be, neither are under any such obligation by any Scripture Precept to be throughly versed, and understandingly read, in all and every of the Writings, of all and every of the Ecclesiastical Histories, that do write about this? Or, if it were possible and facible, that they could compass this (of which I can see no end; who yet have more helps and advantages this way than the most) How can they unquestionably be confirmed in this perswasion, that there never was any one Church of Christ that did escape the Humane Church-Record and History? And if so, who can tell them, but that, that particular Church might be of a different judgement and practice? What doth this kind of arguing in this Author mean? What? would it have our people, to resolve their satisfaction and assurance (concerning the pretended first day Sabbath) into that report which their humane fallible Guides do make unto them of this, without their tryal of it? *i* The Word of Christ doth call upon them to try the spirits, whether they be of God, and to prove all things that are thus brought them by Teachers, by the Scripture-canon and Touch-stone, as the one and the only infallible Rule. What a kind of Faith is that, which is a trusting of fallible men without tryal? a depending upon Humane Authorities without Scripture Evidence? The God-inspired Authority of Christ, and of his Word, is fully attested within the holy Scriptures own bounds, and needs not step out to Humane Histories, Authorities and Traditions: However this Author would buz into the ear such amazing expressions as this, that it is impossible it should be otherwise than as such Humane Historie doth record of the practice of all the Churches since the times of the Apostles, and that this Testimony is infallible.

i 1 John 4. 1--6. *ℓ* 1 Thess. 5. 20, 21. Isai. 8. 20.

Humane History, and that part of it which they call Ecclesiastical History, however it be a pleasant study, and an employ someways in its place profitable, yet of all kinds of Scientifick Learning, is one of the weakest common places of arguing, and the least convincing for demonstration, because it doth resolve its probations into the fallible Testimonies of lying men, and so doth not, cannot give any firm full satisfaction to an inquiring Spirit, and studious Mind, who will still be doubtful and afraid, how he doth bottom his Faith, in so weighty a case as is now before him, upon such an unsure and unsafe ground, as he can build no firmness of belief and certainty of knowledge upon, even the uncertain witness of deceivable men, what their eyes, and ears, and tongues, and pens have reported to us, who are so many hundred years come into the World after they were dead and gone; that way of disputing therefore, which this mighty man of Humane Reason has walked in to find out some place if he could, where to make his First day Sabbath cause to stand, is such a by-path as doth mislead his Reader into bogs; where he cannot settle and stay with any good confidence, and sound comfort, Such arguments may take with over credulous minds, and with passive intellects, who, through idleness and guile of spirit in a matter which would ingage them in so much of self-denyal, and of cross bearing, had rather use another man's writings and reasonings, than be at the pains of studying of the Scriptures, and of exercising their own understanding.

What has at large been written in trying this Objectors spirit upon the former Scriptures is an answer also to the next mentioned by him in the Revelation; which he calleth another Historical hint of the New Testament.

How can a change of the weekly Sabbath-day from one day to another, from the seventh to the first, be soundly proved from *k* this other Scripture? where he, that is of a serious spirit, and doth diligently inquire after word-satisfaction about this matter, cannot find either *Sabbath* or *First day*; either in terms plainly expressed, or clearly implyed, or necessarily inferred; in this place, or in the context, or in the design of the Holy Spirit here, or by comparing of it with other places of Scripture? Those that would lay the foundation of so great a change, should see their Scripture grounds to be more evident, convincing, and firm. What one Word is there in this Scripture, that doth warrant any new Institution from Christ, for the observing of the First day, as the weekly Sabbath-day?

k Rev. 1. 10.

day? What one word is there here of command so to observe the First day? What one word of Promise made to the observers of the First day as such? What one word of threatning against any that do not so observe the First day, as the weekly Sabbath day? and if there be not any one word here, for the First day, either as to Institution or Command, or Promise, or Threating, how can any observer keep it aright, either in Faith or Obedience, in Hope or Fear? The direct plain meaning of this Scripture is, if I mis-judge not, that this day doth evidently relate to that providential Day of the LORD Christ's appearing in the fulfilling of this Propheſie, who appeared to *John* *l* as LORD pleading the Cause of his Kingly Lordly Office, which has been too long, and too far invaded by the Kings and Lords of the Earth, who have not inforced Christ's Laws, nor made them to be the Rule of Goverment, but usurped an unscriptural authority over mens consciences and souls. How Lordly a Day therefore will it be when Christ will recover and exercise his Power and his Right! Those great things which this ever-blessed LORD of Glory would do in the latter ages, were represented *m* to *John* from Christ by an Angel in a way of Prophetical Revelation. This manifestation by Vision, and by Voice was after such a manner, as if the thing had been acted and performed before and to *John*'s senses. By comparing of *n* this passage, with some other passages in the same book of Revelation relating to the same matter: he, that doth diligently mark, and wisely observe, and rightly understand, may see, that this Lordly Day, is the great Providential Day of that God, that Almighty One (*o* name several times given to Christ in this Book) There are several parts of this great comprehensive large Vision: and there are several seasons of their fulfillings; and accordingly several days in this great Day: *p* *Ezekiel* doth mention one part of this Propheſie that will last seven years. The LORD Jesus Christ will come, and come, in several Judgements, on several Hours, Days, Weeks, Months and Years. It is one of his Names to be such a one *q* as is coming: and he is called the coming King: And his Kingdom is a coming Kingdom, and the age of this, is said to be a coming Age, and the World to come, a coming World. In every age of the Church of Christ, there were fulfillings of this in part. Those in *r* *John*'s time had somewhat of this Lordly Day, who therefore were to behold Christ's coming: This was partly Historical before *John*'s death; when Christ came in his admirable way of wonderful providence to destroy *Jerusalem*, according as was foretold in *s* other Scriptures: and partly Prophetical to be accomplished in the several ages after *John*'s time. *John* saw this Day in a Vision, and speaks of it with *t* a double confirmation; *John* was *u* made to be in the Spirit on that Lordly Day. An expression, of which he had experience, as is mentioned in other places of this Book. The Article added, that Lordly Day, doth determine but indefinitely. There is no such certain particular Day of the Week pointed out so to our understanding, on what Day of the Week it will begin, or on what Day of the Week it will end. This is not the design, at least, not as to the pretended change of the Weekly Sabbath-day. It was *w* that Lordly Day of Christ's coming, when he would convert and recover the chosen remnant of those of *Israel*, and of *Judah*, and destroy the Rebellious, and the unbelieving among them. If men will be limiting of this day to any one determinate, definite particular day of the week, what one day has such a plea as the Seventh-day Sabbath? Seeing, for the dreadfully executed Judgement part of it, as the first Temple was destroyed, being burnt with fire on the *x* tenth day of the fifth Moon, which day, according to *Jeremiah*'s Propheſie is granted even by many adversaries to be the Seventh-day Sabbath, he told the Jews before it came to pass, that their Temple would be burnt with Fire, if they profaned the Sabbath of *Jehovah*: Answerable unto which is that passage *y* in another Prophet, who on the same day of the same Moon reproved Sabbath-breaking, when the Elders came to inquire what the mind of the LORD was: And as the second Temple was under the like threatning from the mouth of *z* the LORD Christ himself; putting them upon earnest importunate Prayer, lest otherwise that terrible destruction brake in upon them on the Sabbath, the

l Rev. 17. 14. & 19. 16.

m Rev. 1. 1.

n Rev. 1. 10. *compared with* Rev. 6. 17. & 9. 6, 15. & 10. 7. & 11. 3, 6, 9, 11. & 16. 14.

o Rev. 1. 8. & 4. 8. & 11. 17. & 15. 3. & 16. 7, 14. & 19. 6, 15. & 21. 22.

p Ezek. 13, 5. 8. & 30. 3. & 39. 8, 9. *compared with* Rev. 20. 8.

q Rev. 1. 4, 8. & 3. 11. & 22. 7, 12, 17, 20. Luk. 19. 38. Mar. 11. 10. Heb. 6. 5. & 2. 5.

r Rev. 1. 3. 7.

s Mat. 23, 37, 38, 39. & 24. 1--22. *and elsewhere.*

t Rev. 1. 7.

u Rev. 1. 10. & 4. 2. & 17. 3. & 21. 10.

w Rev. 1. 7. *compared with* Zach. 12. 10.

x Jer. 52. 12, 13. & 17. 27. Lam. 1. 7.

y Ezek. 26. 1, 20, 21, 47, 48.

z Mat. 24. 15. --20. & Luk. 21. 20--24.

the

the Seventh-day Sabbath. Thoſe who are fond of *a* Eccleſiaſtical Hiſtories, may find it recorded in them, that the ſecond Temple was actually deſtroyed according to this Prophetical threatning of our LORD, on the ſeventh-day Sabbath. The change of *Jehovah*'s Ordinance, (of which, mens changing of his Seventh day Sabbath, is one) is foretold in *b Iſaiah* with reſpect to the later ages of the World, to be one great provoking Cauſe of his ſending of Judgements upon the rebellious and unfaithful World, when keepers of his Seventh-day Sabbath ſhall have his holy Arm revealed for their Salvation. Some of the firſt great rejections of the unbelieving Jews, in a way of Church-cenſure, after Chriſt's aſcending on high, were occaſionally and deſervedly by their prophane blaſpheming miſcarriage *c* on the Seventh day Sabbath, of which ſome account hath been given before. So that if a particular day of the week, in the weekly returns of it, were here deſignedly pointed at: *d* what day can plead and claim a fairer Title and Right unto it, than the Seventh-day, which is the Sabbath of or to *Jehovah* (or to the LORD)? *Jehovah* is the chief, choice Name of the Eternal, Ever bleſſed, Self-being, the Being of beings, as that Name doth ſignifie: And that *e* Word which in the Greek doth anſwer to this Hebrew Name, *Jehovah*, ſome do draw from a word that doth ſignifie, *I am*; which they conſtantly render LORD. So that *f Jehovah* in the Old Teſtament, is often rendred by this Word in the New, which we do tranſlate LORD. That which in the Old, is, *Hear O Iſrael, Jehovah our Ælohim, Jehovah One*; is in the new, *Hear, O Iſrael, The LORD, that God of ours, is one LORD.* Thus alſo the Hebrew Text doth ſometimes put *Adonai*, (ſupporting) LORD; for *Jehovah*: Thus; that whith in *g* one *Pſalm*, is, *I will confeſs thee among the peoples, O Jehovah*; is in another *Pſalm, I will confeſs thee among the peoples, O LORD.* Further, Chriſt Jeſus ſaith of himſelf, that he is *h* LORD of the Sabbath, of that Seventh-day Sabbath, which he created, commanded and obſerved; being a keeper of his Fathers Commandments, whereof this of the Seventh-day Sabbath was one. Thoſe that do relie on the judgement and authorities of men, about the meaning of this expreſſion, may conſider, that *i* Eccleſiaſtical Hiſtorians do relate, that *John*, and his followers the Eaſtern Aſiatick Churches, did keep the Paſs-over on the Seventh-day, not preſſing the obſervation of the firſt day, for the celebration of the Paſſover, as the Weſtern Churches did: Further, as in Low-Dutch, the ſeventh Day is named *Ruſt-dagh*, that is the Day of Sabbath, or of Reſt; ſo in Teutonick or High Dutch, or the German Tongue (which is an ancient Nation and Language) the laſt Day, the ſeventh Day of the Week, is called *Samſtag*, as if *Schemtag*, that is the LORD's Day, or the Day of the LORD. It is further yet obſervable, as to this, that the Viſions of *Ezekiel* and thoſe of *John*, well agreeing in many particulars, (which a diligent comparer may eaſily obſerve) *k Ezekiel*'s Viſions, were on the fifth day of the fourth Moon, which ſome affirm to have been the Seventh day Sabbath, *Jehovah*'s Day. But upon the whole, it is the firſt anſwer that I more ſtick unto, namely that, the Lordly Day is that great Providential Day, when he will more viſibly appear as King and LORD. Whereas, ſome do object, that this word in *l* Greek, Lordly, is applyed but to one thing more in the New Teſtament, which is the Supper, called the Lordly Supper, or LORD's Supper, or the Supper of the LORD: What can there rationally, neceſſarily, convincingly be inferred from thence, as to any eſtabliſhing of the firſt day of the week in the room of the ſeventh, as the weekly Sabbath, in this place of the Revelation? The Lordly Supper, or Lordy Supper, is expreſly mentioned. Whereas, here is no expreſs mention of the firſt Day, as a Sabbath day, not either of the words, Firſt or Sabbath, nor their ſenſe and meaning in the Text or Context, nor any where elſe in all this Book, or in the whole Scripture. The Lordly Supper is ſo called, in that it was inſtituted by our LORD: It is to his Honour, a Lordly Feaſt, one great deſign and end of it, being to exalt Chriſt in his Lordſhip; and to ſhew forth the Death of this LORD, till he came in his Lordly appearance in the later Day. This Ordinance was received of the LORD by *Paul*: It was the LORD who Inſtituted it: It ſets out the LORD's Death: The Cup is called the Cup of the LORD: The LORD's Body, we read of alſo there. Which Supper is not

fixed

a See Dion. fol. 748. Die Saturni Hieroſolyma concidiſſe notavit Dion, nam Octavus Septembris dies in Sabbatum hoc anno incidit. Vide Uſſer. annal. part. poſter. pag. 698. & Baron annal. p. 115. 5. ipſo die Sabbati (ut autor eſt Dio in Nerone.)

b Iſai. 24.4, 5. & 56.1, 2, &c.

c Act. 13.41--49. & 18.4, 5, 6.

d Exod. 20.10. Deut. 5.14. Exod. 35.2 Lev. 23.3.

e Κύριος from κυρῶ, I am.

f Compare Deut. 6.4. with Mar. 12. 29.

g Pſal. 108.3, 4. & 57. 9, 10. compared.

h Mat. 12.8. Mar. 2.28. Luk. 6.5. Gen. 2.1, 3. Exod. 20.11. Luk. 4. 16, 31. John 15. 19.

i See Magdeburg Hiſtor. 2. Cent. 9. Book.

k Ezek. 1, 1.

l Κυριακὸν, 1 Cor. 11. 20, 23, 24, 25, 26, 27, 29, 32.

fixed to the first day of the Week. The first Institution, Administration, and Participation of it, was on *m* another Day of the Week, on the Passion Day, on the Passover Day; which is called a Sabbath. For a further discovery, that a Day in some Scriptures is used for a larger space of time than from one going in of the Sun on one day, to the next going in of the Sun on the next day; consider, that in the Scriptures, day doth sometimes set out the time of Christ's Reign and glorious Power: *n* The day of judging of his grand Adversaries: *John* saw this in the Vision, as if the time had been then present. Will not that be a Lordly Day, when Christ will glorifie and magnifie his Office of King and of LORD, in the utter destruction of Enemies, and in the eminent salvation of Friends? It is called the Day of Christ, the Day and Kingdom of God, the presence or coming of Christ. Do not these expressions significantly declare some glorious shining season of Christ's Lordly appearing? It is named the Day of *Jehovah*, about six and twenty times; and in some of those places, the Day of the Vengeance, and of the Anger of *Jehovah*; and the Day of *Jehovah*'s Battel: The great, and terrible, and dreadful Day of *Jehovah*, *o* the same expressions which are used in this Book of the Revelation: And the Day of the LORD is mentioned *p* five times, expresly in the New Testament; In which also, it is set out by divers words, that doth intend the same thing, *q* as his Day, that is, the Day of this LORD Christ, who will then be revealed in his Lordly Power and Glory: That Day, pointing out that Age when these things should be: The Day, that Day: The Days in the plural Number; as being more than one, and of longer continuance: That great conspicuous Day of the LORD: The Day of the LORD Jesus: The times and the seasons which do relate to this Day of the LORD: The Day approaching; the last hour. It is observed, that in all Languages, this Word, *r* Day, doth sometimes signifie judgement here on Earth: Hence a Days man or Umpire, to judge between party and party: Mans day, and the Judgement of Men: The Day, that is, the Judgement or trial shall declare. Hence Day is sometimes put for the time of destruction. *s* Day doth sometimes denote a long continued duration; as the Day of the Age, or the Day of Eternity. Other times Day points out *t* the time of Grace, and of Salvation. And now upon this occasion having shewn, that Day doth not always in all Scriptures point out any one particular Day of the Week distinctly from, and in opposition to, the rest of the Days of the Week; I have here some fair opportunity to write a little about *u* one other Scripture; which some do urge to put a colour upon their first Day, as if it did point out the first Day of the Week, as the eminent, transcendent, determinate, definite day of Christ's compleating the Work of Redemption on his Resurrection Day; which, say they, was then, and from thenceforth to be observed as the weekly Sabbath day in the room of the Seventh: Thus they. As to what doth concern Christ's Resurrection, as also how and when he compleated the Work of Redemption, I have written already: and I am now to consider this Scripture, which is mentioned by all and every of the *w* four Evangelists; In which Historical-fulfilling it is evident, that much and the main of this Prophetical passage was fulfilled according to the Letter before Christ's Resurrection, and upon another Day of the Week, than that first Day of the Week, for which it is so brought and pressed (although if it could be proved to be otherwise, yet doth it no way determine this Case about a pretended change of the weekly Sabbath, from one Day of the Week to another, from the Seventh to the First.) The chief men of the Jews, who were counted the Builders, did more notoriously refuse Christ the Head Corner Stone, when being put to their choice, they actually, openly, declaredly preferred a *Barabbas*, who was a seditious Murderer, before an innocent, holy Jesus, and this on a Day of solemn Judicature; when the Judge *Pilate* sat upon Christ, either for life or for death: which also was by a joynt consent of chief Priests, and Rulers, and People, who cry out all at once, *x Away with this man, and release unto us Barabbas*: This was before that Christ was crucified. Also after his Death before his Resurrection, the chief Priests and the Pharisees do call him *y* a Deceiver; and this before *Pilate*: which was another refusing and rejecting of Christ: Thus according as was Prophesied in

m Mat. 26. 17 --28. Lev. 23. 5 --16.

n 2 Thess. 2. 2. 2 Pet. 2. 9. 1 Cor. 5. 5. 2 Pet. 1. 19. Heb. 10. 25 Zach. 14. 1. Isai. 2. 12. & 13. 6, 9. & 34. 8. Jer. 46. 10. Lam. 2. 22. Ezek. 13. 5. & 30. 3. Joel 1. 15. & 2. 1, 11, 31. & 3. 14. Amos 5. 18. 20. Obad. 15. Tzephan. 1. 7, 8, 14. 18, & 2. 2. 3. Mal. 4. 5.

o Rev. 6. 17. & 16. 14.

p 1 Cor. 5. 5. 2 Cor. 1. 14. 1 Thess. 5. 2. 2 Pet. 3. 10. Rev. 1. 10.

q Luk. 17. 24, 30, 31, 34. Mat 24. 34, 36, 42. Luk. 19. 43. Acts 2. 17, 20, *compared with* Joel 2. 31. 1 Cor. 1. 18. & 3. 13. 1 Thess. 5. 2. 2. Heb. 10. 25. *compared with* Joel 2. 1. 1 John 2. 18.

r Job 9. 33. 1 Cor. 4. 3. & 3. 13. Psal 37. 13. & 137. 7. Ezek. 21. 25, 29. Job 18. 20. Jer. 50. 27. Luk. 19. 42.

s 2 Pet. 3. 18.

t 2 Cor. 6. 2. Isai. 61. 2.

u Psal. 118. 22, 23, 24, 25, 26. *compared with* Acts 4. 10, 11, 12.

w Mat. 21. 9. Mar. 21. 9. Luk 9. 22. & 19. 38. John 12 13. *compare*, Mat. 21. 42, 46. Mar. 12. 10, 11, 12. Luk. 19. 14. & 20. 17 --20. & 23. 18 36.

x Luk. 23. 21 --21. Mat. 21. 38, 39.

y Mat. 27. 62, 63.

that *Psalm*, that the Builders would refuse that Stone, which was to become for Head to the Corner: so accordingly did they act, as at many other times, z so at these two seasons, one in Christ's life time, the other after his death; and both before his rising. The chief Priests did count themselves, and were counted by others to be Builders, yet thus notoriously did they refuse Christ. The word in the *Psalm*, according to the Hebrew, in its propriety of signification, is, they have reprobated, rejected, despised, refused, scorned, or turned away from: and that expression in a a place of the New Testament, doth signifie, ye have earnestly desired and refused: and that when Judge *Pilat* had absolved him in his own declared judgement, yet did they crave earnestly, that a man-murderer, and a seditious one might be freed, and that Christ, whom yet they could not justly charge with any crime, or the least sin, might be crucified. Then and thus was Christ reprobated of these men. Was it not an eminent Day of monstrous rejecting, when the question being put to them, whether of the two they would have to be released, they preferred a seditious Murderer? b Though there were other times of their refusing and rejecting of Christ before this, and that, on the Seventh day Sabbath: but it was more notorious on the Passion day. It was also Prophesied in that *Psalm*, that the people would pray, *O Jehovah save now, or prosper now, blessed be he that cometh in the Name of Jehovah*: This was fullfilled before the Day of Christ's crucifixion, when he rode into *Jerusalem*, and the people went forth to meet him, crying, *Hosanna*, *Hoshignana*, in the Hebrew, or c *Hosanna*, as it is put into the Greek. These things are plain, familiar and clear, evident of themselves upon the bare reading of them, and are not any forced interpretations of my own. What a far way about do Objectors go, and carry their Followers along with them, to bring them at last to that which is no proof at all of that, for which they have brought them thither? As for the Day spoken of, which *Jehovah* made for his people to rejoyce in, it is the large Day of Grace under the New Testament Dispensation of Grace; which doth take in many a Natural Day: And d as for spiritual rejoycing, it is every days work, though more especially upon the Seventh-day Sabbath: so that in short, there being not in the Scriptures urged by Objectors, either First day, or Sabbath-day, either in the letter of the words, or in any necessary consequence, naturally flowing from thence, or any design that looks any thing like a change of the weekly Seventh-day Sabbath, translating it to any other day; How any satisfaction can such a change be inferred and inforced from hence? To return therefore a while, unto that place in the *Revelation*, although there must be some particular distinct determinate Day of the Week, when *John* first saw the beginning of this Vision; For all that doth come to pass in time, must necessarily be on one Day or other of the Week; yet this Lordly Day here spoken of, had not this design at all in it, to set up the first day in the room of the seventh. The skilful in the Greek Tongue do know, that an Adjective joyned to a Substantive, doth usually mean the Genitive Case of that Substantive; as the Lordly Day, is the Day of Lordship, or Day of the LORD. So we find this expressed in e other Languages: In Hebrew it is, in the Day of our LORD, in *Syriack*, a Day of the LORD: So in Spanish, in a Day of the LORD. In Greek, the Participles have sometimes the force of the Nouns: So in English, the LORD's Day, or the Day of the LORD: as in the other instance, where the word is used, the LORD's Supper, or the Supper of the LORD. f For which Supper we have evident expres, both Institution, appointing of it, and command, injoyning us to do it; Promise making over and sealing the benefit of Christ's Death, to such as partake of it worthily, after a due fitting manner; and threatning, denouncing judgements against the profaners of this Ordinance: None of all which; either Institution, Command, Promise or Threatning, have we yet after all our search, found, for the first Day to be the Day of the weekly Sabbath, in the place of the seventh: so that, here is no foundation, for belief and practice to build upon. g Where any one place of Scripture is so interpreted, as not to have the Harmonious Oneness, and the well-agreeing consent of the whole Scripture, where they do treat of that matter or subject, there that is the interpretation of mens own private spirit, and not the interpretation

z Acts 3.13,14, 15.

a Acts 3.13,14.

b Mat.27.1--24. Mar. 3. 1, &c. Luk.6.1--11. John 5.9--18. Luk.4. 16--31.

c John 12.12,13. Mat.21.1--9, &c. Mar.11. 8, 9, 10. Luk.19.37--40.

d 1 Thess.5.16. Psal.90.14. Isai. 65.18. Psal 92. Title & v.1--4. Isai.56.7.

e *See* Hutterus's *Edition of the New Testament in twelve Languages.*

f 1 Cor.11.23--26.

g 2 Pet.1.20,21. 2 Tim.3.16,17. Rom.15.4.

of

of the Spirit of *Ælohim*: And therefore the cause of the first day, as the weekly Sabbath, not having the whole Scripture profitable for the proving of it, cannot stand in the judgement, notwithstanding one misinterpreted Scripture, is yet further alledged to defend it; if the urger of it could be any Art plead it.

One historical hint more, this Objector doth suppose may be, with respect to the Day of *Pentecost*, which he thinks was that year, on the first Day of the Week, when the pourings out of the holy Spirit were on the Apostles, and so thinks it to be the Day separated by the Apostles for holy Worship, especially in publick Church Assemblies: and yet he says, he was loth to name the day of the sending down of the Holy Ghost (*b* Holy Spirit, it should have been said) was given as a proof, because that some do controvert it; but it seemeth to him a very considerable thing.

b For a Ghost is taken to be the departed Spirit of a man (about which the Ethnick Philosophers had divers idolatrous, superstitious, observations, customs, practises and usages) which is not properly applyed to the Holy Spirit.

I must therefore return somewhat in answer unto this. It is much of the Artifice in the present age, as in some other cases, so concerning the matter under debate, to darken and obscure some particular places of Scripture, either by corrupt Translations, or by false Interpretations, upon which to ground their wrong Inferences, and conjectural consequences; and then to perswade the plain people how deep these things do lie: and how much they should lean upon the Wisdom and Advice of their Church-Guides who much study humane Histories for them, to lead them, through what? through those dark Mazes, into which these Guides have misled them. Whereas, the Scriptures about the weekly Sabbath, are full of *i* clear Light, and of satisfying self-evidence, to those who are made throughly willing to do the acceptable Will of *Jehovah Ælohim*. What conviction can there be brought in upon the understanding concerning any change of the weekly Sabbath-day, from the seventh to the first day of the week, where is not either expressed or implyed any thing at all of any such change; and where the Reader cannot find the first day spoken of, or hinted to, to any such purpose? The Passover is acknowledged by this Author, on this year of Christ's Death to be a Seventh-day Sabbath: If so, *k* then including that day in the number of fifty, and seven Sabbaths reckoned and added to that day, *Pentecost*, or the fiftieth day, was a Seventh-day Sabbath also; (for, so was the computation, seven times seven, being forty and nine) the Passover going before, and being put to the seven sevennies, the last of those seven Sabbath-days was the fiftieth day, and a Seventh day Sabbath. As in the computing the Jubilee year, there were seven times seven years, which addeth together, do make up the number of forty nine years; which by reckoning of the former Jubilee year into the number, doth make up a fiftieth year; the last of those seven sevennies of years being the Jubilee year: For this honour did *Jehovah* put upon the number of seven in the Scriptures, with respect to divers of his Institutions; the last day which was the seventh, being solemnly dignified, as in the weekly Sabbath, which is the last day in the week. And this, in the way, answereth that which some others do alledge for their first day; from such Scriptures, which do speak of an eighth day, and an eighth-days Sabbath, as a typical proof. As for that expression, relating to the Feast of Booths or Tabernacles, that lasted seven days; now that on the *l* eighth day should be an holy Convocation, a solemn Assembly, a day of Restraint, a Sabbath: upon such a supposition that the first day of that Feast was the weekly Seventh-day Sabbath, or at least when it so fell out to be and was so, then this eighth day, the day after this Feast must be a Seventh day Sabbath also. But whatever it were, as to that, the Scripture proofs for the observing of the Seventh-day, the last day of the week, as the weekly Sabbath-day, are clear and full: For Objectors against this to pretend possibilities and probabilities of *Ælohim*'s declaring and signifying of his mind about changing the day of the Sabbath, is a darkning of counsel in words without knowledge, and a going off from Scripture-Light, to unscriptural darkness: For the Seventh-day Sabbath we have evident expres commands and promises, to awe us, and to incourage us in the observation

i Prov.8.8,9. Deut.27.1,8.

k Lev.23.11--16.

l Lev.23.31,34, 39. Numb.29.35.

thereof, that what we do may be done in Obedience and in Faith; so for that other *m* place, where it is foretold, that upon the eighth day, and so forward, the Priests shall make their Burnt-offerings upon the Altar: If the first of those seven days of sanctifying the Altar were a *Seventh-day Sabbath*, the eighth day was a *Seventh-day Sabbath* too: although I take the plain meaning of the so forward there, to set out the daily Offerings upon the Altar, the continual on every day: For the *Seventh-day-Sabbath-worship* is distinctly spoken of in an *n* after part of that Prophesie. There are several sorts of *o* Times mentioned by this Prophet, Passover-time, New Moon-time, Booth-time; besides these Festival Times for Moons and Years, there is weekly *Seventh-day Sabbath*-time, which is one evident establishment of the last day of the week, for the continued weekly *Sabbath-day*, in the weekly returns of it, under the New Testament Dispensation: For, *p* the Seventh-day *Sabbath*, was in the same week after the six working days, which were to go before in the same week, and for the continuing of the day from evening to evening: (and this *Seventh-day Sabbath* not being a Type, figure and shadow, as the Ceremonies of the old Dispensation were, but a natural, standing, confirmed, commanded, weekly *Sabbath-day*, from the first week of the created World:) And there is also daily time set forth for Evening and for the Morning-worship: and to this, doth *q* that place forementioned refer, as the *Sacrifices* do expresly declare. The Altar was seven days in purging, which doth denote the through purity of Spiritual Worship in the later days: The number of seven in Scripture, being a number of perfection, fulness and sufficiency: This being done and finished, they must be on the eighth, and so still onwards, on the ninth, tenth day and forward, continually as days come on, offer daily spiritual Sacrifices thereon. Thus have I shewn, as to the former Objector, that his pretended Historical hints, both severally, and apart by themselves, do make nothing at all for his purpose about his first day. They prove not any such usage for the matter of Fact, as to the separation of the first day, in the room of the weekly Seventh-day Sabbath, much less do they prove the matter of Right, which is the great thing here inquired after. And now if all of them be put together, and joyntly inforced, they speak as little for this as each of them severally, that is to say, not at all in favour of the first day, as a separated day for holy Worship: but do either speak of Festival Sabbaths of Passover, or the like, or of the Seventh-day Sabbaths; or of a Lordly providential day, which doth singl out the first day of the week, in the weekly revolution, as the weekly Sabbath-day, how fain soever this Author would have it so to be. I know no signal note put upon the first Day of the Week, as the Day of Rest, or solemn Worship, in the New Testament: The places have been examined, and do set out and signifie another day. And were there an exact literal version, according to the true proper significancy of the Words, I do not remember any one place all the New Testament through, where there is so much, as that particular expression, of the First day of the Week, much less as applyed unto a Day of Rest, or solemn Worship, or weekly Sabbath.

Having thus far cleared the way of such stumbling blocks, which some have cast before us in our Seventh-day Sabbath journey, there is another stone thrown before me, which I am to remove, and that is, an Argument for the First Day, brought in as a Proof of the cessation of the *Seventh-day Sabbath*, by a misinterpreted, misapplyed place in the Epistle to the *r* Hebrews: which I am now to examine more at large.

That a clear and a full Answer unto this Objection, may be the more freely and readily received, I shall first give in some lines the plain meaning and scope of this Scripture; and then further discover, that the Day expressed in the *s Psalm*, and referred unto in the Epistle to the *t Hebrews*, is not to be understood of the First Day of the Week, in the weekly returns of it, so as to shut out all and every of the other days of the week: and particularly as to this of Rest, excluding the seventh day from being the weekly *Sabbath* for Christians to observe, under the New Testament Administration of Grace; that the Rest spoken of in that *u Psalm*, and transferred from thence into this *w* Epistle, is not

meant

m Ezek. 43.25, 26, 27. *compare* Levit. ch. 8. *throughout* ch. 9. 1--17. *especially* v. 17. Numb. 28. 1--10.

n Ezek. 46. 1, *&c.*

o Ezek. 45. 17 --25. & 46. 1 --12.

p Ezek. 46. 1.

q Ezek. 43. 27. *compare with this*, ch. 46. 13, 14, 15.

r Heb. 4. 3, 10.

s Psal. 95. 7 -11.

t Heb. 3. 7, 13. 15. & 4. 7, 8.

u Psal. 95. 11.

w Heb. 3. 11, 18. & 4. 1, 3, 5, 8, 9, 10, 11.

meant either by the Psalmist, or by the Author of this Epistle to the *Hebrews* of the weekly Sabbath-rest, as to the First Day of the Week in opposition to the seventh: Under which the significancy of the word, Sabbatism will be be searched after. Then, that the, *x* *He* mentioned in one passage in this Epistle, is meant of the Believer; After that, I shall shew wherein *y* the parallel doth not hold, and wherein it doth: What the *z* Works are which Believers are said to Rest from: What the force of the *a* Conjunction is in this place: What the change of the Number, *b* from the Plural to the Singular, may import.

x Heb.4.10.
y Heb.4.10.
z Heb.4.10.
a Heb.4.10. *2dp.*
b Heb.4.9, 10.

As for the meaning and scope of this Scripture in this Epistle. The Considerate Reader is desired (after his serious seeking of the LORD, by the prayer of Faith, to be taught of Him, and to be led into the Truth) diligently to observe, how the Aim and Design of this Epistle *c* in this part of it, is to confirm and establish the professing Hebrews in the *d* Faith and Doctrine of the LORD Jesus Christ; which would be the better done, if they hearkened unto what Christ had said in a both Historical and Prophetical *e* Psalm to this purpose; and to caution and charge them *f* against an evil heart of Unbelief, that would fall off from the Living God, and harden them through the seducingness of that sin; that he might the more speedily and thorowly awaken and quicken them up to attend unto, and to follow his spiritual and wholsome Counsel, which was so seasonable, in such a time, when they were so persecuted for their Discipleship to Christ: He sheweth what dangerous Evils were near, and what great Mischiefs would follow; if they did give way to their unbelief, distrust and carnal fear, they would then backslide from their Heavenly Calling, and from their Holy Profession: And if they did live and die in such a state, of unbelief and of unperswadedness, of unrepentingness and of disobedience, they would be shut out of that Spiritual, Heavenly, Eternal *g* Rest of God in Christ. And that his manner of Arguing might be the more convincing and prevailing, he brings a strong evident proof of it out of *b* one of the Psalms; it being that Scripture, which the Author of this Epistle doth Comment upon, and expound here: Where the Holy Spirit, by the Prophet *David* (who penned *i* that Psalm for him) having exhorted the *Israel* of God, to laud *Jehovah*, *k* the *Messiah*, The Rock of His people's Salvation; and to obey His Voice, whilst the Day of His Grace, and of their life did last: Earnestly dehorting those of his Time and Age from that unbelief which would have an hardening effect upon their heart, and exclude them out of *Ælohim*'s Heavenly Rest: As the like prevailing unbelief, and hardness, and disobedience, and unperswadableness had shut out many of their Fore fathers out of that *l* *Canaan* Rest, which was a Type of the Heavenly Rest, the Figure of a *m* Better Rest, in a Better Country. For the preventing of which Exclusion, that his speech might come with the more weight upon their spirits, *David* doth bring in *Ælohim* himself; exhorting the people, that they would not follow the bad Example of their Fore-fathers, who were not of a Teachable Mind, nor of a Practical Understanding, nor of an Inclinable Will, nor of an Obedient Carriage; and so die away in their Wilderness-state. This dreadful Example he *n* makes use of to awe the Christian Hebrews in his Day, unto an abiding stedfast in the Christian Religion; lest otherwise, they also did fall after the same Example of unbelief and of disobedience; and so loytered behind and came not safe-full-home to the Heavenly Rest. That the forcibleness of his right Arguing words might not be abated by any who would be Replying, that there were other Rests besides the Heavenly Rest, which also were spoken of in the Word of God; as if it may be the Psalmist spake of one or other of those Rests, and not of that Spiritual, Eternal, Heavenly Rest; therefore he reckons up several kinds of Rests: There was the Rest of the Seventh-day Sabbath: This the Prophet *David* did not particularly mean in that Psalm, because this Rest of the Seventh-day Sabbath was *p* from the foundation of the World, the last day of the first created Week. Which therefore, being from the beginning thus honoured, both by *Ælohim*'s Word, and in its own Created Nature, must remain the Weekly Sabbath-Day to the end of the World: And this Rest, as to the outward part at least, of keeping the Seventh day as the only Weekly Sabbath-day, they in *David*'s time had already actually entred upon in the Weekly returns of it. Further, There was the Rest of and in

c Heb. 3.7 & *onwards to the* 11th. vers. *of the* 4th. chap.
d Heb.3.1,6, 14, 15.
e Psal.95.7.
f Heb.3.12,13.
g Heb.4.1.
b Psal.95.11.
i Heb.3.7.& 4.7. *compared with* Psal.95.
k *The* 95th. Psalm *has passages in it, which do speak of Christ, as appears by comparing,* 1Cor.10.9.&Heb. 3.7.& 4.3, *&c.*
l Numb.14.21, 23,23,24,39,32.
m Heb.4.9.
n Heb.11.16.
o Heb.3.12-19. & 4.1,2,6, 11.
p Heb 4.3,4. *out of* Gen.2.2,3.

Canaan;

Canaan, which is called, *q* the Rest of *Jehovah*, and expresly, the Rest, where after their Travels and Journeyings, their Warrings and Conquests *Jehovah* Christ gave *r* Rest unto his people: (*Jerusalem* in *Canaan* has more particularly and specially the *s* Name of the Rest) he doth declare, that neither was this the Rest, which *David* threatned the unbelieving, and disobedient in his time to be shut out of: For *David* and they had been, and then actually were, in *Canaan*, that promised Land of outward Rest: *Jehovah* Christ by his servant *t Joshua* had led their Fore-fathers into that Rest long before, some hundreds of years ago, before *David*'s Day. *David* therefore speaketh *u* of another Day after these things in a prophetical manner, and of another Rest, than either of the two forementioned, the Seventh-day Sabbath Rest, or the *Canaan* Rest: neither could it be meant of any other Rest, by any Enumeration of any other particular, but only of the Spiritual, Eternal Heavenly Rest of and with a God in Christ: If any thought, that that passage in the *Psalm* might be understood of any other Rest, but this Heavenly one, the Author of this Epistle would readily have demenstrated the mistake. The Rest that *David* spake of, out of which *Jehovah* Christ from his Father, by his Spirit, in his Word threatned confirmingly by an Oath, to shut the unbelieving, and unrepenting, the disobedient and the unperswadable, they living and dying such, was such a Rest, as those who were in a state of unbelief, were not actually possessed of: A Rest in a Promise, a Rest yet further to come, offered and tendered unto them, set plainly and openly in a Word-Revelation before them, if they did not by their own affected ignorance, and wilful transgression exclude themselves out of it. *w* A Rest, into which sound Believers had entred, did and should enter, and so cease from their own works. Seeing therefore, that there yet further remaineth such a Rest, so glorious a Sabbatism, for the people of God, he presseth the professing Hebrews to study and endeavour how to enter into *x* this promised Rest, by yielding the due Obedience of Faith in and unto Christ.

q Psal.95.11. Mic.2.10. Deut. 12.9. & 1.34,35, 36.

r Deut.12.10. 1 King.8.56.

s 1 Chron.23.25. Psal.132,14.

t Heb.4.8.

u Heb.4.8,9. Psal 95.11.

w Heb.4.1,3,8, 9,10.

x Heb.4.1,11.

Having thus opened and applyed the Scriptures, that we might look the deeper, and see the clearer into the sense and scope of it, I am next to shew, that the Day (to Day, or this Day) expressed in the *Psalm*, and referred unto in the Epistle is not to be understood of the First Day of the Week, in the weekly returns of it; so as to shut out all and every of the other Days of the Week, and particularly as to this of Rest, excluding the Seventh day from being the weekly Sabbath for Christians to observe under the New Testament Administration of Grace.

Of this, I give these Reasons, grounded upon Scripture; because that Day, which is spoken of in that *y Psalm*, and made use of in this Epistle, is such a Day as doth take in *z* every Day in the Week; as the Author himself doth interpret, in the same Epistle, speaking of the same Day, in this very case and instance now under debate; where he puts the Christian Hebrews upon the faithful discharge of that Gospel-fellowship-duty of mutually exhorting one another daily, or according to every Day, as the Duty of every Day was, when they had occasion and opportunity, so to do, whilst it is called to Day, this Day, and the next, and still the next after that, every Day; whilst Grace is offered, and whilst your time doth last; whilst Christ's Voice from his Father doth speak unto you; and whilst the Spirit of Christ, in the Word and Ministry thereof, doth call upon you. That Hodiernal Day, of which the Holy Spirit doth make mention in this Exhortation, has its duration full home to this our Day, and it appertaineth no less unto us, than it did unto in *David*'s time. For the Illative Conjunction Therefore, in the beginning of the seventh Verse of the third Chapter doth properly belong, to Take heed, in the beginning of the twelfth Verse; as went before, and so must be here understood: Therefore, as the holy Spirit exhorted your Fathers to obedience, under pain of exclusion from the Rest of God, so see ye well unto it, that you yield obedience, lest otherwise; you also be shut out of the same Holy, Heavenly Rest.

y Psal.95.7. Heb. 3.7,13,15. & 4. 7,8.

z Heb.3.13.

The Seventh-day is in this place mentioned with a double mark of Honour put upon it, *a* that Day, that Seventh: The Law concerning the Seventh-day Rest, or Sabbath, *b* was given to *Adam* from the beginning, and put into Created

a Heb.4.3,4.

b Gen.2,1,2,3.

Being

Being, in the first Week of the Created World, and is therefore unchangeable, still standing in its due Force, and in its full Authority: Whereas, *c* in all this passage of this Epistle, there is no mention made of the First Day, either in expres words, or by any necessary consequence: So that I may use the force of Christ's Reason, and the strength of his Argument here, (which he did in *d* another case, bearing yet a very clear like date from the founding of the World) from the beginning, the First Day of the Week was not the Sabbath: whereas the *Seventh* day was made, Instituted, and appointed for the Day of weekly Rest, the same Week of the Creation, when the foundations of the World were laid, and when the Glorious Creator did set up his great Works. The Day thereof prefixed by *David*, must in this case be some other kind of Day, even *e* the determinate day of Grace, and of Life, and of Christ's speaking Voice during this Day, and of the *f* present time.

That expression in the * *Psalm*, *to day*, or *this day*, was spoken and written by *David* to the Priests and People in History; if it refer to that special occasion of the *g* transferring of the Ark, when *David* called upon them to come unto that place of solemn convention for Publick Worship, to the *b* Faces of *Elohim*; the Ark being a sign of this; he threatens those of that Day and Age to be shut out of God's Rest of Eternal Life, as their Forefathers were shut out of *Canaan*, in case that they did harden their hearts through unbelief, *i* as those had done before them: which therefore cannot be understood of the First Day of the Week, as a New *Sabbath*-day (take it as in part Historical, though it be further Prophetical also) which the Objectors would set up in the room of the *Seventh*-day *Sabbath*: For, then according to this arguing, the people in *David*'s time, were bound to alter the weekly *Sabbath*-day from the *Seventh* to the First Day of the Week. It is evident by divers particular passages, as well as by the whole drift of that *k Psalm*, that is was somewhat fitted for *David*'s Day and time, and for the people of his age, although withal there is a *Spirit* of Prophesie in it; For, those Hebrews, in the days of the Author of that Epistle to them, and we in the present Generation are concerned in that *Scripture*; as others also will be in the Ages after us: *l* Whatsoever is written in the Holy *Scriptures*, is written unto all of us, calling us unto Faith in, and Obedience to, the LORD Jesus Christ: *m* What God spake unto *Moses* in his time, was spoken by God unto them in Christ's time, when he conversed for some years visibly, openly here on Earth in the Flesh: and it is still spoken unto us: and in *n* this place to the Hebrews, that Day did reach to the time of this Epistle, and continueth to this Day, and will preach to after times.

That expression in *o* that *Psalm*, *to day*, or *this day*, is that *p* Day wherein the Voice of Christ by his Spirit from his Father in his Word, and the Ministery thereof, may and ought to be harkned unto, believed and obeyed, that is, as long as this Call of Grace doth continue, and the time of ones life doth last; the whole season of Grace is this Day. It is a Day taken largely: For so a Day is sometimes taken, *q* for the whole time of conversation here on Earth; *r* For Time consisting of Days, Months and Years: For the *s* Time of Life: The Day of the Israelites was a long Day. A Day of about forty Years, with some of them in the Wilderness; wherein they tempted and provoked God, as is declared in *t* that *Psalm*, and elsewhere: The Gospel, the glad-tidings of Salvation by Faith in the *Messiah* was preached, and the Doctrine of Redemption work, revealed to the Israelites in *Moses*'s time; (and long before that, in *Abraham*'s time, and further back also;) and in *David*'s time afterwards: though unbelievers did not savingly profit by *u* it. *To day*, or *this day*, is every present Day, whatever Day of the Week that Day be, as it passeth along in order: *w* several Scriptures do lead to this sense; and for every present Day, of the time of the New Testament ministration of Grace. There needs no further evidence of this, than the diligent comparing of the *x* Scriptures in hand: That limited determinate Day, is that Time which the Sovereign LORD over all, hath set unto his speaking to particular persons, and to their Life-time of hearing: and it doth much refer unto that *y* term of Years, which he did set

and

c Heb.3.7–19. & 4.1–11.

d Mat.19.4,8.

e Heb.4.7. Psal. 95.7.

f Deut.27.9. Isai. 58.4. Hos.4.5.

* Psal.95.7.

g 2 Sam. 6. 1 15.

b Psal.42. 3. & 100.2.

i *Compare* Psal. 95.7.–11. *with* Numb. 14.21,22, 24,30,32. & Heb.3.17,19.

k Psal.95.

l Rom. 15.4.

m *Compare* Mar. 12.26. *with* Mat. 22.31.

n Heb. 3. 15.

o Psal.95.7.

p Heb.2.7,13,15, & 4.7,8. 2 Cor. 6.2.

q John 9.4.

r Luk.1.80.1 Cor. 4.13.

s Johon 8. 56. 2 Pet.3.18.

t Psal.95.7–11. Numb.14.21,22, 23. Exod.17.1 –7.

u 2 Pet.2.5.Gal. 3.8,9. Heb. 4.2.

w Mat.6. 11. *compared with* Luk.11.3. Heb. 13.8. Isai.65.2. *with* Rom.10,21.

x 2 Cor.6.1,2.

* Psal.95.7. *with* Heb.3.7,13,15. Heb.4,7.

y Numb 14,21, 22,23,30,32.

and fix in *Moses* his time, to the unbelieving, murmuring, rebellious Israelites, and is referred unto in [k] another *Psalm*.

k Psal. 90. 9, 10, 42.

If To Day were meant of the First Day, as the Weekly Resting-Day, [a] then the *Israelites* had not been the same Example; not so proper, so resembling an Example of Admonition, for the Professing Hebrews to take warning by; lest running into their Sin, they fell into their Judgments: For the Israelites Sin and Judgments, for the which they were shut out of that Rest which the *Psalmist* doth speak of, was not their not entring into the Observation and Rest of the First Day; which was none, either of their Duty or Privilege: They had no Law for the keeping of any other Day, [b] but only the Seventh; and of what there is no Law, there is [c] no Transgression; for Sin is the Transgression of the Law, but their Sin was hardening of their Heart through unbelief, and unperswadeableness, and disobedience, contrary to Christ's Mind and Will, in His Word, and by His messengers. These in *David*'s time had no Ground to expect to enjoy the Rest of a pretended New day of Weekly Sabbath, under the New Testament Dispensation. It is therefore from Day to Day, in a continued Succession of Days. Christ's Command to hearken to His Voice is an Actual Command given forth by Him to His People every Day; which would more set this out, if it were rendred [d] Participially in the Present Tenses, as it is in several Scriptures: It doth denote the Continuedness of the Command, as the Successiveness of the Day.

a Heb. 3. 12, 15, 16, 17, 18, 19. & 4. 1, 2, 11.

b Gen. 2. 2, 3. Exod. 20. 8--11.

c Rom 4. 15. & 5. 13. & 1. John 3. 2. compared.

d Deut 10. 12, 13, & 15. 15. & 6. 6. & 4. 40 & 7. 11. & 8. 1, 11. & 11. 8, 13, 27, 28. & 13. 18. & 15. 5. & 19. 9. & 27. 1, 4, 10, & 28. 1, 13, 14, 15. & 30. 2, 8, 11, 16.

As the Day is mistaken by the Objector, so also is the Rest. The Rest spoken of in [e] this Epistle, brought thither out of [f] that *Psalm*, is not meant either there or here, of the Weekly-Sabbath-Rest: As to the First Day of the Week, in opposition to the Seventh, let the following Arguments be exactly weighed in the Scripture ballance. One is because the People in *David*'s time, were not bound to make out after the First-Day-Rest, not being under any obligation to keep the First Day of the Week as their Weekly Day of Rest or Sabbath: The Law of the Seventh-Day Sabbath was upon them, as was shewed but a few lines before.

e Heb. 3. 11, 18, & 4. 1, 3, 5, 8, 9, 10.

f Psal. 95. 11.

Further, The Rest mentioned in both these places, in that *Psalm*, and in this Epistle, was such a Rest as the people (to whom *David* and the Author of this Epistle did write this) had not as yet Then entred into; they were not possessed of it whilst they remained in a State of unbelief, neither ever would [g] if they passed into the other World in that State of Unbelief, impenitence, disobedience, and unperswadableness. What Rest can then be named for the People of *David*'s Time, (as is proved in the fore-cited place of this Epistle, in the Margin) to enter into, but only that Spiritual, Eternal Rest of, with, and in *Jehovah*, the *Messiah*? As for the Rest of the Weekly-Sabbath, [h] That was from the Foundation of the World, when God Rested from All His Works on the Seventh Day; and accordingly blessed and sanctified that Particular Day, as the Day of the Weekly Sabbath. The *Syriack* and the *Æthiopick* Languages do express the Seventh Day by the word Sabbath, in the fourth Verse of this fourth Chapter. And this Rest, at least as to the outward part of it, was Entred upon by the *Israelites* in *David*'s time, and [i] by their Forefathers long before.

g Heb. 4. 1, 11.

h Gen. 2. 2, 3. Heb. 4. 3, 4.

i Exod. 16. 22. --30. & 20. 8 --11.

The Rest mentioned in the forecited places of this Epistle is such a Rest as he and others had a Probability, as well as Possibility, (though with difficulty and studiousness) to enter yet into, unless by their own unbelief and hardening of their Heart they did [k] fall short of it. *Let Us fear: Us*; He includes Himself; Whereas if the First-day-rest, pretended from hence to be the Christians Weekly-Sabbath, had been the Rest here meant, what difficulty or studiousness was there as to their entring upon this, so far at least, as to the External Duty and Privilege? and especially, as to the particular Case of the Author of this Epistle, and of other of the Believing among those Hebrews in his Day, who are supposed by these Objecters, to have already entred upon the First-Day Rest that is pretended; which Author so earnestly exhorted the Hebrews to Enter upon the same Rest? For we are to observe, that he joyneth himself with the Hebrews to quicken up himself as well as them unto an Holy Fear, lest [l] he and they otherwise fell short of the Promised Rest through want of due diligence, and through careless negligence;

k Heb. 4. 1--11.

l Heb. 4. 1, 11.

negligence, though he himself reckon himself among the *m* Believers: He inforceth his exhortation by this Argument amongst others, in the fourteenth Verse of the third Chapter, drawn from a very profitable effect of it, even from the consortship, and society, and fellowship, that such will have with Christ in that heavenly inheritance, if they retain firm even unto the end, that beginning of confidence or subsistence; (*n* by which, Faith is described in this Epistle.) As for any partakership of Christ, in a way of conformity to him, with respect to the observation of weekly Sabbath-day, it could have no relation to the First Day of the Week, which Day Christ observed not as a Sabbath, but through the whole of his life kept the Seventh day, as the weekly Sabbath-day.

m Heb. 3.

n Heb. 11. 1.

The great Design of this Epistle, (the same thing which doth run all the Scripture through, where occasion is given and taken, to speak of this matter) is to prove, that a state of unbelief, lived, layn, and dyed in, will shut the guilty of it, out of the sweet satisfying injoyment of the True, Spiritual, Eternal, Heavenly Rest: For, to this particular purpose is it, that he fetcheth his proof out of that *Psalm*, confirming what he had said by the Testimony of *David*, shewing that the Psalmist by that Rest, could mean nothing else, and nothing less, but the Spiritual, Eternal, heavenly Rest: there being no other Rest left, out of which the unbelieving were threatned to be shut in that *Psalm*, called so great a Salvation, in the third Verse of the second Chapter of this Epistle: The Rest of the weekly Sabbath had been entred upon already; and as for the *Canaan* Rest, that was some ages before *David*'s Time, *o* entred upon and into, by the surviving Israelites, under the leading of *Joshuah*, or Jesus; or, if you will, of *Jeshuang*, or Jesus by *Joshuah*. Whereas, the Rest promised here, in the first verse of the fourth Chapter, was such a Rest, as *Joshuah* did not bring the Israelites into, in the eighth Verse, though he led them into *Canaan*, the Type of it; as the causal conjunction doth evidently prove, which is an Answer to a tacit Objection, if any did say, that *Joshua* had placed the Fathers in that Rest. As for that *Canaan* Rest, it was actually possest by *David*, and the Israelites of his Day: This Land of *Canaan* is called the Land of *Immanuel*, *Isai.* 8. 8. that is of Christ, because it was a sign of the Heavenly Inheritance obtained by Christ, *Heb.* 11. 9, 11. The Rest therefore, that *David* speaks of, must be a Rest yet to come: (The other Rests particularly mentioned having been already then entred into;) a Rest, which they should fear, they might be shut out from, a Rest, not past, but yet to come.

o Heb. 4. 8. Act. 7. 45.

This Epistle speaks of Believers entring into this promised Rest, *p* after their working season is at an end; appears by comparing some *q* Verses in this place together: at least, as to the full possession of that Rest: If it should be pleaded by the Objectors, from *r* one of the Verses compared with other Scriptures, that sound Believers do actually injoy some beginning of it here: this we are perswaded of, and experienced Believers are supposed in *s* Scripture, to have already somewhat of it, as well as to hope for more of it here; and to believe, and expect their full everlasting possession of it in the heavenly Glory, at the last, when they have here finished that Work which the LORD sent them into the World to do: and this is their every days happiness, more or less, as they more or less act as Believers. O how often may the Spirit of a Believer be in the Heavenly Rest in one Day! He may get thither into this Rest, in one Holy Thought: and how many of such thoughts may his thoughts be, who thus doth act Faith, Hope and Love aright, upon this Object! A sound Believer should check himself under his divertisements from this Felicity, Return, O my Soul, to thy-my-Rests: My Rests are thy Rests; thy Rests are my Rests: Be friendly to me and to thy self: Sit down and silently Rest in *Jehovah Ælohim!* There is an abundant entrance submiuistred to thee, to me, so to do!

p Heb. 4. 10.

q Vers. 1, 2, 3, 9. & 11. *with* vers. 10.

r Vers. 3. Mat. 11. 28, 29. *and* John 3. 36. *and* 1 John 5. 12, 13.

s Psal. 116. 7. Heb. 12. 22, 23, 24. & 10. 34. 2 Pet. 1. 11.

This Epistle, in *t* one passage of this cited place do prove; that Jesus or *Joshuah* (For *Joshuah*, or *Jehoshuang*, in the *Syriack* Language, and also by the Greeks, denoteth a Saviour) had not then given them that Rest, spoken of in that *u* *Psalm* referred to: because then the Psalmist would not afterward have spoken of another Day: and therefore that Rest which *Joshuah* or Jesus, or Jesus by *Joshuah* set them in, was not this Rest it self, but a Type of this heavenly

t Heb. 4. 8.

u Psal. 95.

rest to believers, for, many entred into *Canaan*, who never entred into Heaven. *Joshua* had not given them that rest which is here spoken of; So that this cannot be understood of the rest of the first day of the week, as the weekly Sabbath-day, seeing the Objectors do affirm, though groundlesly, and but pretendedly, that the Captain Jesus (of whom *Joshuah* was someways a Type:) gave his Disciples this first day rest.

Heaven is in *w* other Scriptures set out by the Name of God's Rest: This was Typified by the Ark, and by the Temple, and by *Canaan*; and is plain enough spoken of in this passage to the *Hebrews*. God's rest is in the highest Heavens, there is the dwelling place of his Rest: There doth Christ sit in Glory at the right hand of his Father in full, perfect, happy Rest, where found Believers also shall rest, in, and with Him. For *x* a little after this passage we are told Christ's Rest is, in the Heavens, in the highest Heavens, the Holy of Holies: So *y* elsewhere in the same Epistle: We, saith he, have a great High Priest who is gone thorow into the Heavens, Jesus the Son of God: and therefore let us hold fast our Christian profession: For, Christ is not entred into the Sanctuary that is made with hands, which is an Antitype of the true, that is of the Heavenly Sanctuary, which was Figured by the other, but into Heaven it self, now to appear before the face of God for us, with full satisfaction made to the Justice of his Father, by the Sacrifice of himself offered up to his Father, and with prevailing Intercession for those whom the Father gave unto him. So that, as *z* his rest is divers times mentioned in this Epistle; so also is *a* Heaven often expresly mentioned, besides other words that do set it out: and there is likewise *b* the phrase of thus entring in, several times spoken of: All these in the same Epistle; *c* which was of old under the former ministration, typified by the High Priests entring into the Holiest once every year: For, the High Priest also was in this a Type of Christ; who is called the Apostle, and the High Priest of their Profession, who are partakers of the Heavenly calling. So that, all these expressions thus put together, which we do meet withal in the same Epistle do best reconcile this sense, to the whole of the Epistle besides, and to other Scriptures which do treat of the same Subject-matter, that, the entring in, the Ingress into this rest, is the entring into the Heavenly rest above. *d* Some beginnings of which Heavenly rest Believers do enter into here, in that holy Heavenly Fellowship which they have with *Jehohah Ælohim* in Father, Son, and Holy Spirit, and with the living Members of Christ's mystical Body; Jesus the fore-runner being already entred into the innermost of the veil for them, the Believers hope has a way of entring in there after him. We have Ordinances now dispensed, with more clearness, Spirituality, and Heavenliness, then Believers under the former Administration had, (though they also enjoyed the same for sum, and for substance, yet under Types, Shadows, and Figures:) And therefore they are called *e* Heavenly things, which the pattern of Old did more darkly resemble. These are not forced senses, and interpretations of my own, but such as are Natural and Familiar, Plain and Obvious, and in the express Language and literal words of the same Epistle.

Before I quite dismiss this about the rest, I am to write somewhat about the significancy of the word *f* Sabbatism. The Greek Noun is derived from a Verb, which doth signifie, I Sabbatize, or I rest. The seventy two Greek Interpreters do use the Verb in *g* one Scripture, where it doth set out the rest of the Land every seventh year: they use it also in *h* another place, where it is applyed to the Seventh-day-Sabbath, that being the weekly Sabbatizing-day, or resting-day. The Greek Noun in the proper significancy of the Word, is an actual or active resting or Cessation from work, or labour, or from motion about such work, and labour as is rested from, a Requietion, or Requiescence from this; This being used in the Greek of the New Testament but once, the means to come to a right apprehension of the true signification and the proper meaning of it in this place, will be to examine, what the Original of this Greek Word is, in that Language from whence it is borrowed in the Old Testament Hebrew; and what that word in the Hebrew Original doth contain and express in it; How that word is used in the Scriptures, from whence this Greek Noun hath its Origination,

w 2 Chron. 6.41. Psal. 132.8,13,14. Heb 3.11, 18. & 4.1,3,5,9,10,11. Rev.14.13.

x Heb.4.14.

y Heb.9 24.

z Heb. 3. 11. 18. & 4.1,3,4,5,8,9, 10,11.

a Heb. 9. 24. & 10.34. & 11. 16. & 12.22,23,25.

b Heb. 6. 19. 20. & 9.12,24,25.

c Heb.9. 6, 7. & 10.19 (*compared with* Levit.16. 2, 3,23.) Heb.3.1. & 6.19, 20. & 9. 12,24,25. & 3. 11,18,19. & 4.1, 3, 4, 5, 6, 11. & 10. 19. & 11. 15, 16. & 9.6,7.Heb. 7.26. & 8.1. & 6. 20.

d Heb.3. 1. & 4. 3. & 6.19,20. & 12,22,23,24.

e Heb.3. 1. & 6. 4. & 8.5. & 9.23.

f Heb.4. 9. σαββατισμὸς from σαββατίζω.

g Lev.26.35.

h Exod.16.30.

gination, as also, what there is in the Context of this place in this part of the Epistle to the *Hebrews*, about this matter enquired after? What there is in that Psalm referred to here in this Epistle, that may bring some light to this matter? And what there is in the Word of Christ about this Phrase of Sabbath-keeping or keeping a Sabbath, as the Objector doth render it.

It is not here unworthy of our noting, That, the Greek Tongue in a multitude of Words has its Origination from the Hebrew Language: Its Alphabet and Letters hath its derivation from hence. What is its *Alpha*, *Beta*, *Gamma*, *Delta*, but *Aleph*, *Beth*, *Gimel*, *Daleth*? the power and force, the vertue and value in the sound for the manner of pronunciation is much the same: and *i* many particular words do in their very sound declare, though in some things the Greek Tongue is defective, at least as now it is in use: particularly in that it wants a Jod Consonant, as also in that it has not an H in the middle or in the end of a word: which is the reason why we so seldom meet with the Word of Words, *Jehovah*, or *Jah*, or *Ehieh*, in the Greek of the New Testament, though the citations brought out of the Old into the New, have often the word *Jehovah*, and *Jah* expressed. The Original of this Greek word *Sabbatismos*, or Sabbatism, is from the Hebrew word *Shabbaton*, as the Greek *Sabbaton* is from the Hebrew *Shabath*: The sound and the sense going together do enough speak this to every intelligent Man's Ear: Thus in *Chaldee*, *Syriack*, and *Arabick*, *Shebath* is a Sabbatism. *Shabbathon*, or *Shabbaton*, which is the Original of that Greek word *Sabbatismos*, or Sabbatism, doth sometimes set out the *k* Seventh-day-Sabbath, or rest; which Seventh day is expressed by this word, as one of its Names and Appellations by which it is called. *l* Sometimes the first day of the seventh Moon is expressed by this word: *m* at another time, the seventh year has that denomination: and *n* the day of expiation also, on the tenth day of the seventh Moon is so stiled: The reason whereof is, that these days and years were observed as Sabbaths, when there was an Actual rest, a cessation from Work and Labour.

i As Erebos darkness, from the Hebrew, Gnereb. Sophoi from Sophim: Arrabon from Gnarbon. Momos from Mum. Helios from Æl. Kadmos from Kadmon: Malchos from Molec: Ode from Odeh: Scenoun from Shacan. Nosow: from Nosh. Letheio from Lut. and Lat. Meshane from Mechaneh Tauros from Tormanie more might be added.

k Exod. 16.23.
l Levit. 23.24.
m Levit. 25. 4, 5.
n Lev. 16.29, 31.

The Context in this place of this Epistle doth evidence that what is expressed by Sabbatism *o* in one Verse, is in other Verses relating to the same matter, called by *p* another word, which is a resting, reposing, a cessation, a rest from labour, a ceasing from work: Which two words much denoting one and the same thing here, rest, resting, Sabbatism, or Sabbatizing-rest, are both of them in this place distinguished and severed *q* from the weekly Seventh-day Sabbath, to be observed here now; Whereas the other promised is yet remaining to be enjoyed.

o Heb. 4.9. σαββατισμος.
p Heb. 3.11, 18. & 4.1, 3, 10, 11. κατάπαυσις.
q Heb. 4.4.

This discourse being grounded upon the ninty fifth *Psalm*, it is observable, that the word used there, in the last verse, is *Menuchah*, rest, quietness, a quiet rest, an acquiescing from *Nnach*, he rested, he was quiet, he was at rest, he acquiesced. A place of quiet, and of quiet rest, in that place of the *Psalm*, is set out by that word *r* relating to a former passage in *Moses* time: The Land of *Canaan* was a place of quiet rest, when peaceably possessed by the *Israelites*; And it was a Typical Figure of the promised rest and Sabbatism mentioned in this place of this Epistle: *s* Which word is applyed to several other things besides the weekly Sabbath: *t* As it is the word used, to set out the shadowy rest in the Land of *Canaan*: *u* It is applyed to a Man, a Man of rest: *w* It is attributed to an House, an House of rest: *x* It is ascribed to Waters; Waters of rest, of rests: and to divers things distinct and different from the weekly Sabbath-day, or resting day, as such.

r Numb. 14. & Chron. 10.33.
s Menuchah, Ps. 95.11.
t Deut. 12. 9.
u 1 Chron. 22.9.
w 1 Chron. 28.2.
x Psal. 23.2.

As for the phrase of keeping Sabbath, the Scriptures do usually add some other word unto Sabbath, whereby to denote that expressiveness; *y* Such as, to remember a Sabbath-day, to this end of sanctifying it: To sanctifie a Sabbath, to keep Sabbaths, to do the Sabbath, and such like. And some such phrases are applyed unto somewhat else, besides the weekly Seventh-day Sabbath: As *z* to *Sabbatize* a Sabbath, which was on the seventh year: thus to enjoy, or to accept, or to will Sabbaths, meaning the seventh years.

y Exod. 20.8. & 31.13, 16. Deut. 5, 12.
z Lev. 25, 2, 3, 4. & 26. 44.

The next particular, which I expressed, that I would discover is, that, *a* the, He, mentioned in one passage of this part of this Epistle, is meant of the Believer. The grounds why I so apprehend are as follow: Because

a Heb. 4.10.

The tenth Verſe of this fourth Chapter doth reſume that which was ſpoken of in the third Verſe: in both which there is expreſs mention made of the ſame reſt, and of the ſame perſons, in ſome of the ſame expreſſions, where believing ones are ſaid to enter into that reſt: The, He, is every ſuch He, as is believing, and all ſuch.

The ninth Verſe is an inference from the ſixth Verſe, and it hath reſpect unto that: by a corollary he inforceth the remainingneſs of a reſt to the people of God. Which reſt is defined in the tenth Verſe by a Believers ceſſation from his works: and this Definition is Illuſtrated by a collation of the example of God, who then reſted when he ceaſed from his works. Seeing therefore, it remaineth ſome to enter into that reſt, there remaineth therefore a Sabbatiſm to the people of God. It muſt evidently follow, that, ſeeing the unperſwadeable ones, to whom this was firſt Evangelized; (or to whom the Goſpel was firſt preached,) did not enter into the Typical reſt of *Canaan*, therefore there is a reſt yet ſtill behind, which the believing people of God have a promiſe of entring into, in the firſt Verſe: which is Typified by that Prophetical word in the fifty ninth *Pſalm*: of which more in the next reaſon.

The Sabbatiſm, or reſt ſpoken of, in the ninth and tenth Verſes of this fourth Chapter, is that which being Typified doth anſwer directly unto the Type thereof: This Type in the eleventh Verſe of the ninety fifth *Pſalm*, was the Land of *Canaan*; which is called *b* a reſt, out of which thoſe of the *Iſraelites* who were twenty years old and upward were ſhut, ſuch as were *c* unbelieving, murmuring, and unperſwadeable, who revolted from *Jehovah Ælohim*, and in their heart returned back again into *Egypt*. Their evil heart of unbelief made them depart from the living God: Thoſe of them who were believing as *Caleb*, and *Joſhuah*, *d Caleb* has a remark of He, put upon him, as the He, eminently, that had another Spirit with him, and that did fulfill after *Jehovah* Chriſt: and *e* *Joſhuah* was another ſuch He. Theſe and ſuch as theſe, did enter into that Typifying reſt; where, after they had driven out their Enemies, they enjoyed a peaceable reſt and a quiet ſafety. This Typical reſt in the Land of *Canaan*, did not Figure out a firſt day weekly Sabbath reſt; into which day, as into a reſting day weekly, none of the *Iſraelites*, either unbelieving or believing did enter upon, as an *Hebdomadal* Sabbath: But it did Typifie that reſt, in the better, the *f* Heavenly Countrey; as is expreſſed in this ſame Epiſtle; into which none do enter but the believing: So that the, He, who entring into the reſt of God, in the tenth Verſe, is any one of the Believing people of God, for whom the promiſed Sabbatiſm was ſaid to be remaining, in the words immediately foregoing, in the ninth Verſe; Which alſo the reaſon brought to prove the ſoundneſs of the inference doth ſhew: The Illative particle, therefore, and the comparative, like as, in the ſeventh Verſe of the third Chapter, relating to the twelfth Verſe of the ſame Chapter, doth ſhew the exhortation to be inforced upon the Believer, therefore as the Holy Spirit exhorteth you to believe and obey the Voice of Chriſt, ſo look to it, that you do believe and obey his Voice; The reaſon is ſtrong, from an example of old, becauſe your Fathers who contemned the Voice of Chriſt, and did not contemper the word with Faith, were fruſtrated of the Heavenly reſt: The reaſon of which conſequence, is, ſeeing there is the like reaſon of you and of them: For, both to you and them it was Evangelized; in the ſecond Verſe of the fourth Chapter. The whole drift of the Diſcourſe from the ſeventh Verſe of the third Chapter, to the eleventh Verſe of the fourth Chapter, doth reſpect a profeſſing people, that would paſs for the people of God, and be accounted Travellers towards the promiſed Heavenly reſt, which none but the believing perſwadeable obedient true ſpiritual Iſrael of God would enter into.

The Sabbatiſm or reſt ſpoken of, in the firſt, third, ninth, tenth, and eleventh, verſes of this fourth Chapter, is a reſt that remaineth; in the ſixth and ninth verſes of the ſame Chapter: A reſt that was before them, towards which they were travelling, and ſhort of which they ſhould fear, leſt they came by their loytering behind; in the firſt Verſe; A reſt that in the time of the Authour of this Epiſtle, when he wrote this, was as to himſelf and the believing people of God

b Deut. 12.9,10. 1 Chron. 23.25.
c Numb. 14.22, 28,29,30. Heb. 3.22-19.
d Numb. 14.24. Deut. 1.36. Joſhua 14.6,7,8. Numb. 32.12.
e Numb. 14.30. & 32.22.
f Heb. 11.9--16.

God then alive, before them, and they were left behind it, as yet ſhort of it: Into which they were not as then ſo fully entred: but they were under a promiſe or expectation thereof: And the ſame may be ſaid of his believing people, who are now alive in the preſent day, whilſt it is called, to day: There is a promiſed reſt, which they ſhould have in their eye, which they are not as yet, ſo thorowly paſſed into; Of which that place in the *Pſalm* was a Typical prediction. The reſt here, is a reſt, yet in the promiſe, yet to come and hoped for, attainable, enterable and enjoyable, if *g* unperſwadeableneſs hinder not. The Eleventh verſe doth again introduce and enforce the principal exhortation by way of rational inference, and by a doubled Argument: Therefore let us ſtudy to enter into that reſt, that, not any one fall by the ſame example of diſobedience: If we believe and obey Chriſt's Voice we ſhall then enter into it, but if not, we ſhall be ſhut out from it; as thoſe were who died away in their unperſwadableneſs. The whole Context, both in this place, and in the *Pſalm*, doth evidently demonſtrate, that, the reſt here treated of, and foretold by *David*, is ſuch a reſt, as out of which the unbelieving, unperſwadeable, and diſobedient, living and dying ſuch, would be ſhut; and into which, the believing, perſwadeable, and obedient, ſuch a people of God ſhould enter; and none but ſuch: Which therefore cannot be meant of a pretended firſt day of weekly reſt. For, if that had been the reſt, the believing had already actually entred, into, not only the outward, but alſo the inward reſt: and even the unbelieving had actually entred into the outward part of that reſt; had they ſo far obſerved it as the weekly Sabbath: Whereas the *Iſraelites* in Type in *Moſes*'s time, had not entred ſo much as into the outward part of the Type of it: That is to ſay, not thoſe of them who were above twenty years of Age, when the Spies returned from ſearching the Land; All, except *Joſhuah* and *Caleb*, died ſhort of *Canaan*, that were above that number of years, whether Believers or unbelievers.

g Heb. 4. 1, 9, 10, 11.

All the Promiſes, and the Threatnings, the Exhortations, and the Cautions, and ſuch like, that are made uſe of, in all *b* this Diſcourſe, do plainly relate to a profeſſing people, according as they believe, or believe not, and ſo do enter, or not enter, into this reſt.

b Heb. 3. 7--19, & 4. 1--11.

As for what doth concern the parallel, wherein it doth not hold, and wherein it doth hold, I ſhall open now my thoughts.

The Parallel here, is not between God the Father, as Creator, and his Son Chriſt as Redeemer: (though there are ſome others that would have it ſo:) For the LORD Jeſus himſelf, the Chriſt, the Mediator, was the Creator: (not excluding the Father, nor the Holy Spirit:) As I have proved *i* before in this Treatiſe: and have here again put ſome of the Scriptures into the *k* Margin, which the Reader may examine, if he have need. The Authour of this Epiſtle doth induſtriouſly prove and promote this great Truth, of Chriſt's *Jehovah*-ſhip, or God-ſhip, by his Creator-ſhip as well as by other Arguments from Scripture. That God who is ſpoken of in the tenth verſe of this fourth Chapter of this Epiſtle to the *Hebrews*, is the ſame Chriſt, by whom the Father made the Worlds, the Ages: He was the LORD in the beginning, who laid the Foundation of the Earth, and the works of whoſe hands the Heavens were: as is declared in the ſecond and tenth Verſes of the firſt Chapter; the ſame God who built all things, in the fourth verſe of the third Chapter: Which doth make way for the following diſcourſe, concerning his reſt, and entring, or not entring into it, as Chriſtian Profeſſors did believe and obey, or not; As this Objector himſelf doth elſewhere confeſs, upon the tenth Verſe of the third Chapter; that, Chriſt is ſo brought in as God, and expreſly called God, to make way for this following diſcourſe about works and reſt; The ſame God, whoſe voice from his Father, by his Spirit in his Word, the *Iſraelites* of Old, and the *Hebrews* in this Authour's time were called upon to hearken unto, in the ſeventh, and fifteenth Verſes of that third Chapter. The ſame living God, from whom, they ſhould take heed, leſt by an evil Heart of unbelief in them, they did depart in the twelfth Verſe: Which the Authour doth expreſly interpret of Chriſt in the fourteenth Verſe; The ſame God, who was tempted, provoked, grieved, diſbelieved, by the *Iſraelites* in the Wilderneſs, in the eighth, ninth, tenth, ſixteenth, and ſeventeenth Verſes of this

i Pag. 89, 90, 91, 92, 93.

k John 1. 1, 2, 3, 10. & 5. 17, 19. 1 Cor. 8. 6. Epheſ. 3. 9. Col. 1. 16, 17.

third

third Chapter; which also is confirmed *l* elsewhere, in the Word; the same God who did rest the Seventh-day from all his Works, which were finished from the foundation of the World; in the third and fourth Verses of the fourth Chapter: The same God who has a people more pecularly belonging unto him, in the ninth Verse: The same God whose Word is quick and powerful, or living and active; and sharper than any two edged Sword, piercing even to the dividing asunder of Soul, and of Spirit, and of the Joynts, or Nerves, and Marrow, and is a critical discerner, or a Critick of the imaginations and thoughts of the Heart; in the twelfth Verse: hold forth also in *m* other Scriptures. The same God, who is the great high Priest of his People; passed into the Heavens; (as into the full Rest;) Jesus the Son of God; in the fourteenth Verse.

l 1 Cor. 10. 4, 9. Numb. 21. 5. Exod. 14 19. & 23. 20. Isai. 63. 9. *compared.*

m Col. 3. 16. *The Word is the Word of Christ. Compare* Rev. 1. 16. & 2. 12.

Neither is the parallel between the Works of the Father, and the Works of the Son; as if they were such different Works, of a different Nature, and of different Time: which was not the matter under debate, in the third and fourth Chapters of this Epistle (as men have divided them;) the which what was mentioned before doth also discover; *n* For, what things soever the Father doth, these also doth the Son likewise.

n John 5. 17, 19.

Nor is the parallel between one Day of the Week, and another Day of the Week, and the first Day of the Week, in the weekly Revolution. For the, *to day*, mentioned in that *Psalm*, and the seventh Verse, doth not point out the particular first Day of the Week; as distinct from the others Days of the same Week: As if the Exhortation did peculiarly, properly and openly, belong unto that; but it takes in the whole of our Day and Time, wherein the sound of Christ's Voice comes unto us; speaking by his Spirit in his Word from his Father every Day of the Week; as appears from the thirteenth Verse of the third Chapter. So that those expressions in the seventh and eighth Verses of the fourth Chapter, which do speak of a *certain day, and of another day*, do set out a large providential Day, a long time after the Israelites entring into *Canaan*, the Land of Rest: The Rest spoken of in the *Psalm*, could not refer to this; or the weekly Sabbath from the Worlds Creation; for these were before; whereas the Psalmist doth speak of a Rest that was future, and yet to come; as to those who were then alive: As likewise it was to the Author of this Epistle, and to the Believers in his Day and Time: It was remaining even then: A Rest, a Sabbatism; which was not then by him, and those to whom he wrote, fully entred into, possessed, and injoyed: Though Believers, so far as they had their Citizenship, their Burgeship, in Heaven, and in the Spirit did converse with the glorious Inhabitants of the New City, of that Heavenly *Jerusalem*, *o* did pass into somewhat of it, and had some views and foretasts, some beginnings and first fruits of it.

o Heb. 12, 22, 23, 24. & 4. 3, 9. Philip. 3. 20.

So that the parallel here, is between Rest and Rest: For as *Jehovah Ælohim* the Creator, having finished his Works of the six foregoing Days in the first Week of the Created World, did Rest on the Seventh-day Sabbath; and look, as the Israelites did Rest in the Land of *Canaan* after their labour and travel, when they had peaceable, quiet possession of that Land: So shall believers also, when they have done their *p* Generation-work, and have finished the *q* Work of their Day and Time, in doing and in suffering the whole Will of our LORD, have and injoyed a Rest, a Sabbatism, which will be fully compleated in that better Heavenly Country.

p Acts 13. 22, 36. *q* Rev. 14. 13.

And so also is the parallel, between entring, or not entring into the typical Rest in the Land of *Canaan*: and entring, or not entring into that Rest which was typified thereby: which was not a First-Day Rest, as is pretended; but the Heavenly, Eternal Rest. This parallel is held forth in the eleventh, eighteenth and nineteenth Verses of the third Chapter, and in the first, third, sixth, tenth and eleventh Verses of the fourth Chapter.

And the parallel further holds, between Believers and Unbelievers, in the passage towards, or entrance, or not entrance into the Land of *Canaan*, the Land of *Canaan*, the Land of Typical Rest, according as they were perswadable and obedient, or not: And Believers, or Unbelievers, since the time of that *Psalm*

(which

(which I therefore mention because it is the Foundation of the Discourse in this place to the *Hebrews*, and particularly at the time, when the Author of this Epistle did write, wherein all Ages since, and those after us are also concerned:) For, even these also, according as they are found perswadable and obedient, or not, so shall they, either enter into, or come short of, this typified promised Rest. As it was in the Prophet *David*'s time; the offer of Grace, as to the Promised Rest was made to the Israelites (for this same Gospel was published unto them under that Ministration of Grace, as unto us now, under the present Dispensation of Grace, in the second and third Verses of the fourth Chapter: The Doctrine of Salvation by Faith, in the *Messiah*, being the Doctrine in *David*'s time, and in *Moses* Days, and long enough before him:) and those of them, who were believing, obedient, and perswadable; in the sixth, and seventh, and eleventh Verses of that *Psalm*. So that there was in part a fulfilling of this in *David*'s time, both as to the threatning part upon the unbelieving, impenitent and disobedint, dying away such; and as to the promising part, as to the believing, repenting, and obeying ones, who died *r* in the Faith: And therefore, it cannot be understood of the First Day of the Week, in opposition to the weekly Seventh-day Sabbath, as is pretended: there being nothing at all of any such observation of the First Day in *David*'s time: And the same Gospel was published unto those in the time of the Author of this Epistle, in the second Verse, of the fourth Chapter; even as unto the Israelites before: and it had a further fulfilling than in that Authors time, in the third Verse of the fourth Chapter: and it still has and will have, as the Exhortations do prevail; in the first, sixth, seventh, twelfth, thirteenth, fourteenth and fifteenth Verses of the third Chapter; and the first, third, eleventh, fourteenth and sixteenth Verses of the fourth Chapter.

r Heb.11.13-16.

The Works that Believers are said to Rest from, in the tenth Verse of the fourth Chapter, are according to Scripture-phrase, and meaning *f* elsewhere, their labours. Believers shall Rest from their labours; from the labours of their particular Functions and Callings, wherein they were exercised in their life time here: and as for their labour in the LORD, whilst they were here, in which time they did abound in the Work of their LORD; as also for their labour of Love in all their suffering, as well as doing for Christ, Believers will have satisfaction and complacency, sweetness and delight, in such works as these are: though above, in the heavenly Rest, they will be wholly for ever free from sufferings; as also from all corrupt mixtures and defectivenesses, which were their sorrow, grief and trouble here, which they much laboured under: where the Tempter shall no more assault them. There is a Rest promised to Believers, evidently and expressly, in the first, third, and eleventh Verses of this fourth Chapter: (not now to mention other Verses in this passage of this Epistle:) which the Objector doth causlesly and groundlesly controvert. And Rest is a cessation from such Labour and Work, as into which that Labour and Rest doth pass; which Rest in the better heavenly Country, is so far from being unsuitable to the purpose of the Author of this Epistle, that it is the main drift and scope of his arguing in the third and fourth Chapters, to exhort the Christianized, professing Hebrews to take great heed, lest they were shut out of it; by their unbelief, unperswadableness, and disobedience, *t* as the unbelieving, unperswadable and disobedient of old, amongst the Israelities, did not enter into the Land of *Canaan*, which was a Type of this Rest: The parallel of the, *As*, the Believers resting from his Works, as God-Christ, God man, rested from his Works, holds here exactly enough in the sense of this Objector himself: For he affirms, that in the tenth Verse of the fourth Chapter of this Epistle; and in his expression upon it, that the Works which Christ did rest from, were all that he did and suffered from his Incarnation to his Resurrection, as the Mediator of the Covenant; with all the Fruits, Effects and Consequents of what he so did and suffered; as belong to these Works. And so shall Believers Rest when they shall pass into Glory, from what they did and suffered for Christ here. As Christ shall suffer no more, and dye no more; so Believers shall suffer no more, dye no more; when once raised as Christ is risen: As Christ so ceased from

f Rev.14.13.

t Heb.4.1,3,5. & 3.18, 19. & 11., 10,13,14,15, 16.

Working

Working, as yet to continue the Work of his Grace in the preservation of the New Creature, and orderly increase, and propagation of it by the Spirit, so shall Believers so cease from this working here, as yet to continue in the full supplies of the holy Spirit for ever, in the acting of Grace, perfected in Glory, in the freest, largest exercising, and putting forth thereof, according to the capacities and powers of the New Creature, when thus growing up, to its well proportioned measure of a perfect man: keeping the New Creature by a Power received from Christ, in its due order, and putting it forth to the Glory of *Jehovah Ælohim*. As Christ so Rested from his Works, as to take Refreshment in his Works, to have satisfaction and complacency in them, as those which did set forth his praise, and did satisfie his glorious design: Thus Believers so far are delighted with what they have done and suffered for Christ, as the Father is delighted and pleased in what his holy Spirit through Christ has inwrought in them, and inabled them to Work for the setting forth of his Praise, and for the promoting of his Glorious Design in the World, whilst they were in it: and so far they were conformed here to Christ in their doing and suffering here for Christ, who will be their Eternal Righteousness, even in Glory, thongh they own nothing in any, or in all their own Works as Meritorious of Reward, or satisfactory to Divine Justice, these being the Works of Christ, the Mediator by his alone All-suffering Sacrifice. So that here is a fair apt resemblance, as to Works, and as to Rest. They do answer each other, so far as Believers have a capacity in a way of similitude: And this kind of doing, and of suffering, doth last as long as a Believers life doth last, even upon the Seventh-day Sabbath, in their weekly Returns, according to the Duties of those Days (as Christ's doing and suffering, did last as long as his life did last, even upon the Seventh-day Sabbath.) There is a Sabbath-service, which a Believer is to do for Christ, in Obedience to his Command: and men of persecuting spirits, will be laying on of crosses upon the Believer, for his thus keeping the Seventh-day Sabbath holy to *Jehovah*; though a Believer will rejoyce in such sufferings for Christ. Only here the Reader may take notice, that this Objector doth lay the foundation of his Sabbatizing, on the Morning of the First Day of the Week, when he supposeth, that Christ by his then first rising from the dead, did lay and perfect the Foundation of the New Creation: I desire that this may be considered; How can a serious inquiring spirit be satisfied from the Objectors arguing concerning a Weekly-day of Rest, or Sabbath, from Sun-rising to Sun-set of that First Day, by an Argument drawn from Christs ceasing from his Works of Redemption on that Morning, as he affirms; when withal, he doth acknowledge, that Christ works did continue from his Incarnation to his Resurrection, without any interruption, never ceasing from it all the First Days of his Life? Can a weekly half-day of resting from work be demonstratively inforced upon a rational intellect from three and thirty years continued working without any cessation from that working? (For, that is the shortest time assigned to Christ's abode here on Earth: though some do reckon more years than three and thirty.) The Creation of the World was finished in six Days, which did lay the foundation of the weekly Seventh-day Sabbath, both in Word and Nature, to continue every Week: As a Law, Rule and Pattern for man's working the six foregoing Days, and for his resting on the Seventh, which is the last Day of the Week: Whereas now, this Objector would urge upon our consciences a weekly observing of half a Day, as a weekly Day of Rest or Sabbath, from a continued Work, thirty years out-right, if not more.

ω γάρ. *v* The Conjunction, *For*, in the tenth verse of the fourth Chapter comes next to be searthed into. This word doth set out a further Reason of the Conclusion, which the Author of this Epistle had drawn from that *Psalm:* and the Parallels which I mentioned before, which was in the Sixth and Ninth Verses of the fourth Chapter, that there was yet remaining a Sabbatism for the people of God: For as God did work, and then Rested from His Labors, so must Believers work here; which when they have finished, they also shall Rest from their Labors. *For*, is a word which hath such a Syllogistical sense, by which often *w* the Reason of a thing is rendred by a Causal Rationality: As also in other Languages there

w So Mar. 15. 14. 1 Cor. 4. 4. 1 Thess. 2. 14. 1 Cor. 7. 19. Gal. 2. 6.

There are such x Conjunctions Rational. Sometimes it sets out such a Probation, as is by way of Special Declaration of that which before was spoken of, in a more general position; other times it is a rational transition of another Member, of two, or of more things propounded: Sometimes it is a rational repeating of a Sentence, begun a little before; and it doth absolve and complete it, though by another manner of Speech; to mention no more: Still it is a Rational: All which do well agree here. The Believing *Israelites* had their Work and Labour, and then their Rest ensued thereupon, when they entred into the Typical Land of Promised Rest, and quietly enjoyed it when they had subdued their Enemies: And so shall Believers, after their Working-Labouring-Season is over here, enter into that Promised Rest, of which the other was a Type. So did Believers y who died in the Faith, under the Old Testament-dispensation of Grace: So do Believers now, who so live, and so die: And so will Believers in the Ages after us.

x In Hebrew, עַל-כֵּן & לָכֵן. So in Latin, Quare, quamobrem, quapropter, ergo, ideo, igitur, idcirco, quo circa, itaq;.

y Heb.11.13-16.

As for the Import of the change of the Number from the Plural to the Singular, which the Objector would fetch about to his own purpose thus: The Apostle, saith he, here changeth the manner of his Expression from the Plural absolutely, *We who believe*; or virtually in the name of a Multitude, The people of God; into that which is absolutely singular, z *He that is entred*: A single person is here expressed; One, on whose Account the things mentioned are asserted. And of this Change! of phrase there can no reason be given, but only to signifie the Introduction of a singular person. Thus he.

z ὁ εἰσελθών,

To this I reply that other Reasons may be clearly assigned from the Context for that Change of Phrase, and yet the same kind of persons be expressly meant, with respect unto whom the things mentioned are asserted; as I have already shewn to be the meaning of this place: *a* and other Scriptures compared, do well agree in the like use of such a Phrase, where the same persons or things spoken of are sometimes expressed in the Plural Number, and sometimes in the Singular. Take some few Instances: That which in the fourth Chapter of this Epistle, and fourth Verse is, And He Rested This God in that Day, that Seventh, (so significantly by a double Article is that Seventh-Day-Sabbath pointed out, as I have observed, to be that particular day, the last day of the Week from the Creation, to be the Weekly Sabbath Day: It is not One day in Seven, not a Seventh part of Time; but That Seventh:) From All those Works of Him, or of His. See here; It is Works, in the Plural. *b* This in another place, to which it doth manifestly refer, is thus expressed; And He did perfect (or finish) *Ælohim*, (a word also Plural in the Hebrew, whereas God in the Greek is Singular;) in a day. This Seventh His Work (Work in the Singular Number) and He did Sabbatize in a day, That Seventh, from all His Work, (Work again in the Singular Number, though with a Collective Particle) which He had made. *c Jebusites* Plurally in one place, is *Jebusite* Singularly in another place: Enemies Plurally in one Scripture, is Enemy singularly in another Scripture. If the Reader have a Will to be further satisfied by more particulars about this, let him examine and compare what places I have referred him unto in the Margin; where the two last cited Scriptures do shew, that *Israel*, a Word Singular, may have with it a Word Singular or Plural. Where *Thou* is *All*, and every one of such there spoken to; as to one Man, because every man particularly was concerned in what all of them did there. We have more Instances in this Epistle, and that particularly in this passage of it, which doth relate to the matter in hand: What in the eighth Verse of the third Chapter is Hearts in the Plural Number, is in the eighth Verse of the ninety fifth *Psalm*, out of which it is taken, Heart in the Singular Number: So what in the ninth Verse of the third Chapter of this Epistle, is Works, in the Plural Number, is Work, in the Singular Number, in the ninth Verse of that *Psalm*. Elsewhere, *d* the Singular Number doth in the same Verse follow presently upon the Plural Number; *Jehovah* the *Ælohim* of his people, repayeth them that hate him unto his faces, to destroy him: He will not delay to him that hateth him; unto his faces, he will repay him. Him, that is, every one of such who hating him. *e* The Singular Number where it has a comprehensive significancy, doth in divers Scriptures take in more, Plurally. As Soul, Singularly,

a Gal.6.1.

b Gen.2.2.

c *Compare*, 2 Chron.6.28,34. *with* 1 King.8.37. & Mat.13.35. *with* Psal.78.2. & 2 Chron.23.9. *with* 2 King.11.10. & 2 Chron.9.21. *with* 1 King 10.22.& 1 Chron.11.4. *with* 2 Sam.5.6. & 1 Sam.31.1. 1 Chron.10.1. & 2 King.21.6. *with* 2 Chron.33.1. *See also* Psal.25.22. Deut.29.10,11,12,13,14.

d Deut.7.10.

e Gen.12.5. & 15.30,21. Exod.3.8. & 23.23. Gen.3.2,7. (& 4.20. *Him who dwelling or setting doth take in every such one.*)

which doth comprehend more Souls Plurally. Thus Tree singularly doth take in Trees plurally. So doth leaf in the singular number, comprehend leafs, in the plural number. Where all the rest are of the same kind and Nature, one is mentioned, when more are included: It doth take in every such one. And thus it is in this tenth Verse of the fourth Chapter, which is now under examination: He, who entring into Rest, is such an one as is a Believer in the third Verse; he, whoever he be; that believingly-perswadedly-obediently, hearkeneth unto Christ's Voice: All and every of such as are the people of God in the special sense, spoken of immediately before, in the ninth Verse, there is yet remaininig, or left-put-off for a time, a Sabbatism, *f* to the people of God. The Word in the Greek is singular, yet of plural signification; as it is also in our English Tongue: and then follows the *g* Article, he in the singular number whoever he be of that number of the people of God in the special sense. The same there is in *h* another Scripture, the people (the same Word singular in the Greek, and in the English, yet of plural signification:) who sitting in darkness (who sitting, is singular number, yet also of plural comprehensiveness) and the *He*, in this place to the *i Hebrews* doth emphatically note, and point out those excelling ones, that excelling one, and every such excelling one, as are of such another singular Spirit, as *Joshuah* and *Caleb* were, who entred into the Type of Rest; and after death, into the Typified, Spiritual, Eternal, Heavenly Rest, having finished after *Jehovah* Christ, in their life time. All and every such as are Believing ones, and of this people of God, who alone, they, and all they, every one of them; they only, and none else but they, shall enter into this promised Rest. *k* As for others, such as are unbelieving, disobedient, and unperswadable, they living and dying away such, will come short of that Rest. *l* He that doth desire more Scriptures about this, may consult those in the Margin; where what is spoken plurally is applyed singularly; and what is expressed singularly doth refer to all and to every such one, plurally. Thus, he that believeth on Christ in one Scripture, is whosoever believeth on him in another Scripture: This universal, *whosoever*, doth expound the indefinite, *He*: that is, every One, every such One; he of such, whosoever he be. As also, He, in some Scriptures is interpreted and expounded by whosoever in other Scriptures.

f Τῷ λαῷ τῷ Θεῷ.

g Ὁ, *taking in the Relative* ὅς.

h Mat. 4. 16. ὁ λαὸς ὁ καθήμενος.

i Heb. 4. 9, 10.

k Heb. 3. 18, 19. & 4. 11.

l Jer. 30. 22. & 31. 1, 33. & 32. 28. Ezek. 11. 20, & 34. 30, 31. & 36. 28. & 37. 23. 27. Hos. 2. 23. Zach. 2. 11. & 8. 8. & 13. 9. 2 Cor. 6. 16. Heb. 8. 10. Revel. 21. 3. 7. *compare* Isai. 28. 16. *with* Rom. 9. 33. & 10. 11. *compare also* John 6. 47. Mar. 16. 16. 1 Pet. 2. 6. 1 John 5. 5, 10. John 3. 16. & 12. 16. Acts 10. 43.

As for what this Objector doth say, that the Rest, which this person is said to enter into, is called his Rest absolutely: Whereas, the Rest which Believers are said to enter into, is either called God's Rest, or Rest absolutely, but not their Rest, or our Rest.

If this be admitted, that the Rest here, be the Rest of him who is the Author of it, the, *He*, who is entring into it, is not meant of the Believer: For the same Rest, which is the Authors Rest, is also the Rest of the Believer, of every Believer. This Sabbatism is *m* to the people of God, it belongs to them; there are the Subjects, or the persons to whom this Rest is *n* promised. *Jehovah* Christ hath pursued this Rest for such, and promised this Rest to such; and when they enter into it, it is theirs in more actual fulness: They possess it, they injoy it as their own. As the Land of *Canaan*, which was the Type of this Rest, was *Jehovah Ælohims*, to promise it, and to give it to his *Israel*; yet withal, it was the Israelites, called therefore *o* the Region of the Fathers of the Israelites, and the *p* Land of the Hebrews: The place which *q Abraham* was to receive for an Inheritance: The *r* Inheritance of the Jews. If there were need to to heap together many Scriptures about this, how often is it set out by the Land of Promise, or the promised Land; or the Promises; Or the Land, which *Ælohim* sware to give to *Abraham*, to *Isaac*, to *Jacob*; which *Ælohim* gave to his people for a possession; and such like. *s* And this *Canaan* was also called,

m Heb. 4. 9.

n Verse 1.

o Gen. 48. 21.

p Gen. 40. 15.

q Heb. 11. 8, 9.

r Lament. 5. 2.

s Exod. 15. 17. Lev. 20. 24. Deut. 3. 18. & 12. 9. 1 King. 8. 36. Psal. 68. 9. & 79. 1 King. 8. 36. Psal. 68. 9. & 79. 1. & 135. 12. Isai. 49. 8. 63. 17. & 65. 9. Jer. 2. 7. & 12. 14. & 16. 18. & 50. 11. Deut. 12. 9, 10. (1 Chron. 23 25. 1 King. 8. 56.)

The

The Inheritance of *Ælohim:* This is called the place of Rest: *Jerusalem* was more especially the Rest, there. More expresly yet, it is said concerning the Typical Land, that *Canaan*, and the Rest there, was a Type of this promised Rest; in this place to the *Hebrews*, brought out of the ninty fifth *Psalm*, that this Land should enjoy her Sabbaths; and that, this Land should *t* Rest, and enjoy her Sabbaths: Whereas, it did not so Rest in their Sabbaths, (your Sabbaths, they were theirs:) when the sinning Israelites dwelt upon it. So also they are called *u* her Sabbaths or Rests: The Sabbaths of that Land, when it was every seven years to have rested from Tillage, and such Labour and Work: And again, *w* your Sabbaths, *Your, Ye shall Rest your Sabbaths*; speaking of the Typical Expiation day-Sabbath, it was their Rest. Thus of *Jerusalem*; of the Inhabitants thereof, the Jews who had dwelt there: It is said of them under their *Babylonish* Captivity, that *x The Adversaries did mock at her Sabbaths: Her:* the like is elsewhere: *I*, saith *Jehovah, will make to cease her Sabbath; Her:* *y* So that the Scriptures do affirm, that the Rest or Sabbath was that Land's own Rest; and it was the Israelites own Rest, given of *Jehovah.* *z* And it is called *Jehova's* Rest too; *This is my Rest*, whatever this Objector doth suggest to the contrary. And as for the beginnings of this Rest here, Believers have and enjoyed it as theirs. Thus the *a* Psalmist bespeaks his soul, *My soul return unto Thy My Rest.* It was his soul's, and so his own Rest; And thus in the New Testament, comers to Christ do find Rest to their Souls: It is their Souls Rest: A Rest given to them of Christ, Who is gone before to His Father's House, to prepare Mansions for His thorow Disciples, there, in their Resting-Place, which He has taken Actual Possession of in their Name; that He and they may be together in Holy, Happy Rest. In the mean while He has given and left His Peace with them, that their hearts might Rest in Him; and when their time is come, they shall *b* Rest from their Labours with Him in Glory. And now let the Reader, with me, make out after this remaining Sabbatism, that this Promised Rest may be ours, that we may not so much as seem to come short of it. Then and there will be a Sabbatizing, a ceasing as from much other Labour and Work, so from these Strifes and Disputations: The perfectly sanctified Spirit of Just men will come fully home to its Rest; sitting down in Glory; enjoying Christ, and Rest in Him. O the Blessedness of such! O happy we! and O happy our Progresses, our goings on with a streight foot towards this! if we be such believing, obeying, perswadable ones as shall enter into this Rest!

t Lev. 26. 34, 35, 43.

u Lev. 26. 43. 2 Chron. 36. 21.

w Lev. 23. 32.

x Lam. 1. 7. Hos. 2. 11.

y Lev. 25. 4, 5. Deut. 3. 20. & 12. 9, 10. & 25. 19. Josh. 1. 13. & 14. 15. & 21. 44. & 22. 4. & 23. 1.

z Psal. 132. 8, 14.

a Psal. 116. 7. Jer. 6. 16. Mat. 11. 28, 29.

b Rev. 14. 13.

If the Reader be one who hath met with this Objector's arguing against the Seventh Day Sabbath, it may be he would willingly have somewhat returned in Answer yet further, unto some Grounds, on which that learned Adversary doth lay the pretended change of the Weekly-Sabbath-Day, from the Seventh to the First day: I shall therefore transcribe what is written about this.

God, saith he, *had of old determined the Renovation of All, by a new Creation, a new Law of that Creation, a new Covenant, and a new Sabbatical Rest, unto His own Glory by Jesus Christ. The Renovation of all things by Jesus Christ is propheſied of, and foretold, as a new Creation of All; even of the Heavens, and of the Earth, and all things contained in them*; Isai. 65. 17, 18. *and* 66. 22. 2 Pet. 3. 13. *Hence the State of things to be introduced thereby, was under the Old Testament called, the World to come*; Heb. 2. 5. *In the Prophety of the New Temple or Church-state in those Days, there is Especial Direction given for the Service of the Sabbath-Day*; Ezek. 46. 4. *This Renovation of all things is said accordingly to be accomplished in Christ*; 2 *Cor.* 5. 17, 18. Old things are passed away; Behold, all things are become New: *The Old Law, Old Covenant, Old Worship, Old Sabbath; all that was peculiar unto the Covenant of Works, as such, in the first Institution of it and its renewed Declaration on Mount* Sinai; *all are gone, and antiquated. The Moral Law, materially the same, is now the Rule of our Obedience; not merely and absolutely unto God, as the Creator, the First Cause and Last End of All; But as unto God in Christ, bringing of us into a New Relation unto Himself, There is now a New Covenant, part of the New Creation:* Jerem. 31. 32. Heb. 8. 9. *No man can assert the same day of Rest, precisely the Seventh-Day, to abide as of old; but he must likewise assert, the same Law, the same Covenant, the same Rest of God, the same way of Entring into it; which yet, as all acknowledge, are changed. On this we lay the*

Observation of the LORD's *Day under the New Testament, or a new Work of Creation*, Isai. 65. 17. & 66. 22, 23. 2 Pet 3.13. Rev.21.1. Rom. 8. 19,20. 2 Cor. 5.17. Gal. 6.15. *Or a Work of new Creation is undertaken and compleated. This new Creation is accompanied with a new Law, and a new Covenant or the Law of Faith, and the Covenant of Grace*, Rom.3.27. & 8.2,3,4. Jer.31.32,33.34. Heb. 8.8—13. *Unto this Law and Covenant, a day of Holy Rest unto the* LORD, *doth belong, which cannot be the same day with the former, no more than it is the same Law, or the same Covenant which were Originally given unto us*, Heb.4.9. Rev.1.10. *This Day was limited and determined to the first day of the Week, by our* LORD *Jesus Christ*. Thus this Objector.

In my reply to this, after two premises, I am to shew that this new Heaven, and this new Earth spoken of in Prophetical Scripture; This Renovation by a new Creation; is not so finished and compleated, but that it is yet to come, in the largest fulfilling and accomplishing of it. That, there was a Covenant of Grace under the Old Testament Administration; that, the new Worship was Typically signified in the figuring pattern of old: That the Law of Faith was a Law under the Old Testament dispensation: That, the old Law of the ten words, is still the same: It was the rule of obedience to them under the Old Testament, as unto God in Christ, and is still so a rule unto us under the New: And then let me be discharged from this Scholastick War.

Let this be one premise (which is several times in short expressions, here and there in this Treatise:) That, it is a choice priviledge and a special liberty, which
c Gal. 5.1,2,3,4. Believers do enjoy under the New Testament Administration of Grace: *c* Christ profiteth them nothing by his coming in the Flesh, (born of the Virgin *Mary* to accomplish and to perfect the Types of old, which did so set out his thus coming) who keep themselves still under the former dispensation of Types, Shadows, and Figures; We thankfully acknowledge to the Honour of our LORD that gracious administration especially now towards the latter-day glory of it, that we are brought under, which if compared with the former, under the Old Testament, as to the different manner of dispensing; (For otherwise, we are to discover in it's place, that, the Christian Religion is one and the same for Doctrines, Duties, Gifts, Graces, Priviledges, under both) has excelling advantages; such as these for the measures, and for the degrees of them; It
d 2 Cor.3.3,6. John 10. 10. Ezek.47.9. has more *d* lively efficaciousness, more quick sensible Fellowship: *e* It has more clear convincing Light, and more abounding spreading knowledge: And blessed
e 2 Cor.3.15,16, 18. Dan. 12. 4. Isa.11 9. Hab.2. 14. Jer. 31. 34. Isa.54 13. John 6.45. Heb.8.11. be *Jehovah*, who is in this providential day, clearing up and reviving some too long neglected Truths and Duties! amongst some others, this about the weekly Seventh-day Sabbath. *f* It has more manifested Grace: *g* It has a more spi-
f Ephes.3.2. John 1. 16, 17. ritual way of Worship: It has a more *h* excelling Holiness, refined purity, and
g 2 Cor.3. 8, 17, 18. Phil. 3. 3. John 4.23, 24. shining Glory; having through the Spirit, who is the LORD, more power to transform into this, those who with unveiled Face do look into this Glass: *i* It
h 2 Cor.3.7,8,9, 10,11,18. Isa.60. 1,2,21. Mat. 3. 12. has more enlarged liberty of heart, in the way and service of the LORD: *k* It has more of self evidencingly revealed mysteries: *l* It has more Royal privileges, set out therefore by a Kingdom of God, and of Heaven: And the things of it are called Heavenly things. This is meant of a Church State here on Earth:
i 2 Cor.3.17. For, above, in the Heavenly glory, there are no unfruitful ones, no Tares, no
k Ephes.3.2--10. 2 Cor.3. 18. Scandals, no Doers of Iniquity, no bad Fish, no foolish ones? This New Testa-
l Mat. 21. 43. Mark 12. 34. ment Church State has the name of a Kingdom of Heaven, as it doth much
1 Pet.2.9. John 3.3,5. Mat.18.1, 3,4. & 5. 19,20. & 11. 11, 12. & 13.11,24,31, 33, 44,45,47,52. & 20.1. & 22.2. & 25.1. Heb. 8. 5. & 9.23. resemble that glorious Kingdom which is above in Heaven, in its way of Government: In its order of subjection, in its sights of Faith, in its enjoyments of Communion, in its service of Delight, and in its conformity of Holiness: Here these are in growingness of measure; There they are in fulness of Perfection. This new Church State has much brought down from Heaven to it; Such, as are gracious visits from *Jehovah-Ælohim*, in Father, Son, and Holy Spirit, Angelical Ministry, like-affectionedness of the perfectly sanctified spirits of just Men, and Heavenly Messengers with the Everlasting Gospel. This new Church State is drawn up to be much in the Spirit in Heaven above, by joynt unions; By mutual Fellowships: and it doth believe and expect a new Heaven, and a new Earth, and a new City, where they shall be all (the Saints and Believers

both

both of Old and New Teſtament:) together with one another, and with the elect Angels, and with their LORD to hidden Age, ever as yet. Thus it grows up into a Spiritual Kingdom. How large and delightful a Field is here for Heavenly Meditation! The manner of adminiſtring is not now, by obſcure Types, and by darkiſh ſhadows, as of old, but without a veil, and open faced: yet Chriſt is the ſubſtance of both the Old and the New Teſtament; the ſame promiſes and rewards of Life everlaſting were in this Chriſt, and purchaſed by him: and there was one way and the ſame mean of receiving of this under both: Which was Faith in the *Meſſiah*: The difference that is between the Old and the New doth diſcover it ſelf in the Form of diſpenſation; which had a diverſity for the manner of it, in the Old from the New: But this made no real ſpecifick difference or change in the eſſentials of the Chriſtian Religion. Under the Old, Believers had an eye towards a *Meſſiah*, who was then to come in the Fleſh to be born of a Virgin; and ſo they eyed the Pattern, and Propheties, and Promiſes, looking for the coming Chriſt: What were all the Figures and Types, the Rites, and Shadows, but confirmers of their Faith in, and encouragers of their hope of, Chriſt's coming? In the New, we have it revealed, that Chriſt is now actually already come, to accompliſh thoſe Types, and to perfect Salvation by his perſonal Sacrifice. The Reader may therefore be well ſatisfied in this, that, our pleading of the cauſe of the weekly Seventh-day Sabbath, as it hath no tendency in it ſelf, ſo no deſign in me; To caſt any back, or to hold any under the Old Teſtament Adminiſtration, as to the Types, Shadows, and Figures, of it; much leſs to draw off, or to thruſt back any from coming into, and enjoying of New Teſtament priviledges.

I ſhall not ſay that it was the Objectors intended aim, but it is evidently conſequential from his manner of diſcourſe; that, his Lines about this, would ſecretly inſinuate into the Reader of them, as if the Aſſertors and Obſervers of the weekly Seventh day Sabbath did Apoſtatize into Judaic ceremonies: I have here another opportunity to wipe off a ſlanderous charge which ſome have brought in againſt us; as if we ſtood guilty according to thoſe two Scriptures in the *m* Margin, of catching at the ſhadow, and letting go the body. Let it be granted, that the Elements, Rudiments, or firſt beginnings, mentioned in that place of the Epiſtle to the *n Galatians*, are the Moſaical Rites, ceremonial Laws, and ſhadows of a Chriſt, who under that diſpenſation was then to come, to be born of a Virgin; but is now already come, ſo born: This then doth ſhew, that, the Apoſtle condemneth their ſuperſtitions obſerving, or their keeping beſides Right and Equity, (as that *o* word which they tranſlate, *ye obſerve*, doth ſignifie when taken in an ill ſenſe:) Eſpecially when it was with an opinion of acceptance and juſtification in the ſight of God thereby, ſuch, either un-Scriptural days, as were never inſtituted by *Jehovah*-Chriſt; or Scriptural days in an un-Scriptural manner. This were a foul matter of ſinful Fact, ſharply to be reprehended: As when either the right object, a God in Chriſt, is not worſhipped; or when for the matter of obſerving, it is not New Teſtament Worſhip: Or when for the Form of obſerving of Times and of Worſhip, there was not an orderly addreſs unto *Jehovah Ælohim*: To the Father, through the Son, in the Holy Spirit, in a word way; not in a ſpiritual manner; not from inward principles of new Nature, of Faith, of Love, and of Obedience: or when the ends of obſerving of Days and Times were not right ends: when the Goſpel deſigns of humbling, emptying, and abaſing of Man, and of exalting and glorifying of a God in Chriſt, were not promoted thereby: when there was a carnal compliance either with old Judaizers, or with ſuperſtitious Pagans, who had added divers of their own Ethnick corrupt mixtures of Idolattous Worſhip, which they gave to Sun, Moon, and Stars; By the courſe and motion whereof, Days, Times, Moons, and Years were meaſured. Gentile Philoſophers having parcelled out the power of the only true God, into the particular vertues of Elements and Creatures; As the Lights in the Heavens, Fire, Water, and Earth; aſcribing ſome portion of Deity to every one of theſe: and ſo aſſigning a part of the Worſhip of God, unto them, too: appointing times and ſeaſons for their ſuperſtitious ſervice. Theſe practices are blame worthy. This were to go back,

m Gal. 4. 9, 10, Col. 2. 8, 16, 17.

n Gal. 4. 9.

o παρατηρεῖσθε.

back either to the Old Teſtament diſpenſation, or to return to their former Heatheniſh Rites, which is three times rebuked and reproved, What? Again? Again? Backward? But what is all this to the ſtanding Law of the Seventh-day Sabbath, kept in an Holy Spiritual manner, in obedience to *Jehovah*'s command, according to his Word Inſtitution? This is a matter of a diſtinct Nature from the other; being a Law of another kind. So, that to lay aſide all inſtituted natural ſeaſons of Worſhip, ſuch as daily Evening and Morning Worſhip, and weekly Sabbath Worſhip, as ſome would infer from this place, is in the iſſue to open a back-door for the main of Religion, to be turned out at; and to enforce it as others do from hence and from *p* one Scripture more, which they alſo wreſt to the like wrong ill purpoſe, as if it mattered not what day of the Week were kept; or whether any day, or no day at all: So both were done to the LORD: and we were now under no ſuch particular Law. This were to open a Gap to all ſuperſtition and prophaneneſs: or to urge it, as if we were now under no obligation of one ſpecial day in a Week: but muſt keep every day of the week as Sabbath, as ſome others. Which is quite contrary to the whole Scripture, and to the Word and Nature of a Sabbath-day: Which is a ceſſation from the ordinary labour, a reſting from the common work, of our particular Functions (which to do on every day of the Week, were a ſin, expreſly againſt the Letter of the Law of the fourth word, which doth command us to work ſix days:) To ſpend the day in the Inſtituted work of *Jehovah Ælohim*; This, under a pretence of being always in a Sabbath, is to miſlead them, to be never in a Sabbath: Or, as other ſome, to plead from hence, that, they may keep both firſt day, and Seventh-day too, as Sabbaths every week, this alſo is directly againſt the precept; For, we muſt work the ſix foregoing days of the Week, and reſt on the Seventh. We do declare againſt all and every of theſe miſtakes and miſcarriages both in principle and in practice: in whomſoever they are found. *Paul* is ſuppoſed by theſe Objectors, to ſpeak againſt the obſerving of that which comes under the expreſſion of weak and poor Rudiments, Elements, or firſt beginnings: Whereas the ten Words are not ſuch. Theſe are *q* a Kingly Law, Obedience to theſe, is the Liberty of Children, whereas ſubjection to the other in compariſon of this was ſometimes *r* the Bondage of Servants. The ten Words are a Kingly Law of Liberty. If it be objected, that, the Typical, Figuring, ſhadowy part annexed of old to the Seventh-day Sabbath, to be then obſerved, ſuch as the two He-Lambs, and ſuch like, was a part of theſe weak and poor Rudiments; We acknowledge that theſe have received their perfection and accompliſhment in Chriſt now come, born of a Virgin. So that, in this *ſ* part, which was Typically ſuperadded, we are not now ſo to obſerve the weekly Seventh-day Sabbath; by ſuch Types and Figures: but after that glorious, ſpiritual, Heavenly manner as becometh thoſe who are under this New Teſtament diſpenſation: and thus to keep it, is no bondage to a renewed Heart: The more excelling in Knowledge, in Grace, and in Experience, that any is, the more free will they be to this; when once they are led aright into it. Let that therefore which *t* *Paul* ſaith in the twelfth verſe, be conſidered here: *Be ye as I am, for I have been as ye are*: As if he had ſaid, I was once ſuperſtitious, whilſt a Phariſee, fond of un-Scriptural Traditionary ſeaſons, days, and obſervances, or an obſerver of *S*criptural times and inſtitutions in an un-*S*criptural un-*S*piritual manner, as ye; but now I bring all to a Word-Rule, and ſo ſhould you. If the Reader do diligently obſerve it, in his going over of this Epiſtle, he may find, the Law of the ten words eſtabliſhed, as a rule of Life, in the whole of it, and by enumeration and induction in ſeveral particular commands of it: though withal he ſet out the different manner of diſpenſing of Grace under the Old and New Teſtament. This improved and applyed might alſo be an anſwer to that part of the Objection, which is formed from wreſting that other place to the *u* *Coloſſians*. The great driſt, ſcope, and deſign, of the Apoſtle in this ſecond Chapter, is *w* to ſet up and eſtabliſh Jeſus Chriſt as Head, LORD, Law-giver, and the great Exemplar. Contrary unto which amongſt others were theſe great oppoſers, the maintainers and defenders of corrupt Philoſophy, whereby *x* ſome did endeavour to make a prey of *S*ouls, through affectation of humane Wiſdom, and vain deception according

p Rom. 14. 5, 6.

q James 2. 8, 9, 10, 11, 12.

r Gal. 4. 3. Rom. 8. 15.

ſ *See the Marginal Note on* Col. 2. 16. *in the Engliſh Bible.*

t Gal. 4. 12.

u 2 Col. 2. 8, 16, 17.

w *See Verſes*, 1. 2, 3, 4, 6, 8, 9, 10, 19.

x ver. 8. 18.

to

to the Tradition of Men, according to the Elements of the World, and not according to Christ. *y* Another sort of Adversaries, were the Advocates for humane Inventions, the pleaders for the institutions and impositions of Men besides and against the Scriptures of Truth in the matters of Faith and of manners, of Doctrine, Worship, Discipline, Government and Conversation, they were Will-worshippers: Some others there were who were hot contenders for the keeping up of such Ceremonies, as were once Shadows and Types of a Christ, who was then to come to be born in the flesh of a Virgin. These Typical Institutions were perfected in Christ, when he thus came: These shadows now passed into the body and substance of them. Believers were now complete in their Head Christ, in the tenth Verse; and had the true grace of what was under Types and Shadows before, in the eleventh and twelfth verses. That Chirograph by Rites which before they had as it were written, exhibited, signed, sealed and delivered, was now blotted out or cancelled; Which before was their act and deed: in the fourteenth and fifteenth Verses. As for what they object, that two He-Lambs of the first year perfect, were an annexed part of the worship on the Seventh-day Sabbath; and two tenth parts of fine flower for a Meat-offering, mingled with Oyl, and the Drink-offering thereof; the Burnt-offering of the Sabbath in his Sabbath: As if therefore the Sabbath too were to be laid aside with these: If there were any force in this arguing, then we should lay aside all Religion and Worship: For, what was there under that former dispensation, which some way or other had not some Figures and shadows annexed to it? There was blood of a Bull sprinkled on the Altar, Christ: and the Book of the Covenant it self: and what? shall we therefore lay aside Christ and his Book? The particular commands of the ten words had some Types and Figures annexed to them: Doctrines, Duties, Graces, and Priviledges, relating to the first and second words, were set out by the Ark, the Altars, the Burnt offerings, the Incense, the Fire on the Altar, and such like: as any spiritual discerner may discover, by comparing the Epistle to the *Hebrews* with the pattern in the Mount. *z* The third word or command, in several duties of it, had annexed Ceremonials, as particularly about an Oath, about a Vow. Thus also about the sixth word or command; *a* as in a case of Murther: about the seventh command: *b* as in a case of Jealousie: about the eight word or command, as in a case of *c* Restitution: and generally when a Soul did sin in omitting of some duty, or in committing of a Trespass, when it was ignorantly, or in some other cases, *d* there were peculiar offerings that were appointed. So that, if this carnal reasoning did hold, it would lay aside all and every of the other ten words. This Epistle to the *Colossians* doth establish the Law of the ten words in the several particulars of it; *e* and the first word, by forbidding the worshipping of Angels: *f* the second, by condemning of Will-worship. The third by taxing of Blasphemy, *g* especially when against the Holy Name of God, The fourth word, by shewing the accomplishment *h* of the Ceremonials annexed to Sabbaths, if it were admitted, that the Seventh-day Sabbath were here included: *i* The fifth word by pressing to a discharge of Relation-duties: *k* The sixth, by declaring against Anger, Wrath, and Malice: *l* The seventh, by threatning of Fornicators, and unclean Persons with the Wrath of God: *m* The eight by forbidding of wrong, and commending of Justness and Equality in dealing: *n* The ninth by prohibiting of lying and evil speaking: The tenth by charging of inordinate lusting to be Idolatry: Which is also a breach of the first command. Thus is the Decalogue confirmed in this Epistle.

The next premise is, that the LORD Jesus Christ was Administrator under the Old, as well as New Testament dispensation of Grace. I take it to be one great occasion of many misapprehensions, not only in the common sort of professing Christians, but even in many who have gotten a name for Learning and for Godliness; that they eye Christ as Christ and Redeemer only under the New Testament, and God as Creator only, under the Old: Whereas Christ *o* says of himself,

y ver. 20, 21, 22, 23.

z Numb. 5, 22, 25, 26. Lev. 6. 3, 6. Numb. 6. 1--21.

a Deut. 21. 1--9.
b Numb. 5. 11-31
c Lev. 6. 1--7.
d Lev. 4. 5. ch. 6.

e Col. 2. 18.
f ver. 20--23.
g ch. 3. 8.
h ch. 2. 16, 17.
i ch. 3. 18--25. & 4. 1.
k ch. 3. 8.
l ch. 3. 5.
m ch. 3. 25. & 4. 1.
n ch. 3. 8, 9.

o Prov. 8. 23. Psal. 2. 2. 6. & 45. 8. 1 Sam. 2. 10. 25.

1 Chron. 6. 42. Esai. 10. 27. Acts 10. 38. John 6. 27. & 7. 28. & ch. 17. John 3. 14. 1 Cor. 10. 9. Ephes. 3. 9. Heb. 13. 8. Ephes. 1. 3, 4. & 3. 11. Col. 3. 16. Heb. 11. 26. 1 Pet. 1. 11. John 1. 41. & 4. 25.

that

that he was anointed from the beginning before the Earth was as yet made; and the Father ſpeaks of this his Son, under the Old Teſtament, that he had anointed him; *Ælohim* anointed him by pouring out of the Oyl of his Spirit upon him, with an effuſion of a fulneſs of Gifts, and of Graces, and of Joys, mentioning it expreſly as a matter of Fact done, *Maſhiach*, or Chriſt, or Anointed, is one of the Mediators names, often uſed in the Old Teſtament: This is attributed to his ſubſtance: The Father had ordained him to his Mediatoral Office of Prieſt, King and Prophet even then. It was Chriſt; who was tempted by the unbelieving Iſraelites of old: It was by Chriſt, that all things were created: Chriſt was the ſame under all Diſpenſations of Grace: The Fathers purpoſe and election concerning his people was in Chriſt: The whole Word, is the Word of Chriſt: Believers were reproached for Chriſt, in *Moſes*'s time: It was the Spirit of Chriſt, who was in the Prophets; and the *Jews* and *Samaritans* acknowledged the *Meſſias*, before they knew who was the very perſon, and this Chriſt acted as Mediator under the Old, as well as under the New Teſtament: Though his being born of a Virgin, and ſo taking the Humane Nature to his Godhead, were a great part of the New Teſtament Diſpenſation; when in the days of his fleſh here on earth he familiarly converſed with men: For he had a way of appearing as Man to ſeveral Believers upon ſeveral occaſions under the Old Teſtament, as a forerunning diſcovery of this latter. It was the *Meſſiah* or Chriſt, who made himſelf known, by open manifeſtation viſibly, audibly, to *Abraham*, to *Iſaac*, to *Jacob*, to *Moſes*, and to ſeveral of the Prophets, and to ſome others. It was he who proclaimed the Law of the ten Words at Mount *Sinai*; and who afterwards upon the ſame Mount, gave the typical pattern for that Diſpenſation privately to *Moſes*; It was he who was with the Iſraelitiſh Church in the Wilderneſs; he was the Mediator between God and Man, even then; he was the Reconciler, even in thoſe Ages. This and more to this purpoſe, I have already proved from the Scripture in this Book; and therefore if the Reader would be further informed and inlightned in it, I refer him to the Pages cited in the *p* Margin. *q* This is he, to whom all, (obſerve all; It was the received and delivered Doctrine of them all) the Prophets do give Witneſs; that through the Name of the LORD Jeſus Chriſt, whoſoever believeth in him, ſhall receive remiſſion of ſins. A great, full word, this: But a remark and obſervand, a ſpecial one upon it. It is acknowledged by this learned Man, that it was the Son, who from the Foundation of the World, immediately in his own perſon tranſacted the Affairs of God with Men; yet he oppoſeth the Seventh day Sabbath; whereas, it was a Law of Chriſt's giving to Mankind from the beginning.

p Pag. 67. to pag. 93.

q Acts 10.43.

Come we now unto the proofs of the ſeveral particulars forementioned; whereof this is one, that this New Heaven, and this New Earth, ſpoken of in prophetical Scripture, this Renovation by a New Creation, is not finiſhed and completed, but that it is yet to come in the large fufilling and accompliſhing of it. There will be New Heavens, and a New Earth: This we believe; becauſe the Scriptures have foretold it: and we rejoyce in Hope of their Appearing: For they are not as yet come. Theſe glorious Creatures are antedated by ſuch Objectors, by many hundreds of years. For, although there were ſome beginnings of a New Creation in the Days of Chriſt's Fleſh here on Earth, and after Chriſt's Aſcenſion, in the Apoſtle's time; in Regenerations and Converſions, as there were alſo in the Old; For, even there we may read of the *r* creating of a clean Heart, and of the renewing of a right conſtant Spirit: Chriſt's name was *ſ* filiated even under that Diſpenſation, and there were Sons and Daughters new-createdly born unto him, even then; and Believers were inſtated in the *Meſſiah* then. As for that place in the *t* ſecond Epiſtle to the *Corinthians*, *If any man be in Chriſt, he is a new creature; Old things paſs away, beheld all things become new*; It doth ſpeak a wonderful change in the New Creature: The old carnal State; the old corrupt Principles; the old crooked Rules; the old ſelfiſh ends; the old bad Frames; the old untoward Actings; the erroneous miſtakes; the formality in Worſhip; the old unſcriptural Traditions; the old Sins; the old man's Converſion; and ſuch like: Theſe do paſs away: and all things, con-

r Pſal. 51. 10.

ſ Pſal. 72. 17. & 105. 15.

t 2 Cor. 5. 17.

contrary to these, are become new: A whole new man. The Apostle speaks of what is peculiar to the New Creature in Christ, as such: For, as for the old ceremonious Rites, and their passing away, even those that were not new Creatures, but were carnal Professors of Christianity, yet had these things passing away, and they were put under a new Administration: the new dispensation of Grace had Ordinances now in a more spiritual heavenly way and manner. The passing away of old things here, is of old things so far as they stand in opposition to the new Creature; and *u* unto that new life in and to Christ, which now the converted person should live: That, as Christ so loved his people, as to dye and rise again for them, so should those in Christ thus evidence their Love to Christ, by living no longer to themselves, but unto him; crucifying the old man; mortifying the sins and lusts of that old man, and vivifying or quickning the new man; which was true in the Types and Figures before Christ was come, born of the Virgin *Mary*; and which is still true, now after that Christ is come and ascended up into Glory. But all this doth make nothing, as to the passing away of the Law of the ten Words; in all of them, or in *w* any one the least of them. This is a distinct sort of Laws, from the Typical, Figuring, Shadowy, Institutions. The Law of the ten Words, as it always has been, so is it now, and still will be, *x* the Rule of the new Creature in Christ Jesus: For, what in one place, is called the new Creatures Rule, in another, speaking to the same case, is the keeping of the Commandments of God. In Christ Jesus, neither circumcision availeth any thing, nor Uncircumcision; but a new Creature: And as many as walk according to this Rule, Peace be on them and Mercy, and on the *Israel* of God. The *Israel* of old had no saving benefit barely by the outward sign of Circumcision: whereas God's *Israel* then, who had the sign and the thing signified too, they had the Mercy and Peace, who were new Creatures, united to the *Messiah* *y* by Faith working by Love: who had their hearts circumcised to love *Jehovah* their God, who had sin subdued and lust mortified: And the uncircumcision under the new Dispensation was not of any good avail without the new Birth, without conjunction to, and communion with it: and if the Regenerate, the new Born, the new Created would evidence and approve themselves to be such, and to be in Christ, they must obey him and keep his Commandments: But what is all this to any change of the weekly Sabbath, from the Seventh to the First Day of the Week? To pass from one sort of Laws into another sort of Laws, from the Law of figuring Types, to the Law of the ten Words; and to infer the passing away of any one of the Laws of the ten Words, from the passing of Types into the Antitypes, and of signifying Figures into their signified things; is a transition from one kind to another; a way of sophistical arguing, of fallacious disputing, captiously to over-reach the ignorant too credulous vulgar, and to defraud them of their right to the Truth.

u 2 Cor. 5. 14, 15.

w Mat. 5. 17, 18, 19.

x Gal 6. 15, 16. & 5. 6. *compared with* 1 Cor. 7. 19.

y Heb. 11. *throughout.* Rom. 3. 29, 30, 31.

As for that part of the Objection, which doth speak of new Heavens, and of new Earth, pretended to be completed and finished on the Day of Christ's Resurrection, from whence to conclude the passing away of the Seventh-day Sabbath, to make room for a First-Day-weekly Sabbath, it is so scriptureless, so natureless, so reasonless, an inference, that it should have been more preconsidered by this Arguer, whether it do conclude and prove any thing but this, that the Adversaries would fain have something or other that might carry a little colour, and some shew with it, if they know what; For, let it be pondered, upon search and examination, that all those places of Scripture, which do speak of the new Heavens, and the new Earth, do relate to a further time for their full accomplishment than precisely to the Day of Christ's Resurrection.

That Propheſie in *z* *Isaiah*, hath an eye to the more large and spreading conversions of the two, and ten Tribes, in the latter days yet to come. How was this then fulfilled on Christ's Resurrection-Day? who of them was then converted? what eminent new Creatorship was there then brought forth, which might put any such signal remark upon the First Day of the Week, as from thence to become the new weekly Sabbath? When the most of the Disciples themselves did scarce believe him to be raised, till after that Day was over: And two Disciples, with whom he had walked some Miles that Day, had little

z Isai. 43. 19. 20.

belief of his Resurrection; and little knowledge of him, till he disappeared from them? How few in comparison, were brought in unto Christ, and made new Creatures, in all Christ's life time, at his Death and Resurrection; and forty Days after that, till after his Ascension, and after the pourings out of the Holy Spirit? That forementioned Prophesie doth foretel, that Nations shall be brought under the *a* Jews Dominions, when those new Heavens, and new Earth shall appear. This was not at the time of Christ's Resurrection-day; nor ever since: and they were then, and have been since, for sixteen hundred years or more, so far Ruling over the Nations, that they have been a scattered, despised broken people, without so much as any *b* Political Kingly Government amongst themselves: It foretels, that those of *Judah*, and of *Israel* should be gathered out of all Quarters, *c* East, West, North and South: This also is behind yet unfulfilled? That *Euphrates* would be dry: Was this on Christ's Resurrection Day? Or has it been since? Is not this also yet to come, upon their return to their own Land in the latter Days? Will not *d* their grand Enemy the Turk be then overthrown, who has so long wrongfully possessed their Inheritance? which when it is, will be so great a work for the inhabited Earth to take notice of, where the ear-report shall come, or the eye-witnessing be, that it will obscure the memory of former Acts.

a Isai.43.3,4.

b Hos. 3.4,5.

c Isai.43.5,6.

d Isai.43.17.

Another Prophesie by *e Isaiah*, doth fortel, that at that time of the new Heavens, and the new Earth, the ten Tribes of *Israel*, as well as the other two, of *Judah*, and of *Benjamin*, shall according as to an express promise, *f* return home to their own Country and Land: For *g Sharon* was in *Gilead*, which belonged to *Manasseh*: The Valley of *Achor* was a parcel of the Tract of *Jericho*, in the Tribe of *h Judah*. There will then be a new face of things in their glorious and blessed Renovation; when there will be divers things accomplished; which are not as yet fulfilled: As may be seen in the next Scripture *i* cited in the Margin: which is a part of this same Prophesie. For, observe here, *k* the Jews shall then be restored, when this will be performed: Their Foes will be terrified *l* upon the report of the Jews repair home, which is not fully verified: *m* The Nations will do homage to the Jews upon their Conversion: whereas hitherto they have been dispersed among, and subdued by the Nations; are objects either of scorn or pitty to all Mankind where ever they are; *n* a great overthrow will be given to their open Enemies; which is yet to come. *o* The converted Jews will turn to *Jehovah* Christ; and will constantly and continuedly serve him according to Gospel Institution; particularly by observing the Seventh-day Sabbath, in his Sabbaths: which expression is used *p* elsewhere; referring to the Seventh-day Sabbath. When these things shall come to pass, the LORD will make crooked things to be streightness before his people; when that Law of his, to which the Isles do expect shall be magnified, and made honourable, as the Giver of it, also will be. So great and so glorious things being to come, so long after *Isaiah*'s Prophesyings: Such as whereof all the World could not have foretold; these are confirmed and verified by the Testimony of the Father, in his Son, by his Spirit in his Word. As for what is Prophesied of by *q Ezekiel* concerning the new Temple, or Church state, where especial direction is given for the service of the Sabbath-day; this doth confirm and establish the Seventh-day Sabbath to continue under New Testament times. For it speaks of such a Day of Sabbath, in the same Week, as has six working Days going *r* before it; which is *s* expressly according to the same Law proclaimed Mount *Sinai*, as one of the ten Words. That, which is alledged *t* out of *Peter*, was a Prophesie long after Christ's Resurrection and Ascension, *u* a little before *Peter*'s death; and not long before the destruction of the Temple, and of the Jews; which had a quite contrary Face and Nature from the glorious Renovation foretold. Those new Heavens and new Earth that were prophesied, were at that time of *Peter*'s writing the Epistle, in the Promise, unfulfilled; such as were yet *w* expected, and look'd out after: and the whole Discourse doth manifest, that it was not then accomplished. *x* That day of the LORD (the same LORDLY Day spoken of in the *Revelation*, the great providential Day of his LORDLY Appearance) was not then come, it *y Peter*'s time: The Heavens were not then passed

e Isai.65.17.

f Isai.65.10.

g 1 Chron.5.16. Act.9.35. Josh.12. 18. 1 Chron. 27. 29. Isai. 33.9. Song.2.1.

h Josh.7.24,26. & 15.7. Hos. 2. 15.

i Isai. 66. 22.

k Isai.66.5.

l Isai.66.6.

m Isai.66.10,11, 12. (*compare* Rev.1.7. & 2.9. & 3.9.)

n Isai.66.14,15, 16.

o Isai. 66. 23. (& ch.56.1--8. & 42. 4,16,21.)

p Numb.28.10.

q Ezek.46.4.

r Ezek.46.1.

s Exod.20.8,9, 10,11.

t 2 Pet.3.13.

u 2 Pet.1.14.

w 2 Pet.3.12,13.

x 2 Pet.3.10. (*compared with* Rev.1.10. & 16. 14.)

y 2 Pet.3.7-18.

passed away with a noise, they were not then perished in flames by fire; the Elements were not then burnt and loosed, or dissolved and melted; the Earth, and the works that were therein, were not then burnt up. *The Heavens which are now* (saith he, speaking of those that were in his Day and Time) *and the Earth are by the same Word laid up as a Treasure; and are kept unto fire against the day of Judgment, and of the Destruction of ungodly men, or of corrupt Worshippers. These things*, saith he, *shall perish*; They had not then perished: *The day of the LORD shall come*; It was not then come; but they were to look for, and to hasten unto the coming of it: *We, according to his promise, expect new Heavens and a new Earth, wherein dwelleth Righteousness*: We look for these things, They were as yet but in the Promise: They were under the Expectation of Believers: They looked for them, but they did not then see and enjoy them actually, in their real Coming; for they were not as yet come. Thus also that Prophety by *John*, in the *z Revelation*; when he had a Visional sight of a new Heaven and a new Earth, upon the passing away of the first Heaven and the first Earth; and when he saw the Holy City, and the New *Jerusalem*; and when a great Voice out of Heaven had told him, that God would wipe off all tears from the eyes of his Covenant-people; and that Death should be no more, neither mourning nor crying, nor any more trouble; for the former things should pass away. *He that sat upon the Throne said, Behold, I make all things new: Write, for these things are true and faithful.* Is it not evident here, that this Prophetie was many years after the Day of Christ's Resurrection? And must not the Fulfilling be after the Prophetie? Is there not enough in this very place to confute the Objector's Arguing; Is the first Heaven and the first Earth yet passed away? When ever was this fulfilled? Is the new Heaven and the new Earth yet come? Is the Holy City, the New *Jerusalem*, as yet come down from God *a* out of Heaven? Are there not tears found in the eyes of the LORD'S people, to be wiped away? Is there not death still? Are these former things yet passed away? Is not the LORD He, who then foretold, that he would make all things new? *John* saw in a Vision, and heard in a voice, they would be so made; but they were not actually so excellent on earth in *John*'s Day and Time. For there will be this new face of things in the Churches of Christ on earth: This New, Holy City, *Jerusalem*, is not said to go up to God, into Heaven; *b* but it doth come down from God out of Heaven. *c* God will renew his Covenant with his people, and he will Tabernacle with them. *d* God will put away Humane Ordinances, Inventions, Impositions, and Traditions, to set up his own Institutions, all the Laws and Orders of his New House, in their Purity and Power. *e* The Nations shall receive Light from this New Church; so shiningly enlightned, so clearly taught of him. *f* Church-Discipline shall be revived, set up, and exercised: Distempers, Diseases, and Ulcers, of Spirit, of Soul, and Body, shall be healed, and cured, and removed, *g* by the Medicinal leaves of the Tree of Life. All which do belong to a Church-State here on earth. If other passages in this Book of the *Revelation* be collated, it will appear, that many things foretold to go before this, are not yet fulfilled: *h* For there must be another manner of Conversion of the Tribes yet: of all the Tribes; which do include the Ten of *Israel*, as well as the Two of *Judah* and *Benjamin*; The twelve thousands of the several Tribes. *i* The New Church was to be erected, after that the See of the Beast was overthrown. *k* The Returning Jews are called the Kings of the East. There will be a laying dry the *l* Waters of *Euphrates*; as those of the Red Sea were of Old, for *Jehova*'s Redeemed ones to pass thorow. *m* The *Turkish* oppressing Tyrant will yet further destroy many of the Jews; which grand Enemy shall at length be quite destroyed, utterly ruined, and his Power shall be broken to pieces. *n* The very place of this Conflicting Battel is particularly mentioned, where his Overthrow shall be: *o* And there will yet be a glorious Christian Church of returning, believing Jews erected; *p* from whom other Nations shall receive a shining Light, giving them Honour, doing them Homage; and bringing in their Glory to them; whom the King of Saints so much will delight in, as to dignifie them with the Glory of his presence; *q* compleating and perpetuating their Purity and Peace, their Holiness and Happiness: So that these are Works

z Rev. 21. 1, 2, 3, 4, 5.

a Rev. 21. 2, 10. & 3. 10.

b Rev. 21. 2.

c Rev. 21. 3.

d Rev. 21. 22.

e Rev. 21. 23 --26.

f Rev. 21. 27.

g Rev. 22. 2.

h Rev. 1. 7. & 7. 1--8.

i Rev. 16. 12, &c.

k Rev. 16. 12. (compare Psal. 68. 29. & Isai. 24. 21.)

l Rev. 16. 12. (Isai. 11. 15.)

m Rev. 16. 17 --21.

n Rev. 19. 17 --21. Joel 3. 2.

o Rev. 2. 9. & 3. 9. & 21 & 22 chapters.

p Rev. 21. 23, 24, 25.

q Rev. 22. 4, 5.

which were never yet so finished, and which yet remain behind to be done.

r Jer.31.22, 31, 32, 33, 34, 35, 36, 37. That Prophesie in r *Jeremiah* doth speak much the same thing: For there is foretold the destruction of the *f* Enemies of the Jews, which will be in the last days, the usual expression setting out the accomplishment of this glorious Mystery, as other Scriptures do declare: *t* Then will *Jehovah* renew a Covenant with all the Families of *Israel*; All, with the ten, as well as with the other two Tribes. Here also is, *u* the place expressed, from what part of the inhabited Earth their return should first be, even from the North. The Call would be to the generality of that people to come unto Christ, and so great a multitude would be converted to him, as were not to be numbred by man. *Jehovah* himself would be their Conductor and Leader in the way of their Return: The LORD's providential appearance would be so wonderful in this, that *w* the Nations afar off, and remote in distance from them, would upon report hereof brought unto them, much praise *Ælohim* for his Grace and Favour towards his People. The Lamention was foretold then, would be great *x* when Innocents were slain at Christ's Birth; but for greater in the latter Days, after that; when the Israelites would repent and turn unto Christ: then should they return home to their own Land, to dwell in their Cities: Their Enemies would be overthrown by a *z* Woman; these Converts should peaceably inhabite their *a* Country; and become very happy in being made, a pure glorious Church: *b* The new or renewed Covenant would be firmly ratified, and surely established with them: *c* *Jerusalem* would once again be rebuilt. Have these gladtyyings, yet had their through fulfilling? are they not Works yet to be performed?

f Jer.30.23,24.

t Jer.31.1.

u Jer.31.8,9.

w Jer.30.10, 11.

x Jer.31.15--20. (*compare* Zach. 12.10,11,12,13, 14.)

y Jer.31.21.

z Jer.31.22.

a Jer.31.23--38.

b Jer.31.31--37.

c Jer.31.38,39, 40.

That other Scripture in the Epistle to the *d* *Hebrews*, has the same Import and Design, as to the Covenant, and the renewing of it. Here is no determinate Day of Christ's Resurrection mentioned; when this Promise was to have its exact precise fulfilling: and if we would point any particular time more than other, according to this kind of arguing, it was rather the Fruit of Christ's *e* Ascension, if it relate to those times so near Christ, when this High Priest entred into the Holy of Holies: For this Chapter doth more particularly set out the High Priesthood of Christ, entred into Heaven with Blood, and with Incense, satisfying and interceding there; sitting at the Right hand of his Father; Raigning; having all Power; sending Messengers to teach his People; and so is more consummately a glorious Priest, King and Prophet together; actually bestowing upon Believers all those purchased, covenanted Blessings, for which he intercedes on their behalf; as Pardon, Peace, Grace, Mercy, Reconciliation, Assistance, Acceptance, and such like: which he did for Believers before, but in another way of dispensing: For, whilst he remained on Earth, even after his Resurrection, till he ascended into Heaven, the Levitical Priesthood did continue. So that, the Honour is more in some respect put upon Christ's Ascension, if we will date these new things about that time, when Christ went up into the highest Heavens: For, then more especially, was the *f* new and living Way new made, by Christ's entring into the Holy of Holies, into the highest Heaven. As to what doth relate to the New Testament Ministration, as such more spiritually dispensed, we have several times acknowledged, that without making any change in the sum and substance of the Christian Religion, in the Law of the ten Words. The Author of the Epistle to the *Hebrews*, doth set out the excellency of the New Testament, above and beyond the Old, as to the clearness and gloriousness of dispensing the same Truths and Things of God, which were of old under a darker administration. *g* This new Covenant spoken of, has had in all Ages, since the writing of that Epistle, some particular fulfillings, when the Regenerating Spirit doth write the Holy Law of the ten Words, on the two Tables of the Mind and Heart of any person and people, especially if they be of the converted Hebrews, who are more eminently concerned in this Promise, the most of which is yet behind unaccomplished, and waits for the larger conversions of that people, in days yet to come: For that is a prophetical Scripture, yet taken out of that place in *Jeremiah*, which has been

d Heb.8.8--13.

e Heb.8.1,4.

f Heb.10.19,20, 21.

g Heb. 10.15,16, 17,18. (*compare* 2 Cor.3,15,16, 17.

been ſpoken unto already, and which is again mentioned *h* towards the cloſing up of the New Teſtament-Canon, as reſerved for one of the choiceſt Bleſſings of the laſt days. The neweſt things then, will be the laſt things, called therefore the *i* neweſt Times: *k* For the fulfilling of this, the whole Creation doth groan and wait, eſpecially thoſe who have the First Fruits of the Spirit; they groan in themſelves, expecting the Adoption, Redemption of their Body: The reſt of the Creation long to be delivered from the wrong that is done to them by fallen Devils, and by ſinful men: They labour under their ſubordination to vanity, their oppreſſing ſervitude, their travellling pain, their uſe and ſervice being ſo quite perverted from what it was at their primitive make: and they ſhall be freed, when the New-Created-State ſhall come: For which, Holy longers do expect and hope, when *Tzijon* ſhall put on her Royal Ornaments, when the new Heavens, and the new Earth ſhall appear clothed with their new glorious Dreſs: When the Elect have been all gathered in unto Chriſt; when the Saints ſhall be poſſeſſed of the full and whole of their Heavenly Inheritance, to which they are adopted; of their glorious Liberty, to which they are appointed; from remaining indwelling Sin, to a complete Holineſs; from perſecutions, temptations, ſorrows and other troubles, to an uninterrupted peace, and happy Sabbatiſm; from their ſtrange Country, where they meet with ſuch unkind uſage, to their purchaſed Home, and prepared Palace in their new City; when their Body ſhall be more perfectly Redeemed, that it may be transformed into a likeneſs unto Chriſt's glorious Body, together with their Spirit and Soul; all together, fully to injoy this God in Father, Son and holy Spirit, for ever to glorifie him in conſort with the bleſſed Inhabitants of that Heavenly Country; where they may have all their waitings for fulfilled; all their Prayers anſwered; all their longings ſatisfied; all their capacities filled up with a ſuitable good: Then ſhall groanings paſs into ſhoutings; and ſighings into ſingings; O for that day! O who will give this! O how could Hearts ſick of Love for more of Chriſt in clearneſs of Viſion, and in fulneſs of injoying, even leap out of the Body; and forthwith give a ſpring into Glory! O how good is it to be here! But I muſt come down to this Mount, and do further work yet, for my LORD and Maſter.

h Rev. 21 2, 7.

i Tempora Noviſſima. *This is* comparatio voce tantùm, ubi vox convenit, ſignificatio diſſentit: ut Novus *New*, Noviſſimus *Laſt*, *See* Daneſius's *Lat. gram. pag.* 65.

k Rom. 8. 19--25.

I am now to evidence from the Scriptures of Truth, that there was a Covenant of Grace under the Old Teſtament Adminiſtration. This Doctrine of Grace is that, which muſt lay the foundation for an after-aſſertion of mine about a Law of faith, under the Old Teſtament; For *l* Grace and Faith are companions: Rich-Grace, abounding Mercy, free Love, from the Father, in and through his Son Chriſt, revealed to and in his people, doth by his Spirit in his Word, Inwork the Grace of Faith in them, and calls forth acts of Faith from them; that Chriſt may be made to them, Wiſdom, Righteouſneſs, Sanctification and Redemption; that no fleſh might glory in his Preſence; but that thoſe who glory, mighty glory in the LORD: and ſaving juſtifying Faith doth bottom upon the Power and Truth of God; manifeſting his unchangeable free Grace to Believers; giving them this Grace of Faith, whereby they apply Chriſt and his Righteouſneſs unto themſelves, for their juſtification in the ſight of God, making them to aknowledge, that *m* they are juſtified, accepted and ſaved, not of Works, neither of themſelves, but by Grace, through and for Chriſt.

l Rom. 4. 16.

m Epheſ. 2. 8, 9.

In Order to the Augmentation of this Holy Science, I would propound theſe Queſtions to further Diſquiſition.

Q. Whether, where ever in the Old Teſtament, he that appeared as a Man, or as an Angel, and withal is called *Jehovah*, be not always Chriſt, manifeſting himſelf under that Diſpenſation of Grace?

Q. Whether, if all the Hebrew Words, which in the Old Teſtament do ſet out Grace, Mercy, Sweet Savour, Acceptance, free Favour, Covenanting, Atonement, Reconciliation, Propitiation, Pardon and ſuch like; withal Synonyms, and

and Phraſes relating thereunto. If all theſe were put together, it would not bring great Light to this Doctrine of a Covenant of Grace?

Q. Whether there be clear Scripture-Evidences, that ever there were any Covenant made between God and Man, of Salvation by Works only, without Free Grace in a Mediator, on God's part; and without Faith in a *Meſſiah* on Man's part? So that Man's Juſtification and Eternal Life was ſolely and merely upon this one only condition of mans perfect, perpetual, abſolute, perſonal obedience to the whole Law of God, to all and every of his Commands.

Before I paſs more thorowly into the Proof of a Covenant of Grace under the old Diſpenſation, it may be of ſome uſe to open that expreſſion of a New, or a Renewed Covenant, *n* in the Propheſie of *Jeremiah*, and in the Epiſtle to the Hebrews. *o* The Hebrew word for New is ſeveral times rendred Renewed by the Engliſh Tranſlators themſelves; as the Reader may ſee in the Scriptures cited in the Margin: the Hebrew often ſignifying, not New for the Kind, but another of the ſame thing for Kind: The ſame word, which is in *Jeremiah*, A Covenant Renewed; as New Days, and New Mercies, are Renewed Days, and Renewed Mercies *p* Thus a new Commandment of Love, is a Renewed Commandment of the good old duty of Love, *q* Thus alſo in the Greek Language, in that forementioned Inſtance; it was an old Command renewed and revived: So it is alſo in the *r* Verb. Hence the Renewing of our Mind, and the Renewing of the Holy Spirit. That it has this ſenſe in the eighth Chapter of the Epiſtle to the Hebrews, will yet more clearly appear; when I ſhall diſcover, that all and every of the particulars expreſſed in that Covenant, are ſuch as have been, as were in their nature, real Exiſtence, and actual Being, under the Old Teſtament-diſpenſation.

n Jer. 31. 31, 32. Heb. 8. 9.

o Chadaſh. 1 Sam. 11. 14. Pſal 51. 10. Lam. 5. 21. 2 Chron. 15. 8. Pſal. 103. 5. Job 10. 17. Pſal. 104. 30. Iſai. 61. 4. Lev. 23. 16.

p John 13. 34. 1 John 2. 7, 8. 2 John 5.

q Καινὴ.

r Καινίζειν, *To renew; in the compoſition with* ἀνὰ, *again to renew.* 2 Cor. 4. 16. Col. 3. 10. Rom. 12. 2. Tit. 3. 6.

In this, as in other great Undertakings in this Treatiſe, my Calls are more vocal than others from the LORD; to commit my ſoul by well-doing, unto this Faithful Creator, and loving Redeemer, *Jehovah* Chriſt. Conſidering the much oppoſition I have met with heretofore, about this and other ſuch Enquiries; and may yet further be exerciſed with. But he who made all things is alſo the Head of the Body; of his Body the Church; that in all he might hold the Chief. For ſo it pleaſed the Father; who in, and through, and by his Son, has in all Ages of the world, manifeſted and diſpenſed much of the freeneſs of this Love, and of the Riches of his Grace; which that *ſ* it might be made firm unto his people, he hath put into a Promiſe, made ſure with his Oath.

ſ Rom. 4. 16. Heb. 6. 13--18.

That Covenant which *Ælohim* in Chriſt made with his people, was a Covenant of Grace; one and the ſame both in the Old and New Teſtament, differing only in the manner of diſpenſing: As alſo is the whole of the Chriſtian Religion *t* one and the ſame in both, for Doctrines and Duties, for Graces and Privileges, and ſuch like parts of this Religion, which doth vary only in the ſeveral ways of Adminiſtration.

t Epheſ. 4. 3, 4, 5, 6.

By a Covenant of Grace, I mean the LORD'S free promiſing of Life, of Wiſdome, of Righteouſneſs, of Sanctification, of Redemption, of all good things to his people, believing in Chriſt; who are thus ſpecially favoured by him. The Inſtances which I ſhall particularize in, will be thoſe after *Adam*'s Fall. Such a Gracious Covenant the LORD made with his people, who were under the Old Teſtament-diſpenſation. *u* How much of Grace was there put into that one comprehenſive Promiſe, *The Seed of the Woman ſhall bruiſe the Serpent's head.*

u Gen. 3. 15.

I ſhall gather a little out of that full ſtore of this which is to be found, and put it together. *w Noah* was one that found grace in the eyes of *Jehovah*; a juſt man, perfect in his Generations; he walked with *Ælohim*. It is one of *Jehovah*'s Names, that he is gracious: And it is the ſpecial privilege of his people, that he has a peculiar favour for them. *x* This Grace doth *Paul*, in what he wrote to the Church of *Rome*, oppoſe unto Works, and unto Debt: *It was the free mercy of God, in Chriſt*; Noah *did not deſerve it. And it was* y *by faith that* Noah *pleaſed God, and ſerved him with acceptance. With this* Noah *did* Ælohim *eſtabliſh his Covenant, that* Noah *ſhould enter into the Ark; he, and his Sons, and his Wife,*

w Gen. 6. 8, 9.

x Rom. 4. 4, 5. & 11. 5, 6.

y Heb. 11. 6, 7.

Wife, and his Sons wives with him; where they should be saved from the common drowning: Noah in faith, and in obedience, prepares the Ark to the saving of his houshold; through the which he condemned the World, and was heir of the righteousness which is by faith; as is mentioned in the Epistle to the Hebrews. *2 Peter* calleth him, *A Preacher of Righteousness*. That this was typical, and had some further spiritual meaning in it, the same *Peter* doth declare, by shewing, that Baptism under the New Testament was an Anti-type to this, an answerable Figure, saving of Believers by the Resurrection of Jesus Christ. This Doctrine of the Free Covenant of Mercy, of Righteousness, and of Salvation by Faith in Christ, did *Noah* commend to his hearers; and it was sealed up towards the Faithful, in that wonderful deliverance in the Ark, which did shadow forth Salvation through Faith in Christ, and that Believers, of the Posterity of *Noah*, should be Heirs by Faith of the righteousness of Christ; which was in this Type made a special Free Covenant with them; whilst the unbelieving and unperswadable, the impenitent and disobedient, living and dying such, would perish and be destroyed. *a* After the Flood, *Noah* thus saved, builds an Altar to *Jehovah*, which was a Figure of Christ; by whom we are to offer the Sacrifice of Praise, always unto God; as is interpreted in the Epistle to the Hebrews: *It is Christ, the spiritual Altar, who doth sanctifie the offering, and the gift.* On this Altar which *Noah* did build, *Noah* offered up burnt Offerings of every clean Beast and of every clean Fowl. The LORD Christ was hereby Typified, who performed his Office of Mediation, as in all the other parts of it, so in the discharge of his Priestly Function, offering up of himself a propitiatory Sacrifice to God his Father more especially, for those whom the Father gave unto him: This he did by the everlasting Spirit without spot: This was signified hereby, expiation, and the doing away of sin, by the slain Sacrifices of Christ himself: *Jehovah* smelled a smell of rest, in what *Noah* did; graciously accepting of the Sacrifice thus offered: and again makes a Covenant with *Noah*, of rich Mercy in Christ: by and through whom Believers should be freed from the Curse. For another confirmation of this gracious Promise, the LORD makes it sure unto Believers by a sign. He gives them a *b* visible Token at some Seasons, for the encouragement of his peoples Faith, that when they saw him giving his Bow in the Cloud, they might believe, that he would remember his Covenant, that they might rest on him, and on his faithfulness, in the true performance of the Word of his Grace. This Covenant made with *Noah*, that there should not be any more a Flood, to destroy the Earth, doth the Prophet *Isaiah* apply to the Covenant of Grace, made with Believers in Christ, confirmed by Oath. For, as he swore, that the Waters of *Noah* should no more go over the Earth, so he hath sworn, that he will be no more angry with his Covenant-people, nor rebuke them; And the Rainbow, which is a visible sign of his special Favour, is both in *Ezekiels* Vision, and in the Visions of *John*, in the *d Revelation*, used as a sign of Grace from God to his people in Christ: It was a gracious Testimony of Christ's glorious Majesty.

This Covenant of Grace was afterward *e* renewed to *Abraham*; and that, several times; wherein *Jehovah* did promise to bless him, and to bless all the Families of the Earth in him, in the promised Seed, in Christ. *Abraham* is called, *The father of all believers*. The LORD Christ appeared unto *Abraham* about eight times, unto *Isaac* about three times, and unto *Jacob* about seven times, for the more establishing incouragement of Faith in his Promises; so many we have upon written Record. This free gracious Covenant and Promise, doth *Paul* in his Epistles, to the *Romans*, and to the *Galatians*, affirm, improve, and apply. It was sealed by Circumcision to *Abraham*: and that which was sealed was the Righteousness of Faith; and his Faith was therein confirmed by *Jehovah*'s Oath, as the Scriptures in divers places have recorded: It was full of Mercy and Favour, and *Jehovah* forgets it not: but, as he hath remembred, so he doth and will remember for his people, this his holy Covenant. *f* The Covenant of the Law proclaimed afterwards at Mount *Sinai*; could not disanul this Covenant with *Abraham*; which was confirmed afore of God in respect of Christ: as *Paul* argues with many convincing Arguments: especially two, if this be well considered,

z 2 Pet. 2. 5. & 1 Pet. 3. 19, 20, 21.

a Gen. 8. 20, 21. Heb. 13. 10.

b Gen. 9. 8.-17.

c Isai. 54. 9, 10.

d Rev. 4. 3. & 10. 1.

e Gen. 12. 1, 2, 3. & 15. 5, 6. & 17. throughout, & 18. 18. & 22. Acts 3. 25. Rom. 4. 9.-23. Gal. 3. 6.-18. Luk. 1. 72, 73. Heb. 6. 13.-18.

f Gal. 3. 16, 17.

g Exod. 19 & 20. Chapters.

sidered, that g there was a Covenant of Grace in that Covenant at Mount *Sinai*; which *Jehovah*, the *Ælohim* of his people, did then and there strike with his people at *Horeb*. The Typical Signs and Shadowing Figures, delivered more privately there unto *Moses*; together with the many annexed gracious Promises, relating thereunto, with respect to Priest, Sacrifices, Altar, and such like, do cast a clearer shining Light upon this, before the Eyes of every Spiritual Discerner; that will diligently compare the New Testament Commentary, particularly the Epistle to the *Hebrews*, upon that part of *Moses*'s Book, where the Veil, that was upon the Face, is taken off.

And, if further, this may also be demonstrated concerning the Law of the ten Words, which was proclaimed with more open Solemnity, and glorious Majesty, that this also has in it the same Covenant of Grace, the Kingly Law will then the more commend it self to the hearts of all the Disciples of Christ.

This Law has in the Scriptures, the Name and the Thing of a Covenant of Grace. It is called a Covenant, such an one as has Grace in it; For, if we consider it, as having the superadded Law of Types and of Figures, annexed to it; So h this Covenant was not dedicated without Blood. The patterns of heavenly things were purified by the Blood of Sacrifices, whereby Christ was held forth as confirming the Promises to Believers by his own Blood. The Prophet *Haggai* makes mention of i this Covenant, made with them in Christ. And *Paul* in declaring the Priviledges and Advantages of that People, doth reckon up these, that they were the adopted people of God, the k Ark of the Covenant, in which the ten Words was put, were amongst them, was their Glory; all full of Grace; there were the Covenants; the two Tables of them; the Law-giving, and the Instituted-worship, was theirs; and so were the Promises too, which went along together with those other favours. l So that, to be estranged from the Citizenship of *Israel*, was to be strangers to the Covenants of Promise. m The Words there spoken are called, The Words of the Covenant: The two Tables on which the Words were written by the Finger of *Ælohim* himself, have the name of the n Tables of the Covenant, of the Testimony, of the Tables of the Testimony: The o Ark into which the Law of the ten Words, and this only was put, is honoured with the Title of the Ark of the Covenant, the Ark of the Testimony, covered over with Mercy, and crowned round about with Gold and Grace: The Tabernacle in which this Ark was treasured up and kept, is said to be p the Tabernacle of the Testimony. O how full of Grace is all this! Consider well who was the Law-giver; *Jehovah Ælohim*; from the Father, in the holy Spirit, by the LORD Christ, spake with lively voice, q faces in faces, and this unto all the people. It was this Christ who was Administrator and Dispenser at Mount *Sinai*: He was the Proclaimer of his own Kingly Law there, as hath been already proved by the Scriptures. It was he, whom the Father gave r for a Covenant of the people. He who is s the Mediator of the Covenant: He who was the t Angel of the Covenant: u He who was the Confirmer of the Covenant: He who ever was, is, and will be, the foundation, the ground-work, the substance, the comprehensive of the whole Covenant of Grace. He in whom all the Promises of God, as many as there be, are *Yea* and *Amen*; Truth and firmness it self, faithful and unchangeable as he himself is. This Law it self had much of a Gospel Design in it; In the preparation that was made for the giving and receiving of it; there were precious Promises made to that people, who were then about to be taken into Covenant with *Jehovah Ælohim*: A God in Christ ingaged that, if hearkning they would hearken to his Voice, and keep his Covenant, w they should be a peculiar treasure unto him above all peoples: He would take them for his own proper Goods. The same thing is mentioned in the New Testament; *Christ purchased to himself a peculiar people.*

h Heb. 9. 18, 19, 20, 21, 22. Exod. 24. 6, 7, 8.

i Hagg. 2. 5.

k Rom. 9. 4.

l Ephes. 2. 12.

m Exod. 34. 28.

n Exod. 34. 28. Deut. 10. 2, 3, 4, 5.

o Exod. 25. 16, 21. & 40. 20, 21. & 26. 33. & 30. 26. & 15. 22--25.

p Exod. 38. 21. Numb. 1. 50. 53. & 10. 11.

q Deut. 5. 3, 4. *and so on to the* 25 *verse.*

r Isai. 42. 1--6.

s Gal. 3. 19, 20.

t Mal. 3. 1.

u 2 Cor. 1. 20. Dan. 9. 24--27. Rom. 15. 8. Gal. 3. 14--17. Rom. 10. 4. Acts 10. 43.

w Exod. 19. 4, 5, 6. 1 Pet. 2. 9. Tit. 2. 14. Mal. 3. 17.

So *Paul* kept close to this Expression; and that of *Peter* is much the same, in his first Epistle; though expressed by another; *A people for peculiar possession*; these are they whom Christ Buys and Redeems to himself, for his own special use and service, they are singularly dear unto him. So is that Prophesie and

Promise

Promiſe in *Malachi*. How rich, how free is this Grace; that *Jehovah* choſe his people * for his portion; as *Moſes* thankfully confeſſeth in the words of one of his laſt Songs: They were that part which he had marvellouſly ſeparated unto himſelf; his Heritage, as by Line allotted to him, whom none other can challenge as their Propriety. y This People he choſe above all Peoples that are upon the faces of the earth: Not for their Multitude above all Peoples did *Jehovah* ſet his love upon them, and chuſe them, for they were the feweſt of all peoples; but becauſe *Jehovah* loved them, and becauſe he would keep the Oath which he had ſworn unto their Fathers did *Jehovah* bring them out with a ſtrong hand, and redeemed them. The Election was of his Grace, not of any worthineſs in them. This Jewel was dear unto him, and he promiſed a further honour that he would put upon them; *They ſhould be unto him a Kingdom of Prieſts, and an holy Nation.* Is not this the ſelf-ſame thing which is mentioned, as the Covenant-privilege of God's choſen ones under the New Teſtament-diſpenſation of Grace? For z to this phraſe doth *Peter* keep, and ſo alſo does *John* in the *Revelation*; who doth give glory unto the LORD Chriſt, that he hath made his people ſuch now unto God his Father. How full are the treaſures of this Grace! O, what an honour did *Jehovah* put upon that People, whom he ſo brought unto himſelf! How ſignal a favour was this to his *Iſrael*!

* Deut. 32. 9.

y Deut. 7. 6, 7, 8; 9. Rom. 11. 5, 6.

z 2 Pet. 2. 5, 9. Rev. 1. 5, 6.

If we look into the Ten words themſelves, *a* do they not begin with a gracious Covenant? *I* Jehovah, *Thy God*. This he made over to his People in a ſpecial manner, there being no higher, no greater Good than himſelf; none ſo high, none ſo great as he: He is all Good in one; whatever Good there is, it is in and from him. They are the Bleſſed ones, who have this *Jehovah* for their God. *b* O, the Bleſſedneſs of ſuch! thus ſweetly ſung the Pſalmiſt. This is the choice part of their happineſs, who enjoy this privilege by his Gracious Covenant, and peculiar favour. Under every Diſpenſation of Grace, *c* this is mentioned as the ſumm of all good; for this is all the Salvation, and all the deſire of Believers. To be For or To a God unto that People, *d* is the ſubſtance of that Covenant of Grace, which God hath made with his People in Chriſt: So it has been to this day; and ſo it is revealed, that it will be renewed and revived in the pureſt and beſt days. When he gives himſelf to any, he gives an Inheritance of all things to ſuch.

a Exod. 20. 1, 2, 3; &c. Deut. 5. 6, 7; &c.

b Pſal. 144. 15.

c 2 Sam. 23. 5.

d 2 Cor. 6. 16. Rev. 21. 3, 7. Heb. 8. 10. Jer. 31. 33. Deut. 26. 16, 17, 18, 19.

As *e* this doth bring in the firſt great Word or Command, ſo alſo is it expreſly put into the Second, into the Third, and into the Fourth; into every Word or Command of the Firſt Table: In the Second Table alſo, we may find it in the Fifth Word. And thoſe that will diligently obſerve, and duly apply it in their reading of the Holy Scriptures, may diſcern it to be a rich Portion, going along with every one of the Ten Words in particular, as well as made over to all of them in general; eſpecially with reſpect to the Fourth Word. It is remarkable in *Moſes*'s repeating of this Law, that in his going over of the Law for the Seventh-Day-Sabbath, this Covenant of Grace, *I am* Jehovah, *Thy God*, is *f* four times expreſly mentioned: beſides the Type of Spiritual Redemption by Chriſt; which is alſo about thirty nine years after Chriſt's firſt proclaiming of this Law at Mount *Sinai*; ſuperadded, and expreſly put into this Fourth Word, as a forcible Reaſon to engage Obedience to this holy Precept: The Figure of which Salvation by Chriſt, and of his delivering of his people from their Spiritual bondage and miſery under Sin and *Satan*, is a choice part of the Covenant of Grace. This is that which doth lead in the Ten Words: By this manifeſted Grace doth he invite his people to Faith and Obedience. His *Iſrael* of Old had Redeeming-mercy put into the beginning of this Holy, Juſt and Good Law; who were redeemed, not only from outward Slavery, but alſo from the Idolatry of *Egypt*, *g* as the Prophet *Ezekiel* hath declared; and from the falſe Gods there, ſo hath *Samuel* diſcovered in his Second Book. And they had a Promiſe of other mercy in the *h* Second Word, which *Jehovah* would do unto thoſe, who loving him, and keeping his Commandments: They ſhould receive Mercies, Benefits, Loving kindneſſes, Bounties from him.

e Exod. 20. 2, 5; 7, 10, 12.

f Deut. 5. 12; --15.

g Ezek. 20. 7, 8; 2 Sam. 7. 23.

h Exod. 20. 6;

It is further note-worthy, that moſt of the Ten Words, even Eight of them, as they are in the two Tables, are expreſt in that manner, that they are Precepts

and Promises too, such is the significancy of that Future-tense in which they run; and the other two, that is to say, the fourth and fifth, *i* are put into the same promising, as well as commanding way, in the same Book of *Moses* in another place: and the particular Duties and Graces, required in those ten Words are somewhere or other covenanted by *Jehovah Ælohim*, to be given to his people in other Scriptures; as to love him; to fear him; to delight in him; and such like; he will inwork in them what he doth require of them. O what abundance of riches of Grace is here!

i Lev. 19 3. & 26. 2. Ephes. 6. 1, 2, 3. Mat. 15. 4.

If you meditate upon what did accompany the ten Words, and what was annexed to them, what were all the Shadows and Figures, and Types, but a significant Commentary upon the Covenant of Grace? What was the true spiritual meaning of all these superadded Patterns, but to set out Christ, and all those special benefits, which Believers have and do injoy in him, of which the followers of Christ, under that Dispensation of Grace, had a free participation; as the Disciples of Christ have now? *k* they fed on Christ, in their Manna from Heaven; and they drank of Christ in their Water from the Rock. By the Grace of the LORD Jesus Christ, they did believe to be saved the same way, as Believers do now: *Peter* put no difference between them and us, but only in the manner of dispensing. What shall I say more, of all the Signs and Seals; *l* under that Administration, of the free favour of *Jehovah Ælohim* towards his Covenant people? What was all this, but a Gospel-Teaching, an applying of the Covenant? Take but off the Veil from them, and they appear much with a face of shining Grace. Was not the Virtue and Efficacy of Christ's death under that dispensation of Grace? He was the Lamb slain from the Foundation of the World; so he is said to be, in the *m Revelation*. Christ's satisfaction and intercession was available for his Covenant-people in *Moses*'s time. The Book it self wherein *Moses* did write all the Words of *Jehovah*, is called, *n The Book of the Covenant*. This Book on the Altar, was sprinkled with blood to be sanctified thereby; which blood is also called, *The blood of the Covenant*. The people also were sprinkled with *the blood of the Covenant*, in the sprinkling of the twelve Pillars, which did represent them, that is, the twelve Tribes. This Covenant or Testament at *Horeb*, as the Author of the Epistle to the *Hebrews*, hath observed and declared, was not dedicate without blood. These were Patterns, Antitypes (and the Types must answer the one to the other;) of the heavenly things, and they were purified by the blood of those Sacrifices, signifying, that the LORD Christ, by his death should sanctifie his people unto himself, by the blood of the New Testament; in a clearer manner of dispensing, and fuller measure of accomplishing, though otherways, one and the same Covenant of Grace. *Moses* called upon the people to behold this, which Scripture is explained in what is written to the *Hebrews*; this is the Blood of the Covenant, or of the Testament, which God hath commanded unto you. *o* Thus was the Covenant of Grace under the Old Testament confirmed by the Blood of Beasts, exactly answering unto the same Covenant of Grace, under the New Testament; which was confirmed by the Blood of Christ. *p* There was free remission of sins: acceptation of the person, and of the service, for in and through Christ, then as there is now. All the Prophets do give witness unto Christ; that, through his Name, whosoever believeth in him, shall receive remission of sins. This doth further appear in *Moses*'s repeating over in the latter part of his Book, the same Covenant which *Jehovah Ælohim* made with his people at *Sinai*; wherein he doth at large discover, how much rich Grace, and free Love, a God in Christ had manifested towards that people in Covenant with him: The Book commonly called *Deuteronomy* is a second Declaration of the same Covenant of Grace, repeated, renewed with their Children; renewed with *Israel*; the same made before; only with some clearer Revelation of Christ, and of Blessings by him, and of inlarged, explained promises. It was the same Covenant of Grace, which was also solemnly renewed with, and by the people of God, at their return from the Captivity of *Babylon*, as may be seen in the Records of *Ezra*, and of *Nehemiah*. The same Covenant of Grace, also which the LORD makes with his people in Christ now. And *q* the same which he will revive and renew with the

k 1 Cor. 10. 1--4. Act. 15. 11. & 10. 43. Rom. 10. 4.

l *The Sacrifices, the Oblations, and much more, that might be spoken of.*

m Rev. 13. 8.

n Exod. 24. 4, 5, 6, 7, 8. Heb. 9. 18, 19, 20, 21, 22, 23, 24, 25, 26. & 10. 10, 14. Mat. 26. 28. Mar. 14. 24. Luk. 22. 20.

o Heb. 9. 11--18.

p Acts 10. 43.

q Jer 31. 31--34. Heb. 8. 10--13.

the new formed created people in the latter days. Who shall not so break Covenant as those Israelites in the Wilderness of old did, but shall be more stedfast and faithful to God, who will be so graciously in Covenant with them. Those promises in *Jeremiah*, repeated in the Epistle to the *Hebrews* are if not peculiarly, yet at least chiefly, made to the house of *Israel*; the ten Tribes, as well as *Judah*, have their part in them, *Ephraim* setting out the Israelites of the ten Tribes: They shall come from the North, and be generally called, an innumerable multitude; they shall dwell in their Cities in their own Country; their City of *Jerusalem* shall be re-edified; their Estate shall be flourishing and happy to perpetual continuance; with such other things, as were never yet throughly fulfilled. Which cannot be meant of their coming out of the Captivity at *Babel:* The promises relating to the New Testament Dispensation. And all this shall be in the *r* last days, by which words this great Mystery is usually expressed.

r Jer. 30. 24. *compared with the whole of the* 31 Chapter.

This will yet further, be evidently demonstrated, in that, this Prophetie and Promise was renewed and revived several years after Christs Ascension into Heaven, as is clear by the mention of it in that Epistle to the *Hebrews*, and in several places of the *Revelation.* For the contrary to all this was some few years in the same generation or age after Christ's death; the Jews were unchurched; the City and the Temple were destroyed, according to Christ's foretelling, in what is written in that *s* Book of his Generation.

s Mat. 24. 1. - 22

All and every of the particulars expressed in the renewed Covenant, were before, under that Dispensation in *Moses*'s time: They are also now made good unto this present Dispensation, according to the manner and measure of Administration, as the All-wise God saw and sees fit; which will be more clearly manifested, and more fully accomplished in the last times. And with this Prophetie both the Old and New Testament are closed. Let all and every of the Particulars pass under a Scripture-Examination. Will Christ give his Laws in the mind of his people, and write them in their hearts? *t* So he did under the Old Testament-dispensation: The same thing was fulfilled towards and in a Covenant-people then. Thus in *Moses*'s Writings, *Jehovah Ælohim* speaks to his People these words *(The Ten Words written in the Two Tables of Stone) which I commanding thee this day, shall be in thy heart. These are the fleshly Tables wherein they shall be written.* Thus the Psalmist in his time, in his describing the Just man, saith, *The Law of his God is in his heart, it shall not stagger his steps.* The Prophet *Isaiah* thus sets out the people of God; *They are a People, in whose heart is this Law.* It was *Solomon*'s advice in his *u Proverbs*; *My Son, forget not my Law, but let thine heart keep my Commandments: Write them upon the table of thine heart.* And again, a second time, in another place; *My Son, keep my sayings, and lay up my Commandment with thee: Keep my Commandments, and live; write them upon the table of thine heart.* Hath the LORD promised that he will be for or to a God to his people? This was performed under the Old Testament. I have already shewed, that it is expresly put into the Ten Words several times. In *Moses*'s time *Jehova's* people had *w* avouched, or had made to say, him to be unto them for a God: They owned and acknowledged him to be thus in Covenant with them, for the confirming of their Faith, and for the increase of their Obedience. *I will remember unto them* (said *Jehovah Ælohim*, speaking of his Covenanting *Israel*, walking obediently:) *the Covenant of Ancestors; them whom I brought forth out of the Land of* Egypt, *before the eyes of the Heathen, to be unto them a God: I* Jehovah. Thus did he often in that Book of *Moses*, make over himself to his people in Christ; such delight did he take in taking occasion to tell them, that he was and would be a God unto them. Was not here Covenanting Grace, and Redeeming Love? It was the same that was made before, with *Jacob*, *Isaac*, and *Abraham*, as sometimes the order of words is: In other places is mentioned, from *Abraham* downwards, to *Isaac* and *Jacob:* But in one place of *Moses*'s Book it is mentioned, renewed and confirmed, going upward; from the people near a deliverance in *Egypt*, to *Jacob*, to *Isaac*, to *Abraham*, the Father of the Faithful: Thus leading them to that former, and more ancient Promise, and Gospel-covenant of Grace in Christ, Believers could say in the Psalmist's

t Psal. 37. 31. Isai. 51. 7. Deut. 30. 1, 2, 3, 6, 8. & 6. 6. *compared with the* 5 ch. 2 Cor. 3. 3.

u Prov. 3. 1, 3. & 7. 1, 2, 3.

w Deut 26. 16. - 19 Lev. 26. 42, 45. Exod. 3. 6, 15, 16. & 4. 5. Psal. 73. 26. Lev. 26. 3, 12.

time, that *Ælohim* was their portion for ever. Hath the LORD graciously promised, that a chosen People shall be his people? So they were of old, in *Moses*'s days *If ye shall walk in my Statutes*, (thus spake he to them) *and keep my Commandments, and do them; then I will walk among you, and will be to you a God, and you shall be to me a People.* Jehovah *hath avouched* (or hath caused to say, or to promise, by giving his, and by taking thy Word) *thee to be unto him for a People of peculiar Treasure, as he hath spoken unto thee, and to keep all his Commandments:* For Jehovah's x *Portion is his people*, Jacob *the Line of his Inheritance; He hath divided and separated them unto himself, as his allotted part, and peculiar Possession,*

x Deut. 32.

Hath he promised Covenant-teaching and Knowledge? This also was a Covenant privilege of Old. y He taught them his name *Jehovah*; and made himself known to them by that name, in putting a Being into his Promises made to their Fathers, for their deliverance; and proclaimed this Name to *Moses*. His people sate down at his feet, receiving of his Words. Thus were Christ's Disciples even then taught by him, as their Master. *Thou*, saith he to his people then, *hast been made see to know, that* z Jehovah *he* Ælohim, *none else besides him: And thou shalt know, and cause to return into thy heart, that* Jehovah, *he* Ælohim; *in the heavens above, and on the earth beneath, none else.* This doth particularly relate to their being instructed to acknowledge Christ's *Jehovahship*. a In *David*'s time, the Secret of *Jehovah* was to them who feared him; and his Covenant to make them for to know: He revealed in the inner Man of Believers the hidden Mysteries of Wisdom.

y Exod. 6.3,6,7, 8. & 34. 5, 6. Deut. 33. 2, 3, 4.

z Deut. 4. 35, 36, 37, 38, 39, 40.

a Psal. 25. 14. & 5. & 51. 6.

Will he be merciful to the unrighteousness of his Covenant-people, no more remembring their sins, and their iniquities? The same free Mercy and Grace was manifested under the former Dispensation. b Christ hath put it into the second Word or Command: and proclaimed it as his Name, when *Moses* went up into Mount *Sinai*; as *Jehovah* had commanded him, taking in his hand the two Tables of Stone: *Jehovah, Jehovah* God, pitiful and gracious, long suffering, and much in Mercy and Truth; keeping Mercy for thousands, forgiving iniquity, and trespass, and sin. Doth not the blessedness of man consist in this? Whereupon *Moses* makes haste, and bows himself, and pleadeth this in Prayer; *Pardon thou, O LORD, our iniquity, and our sin.* c Was not this the meaning of the Sin-Offerings, and of the Trespass Offerings, with the annexed promises of Pardon, and of acceptation? d Did not the covering Mercy-seat, which was altogether as broad as the Ark (wherein were the two Tables) preach this? Did it not set out the merciful covering and propitiation of sins? Was not this a precious Figure of Jesus Christ? by and through whom, received by and through Faith in him, his peoples transgressings of the Law of the ten Words, are freely, fully forgiven, and wholly covered? How full are the Books of *Moses*; of the *Psalms*, and of the Prophets, of this comforting Doctrine?

b Exod. 20. 6. & 34. 6, 7, 8, 9. Psal. 32. 1, 2.

c Lev. 1. 2, 3, 4, 5, 6, chapters.

d Exod. 25. 17 ---25. *compared with* Rom. 3. 25. & 1 John 2. 1. & 4. 10.

So that all these Promises in the Covenant of Grace, have been, are and will be the same under both the Dispensations. All the difference is, that in the last days, there will be a more clear discovery of this gracious Covenant: A more glorious way of dispensing; a more through inabling to the keeping of it. For to this especially, have the expressions of difference an eye and respect, between the old and renewed Covenant. Spoken of in *e Jeremiah*, and in the Epistle to the *Hebrews* compared. There will be larger pouring out of the holy Spirit and blessing, from the Father in the Name of the Son; in those latter purer times, that are near at hand: So that this Covenant shall not be broken, as it has been under former Dispensations of Grace; but be better kept with more exactness and faithfulness, with more intireness and continuedness in the fulness and perfection of it. *Halelujah*: I will confess *Jehovah* with all the heart: Gracious He. He will Remember his Covenant for ever, toward his people. The secret of *Jehovah* to them, who fearing him, and his Covenant, to make them for to know. All the paths of *Jehovah* Mercy and Truth, to them that keep his Covenant and Testimonies; and that remember his precepts for to do them. Have respect unto the Covenant! For ever thou wilt keep for

e Jer. 31. 31--34. Heb. 8. 10--13.

thy

thy Saints, thy excelling Ones, thy Mercy and thy Covenant faithful to them.

The whole of the Christian Religion for Doctrines, Graces, Duties, Priviledges, and such like parts of that Religion, is one and the same under both the Old and New Testament. Is not the Word called the *f* Word of Christ? Is not Christ named the speaking one, both by *Daniel*, and by the Author of the Epistle to the *Hebrews*? Doth not Christ call himself, *g the Word? and the Word of God?* Is not He the sum, and the subject matter of the whole Scriptures? Is not he the Author of them? Hath he not said of himself, he is *h* the one Doctor or Teacher of his Disciples? Is he not *i* the great Prophet? Is he not the LORD God of the holy Prophets? Did he not at Mount *Sinai*, speak by his own voice from Heaven? Was it not his forewitnessing Spirit, who from him spake in the Prophets of old, declaring the sufferings that should befal Christ; and the glory that was to follow, as saith *Peter* in his first Epistle? *k* Was not that passage in the ninety and fifth *Psalm*, *To day if you will hear his voice, applyed to the voice of Christ, in what was written to the* Hebrews. *l* Has not Christ himself declared, that those who searched the Scriptures might find them testifying of him? And what other Scriptures had they at that time, but those of the Old Testament? When he himself, in the days of his flesh did exercise his publick Ministery; preaching the glad tydings of Justice in the great Church-Assembly; did he not teach in *m* that Sermon of his at the Mount, the same true Christian Doctrine, which was delivered of old to his faithful Messengers from him, the which to bring to his people? And did he not vindicate the verity and purity of it, from those corrupt wrong Interpretations that false Teachers had given of it? Did not Christ who lay in the bosom of his Father, *n* declare and reveal the whole of the Will of his Father, under that former dispensation of Grace, so far as concerned that Dispensation? And is it not one and the same Will still? the difference in the manner of dispensing only, well observed? Were not they then taught all things, and all Truths whatsoever, that were necessary to Salvation? Were not they fully and perfectly directed the true, right way to Eternal Life? Were not they strictly charged from Christ by his Servant *Moses*, not to add to the words that he gave them in commandment, nor to take from them? And must not that Word then, be a complete Directory, and comprehensive sum of all Doctrinals, as well as of other matters? O who will give, that this Word of Christ may indwel in us copiously, abundantly, in all Wisdom! O let it not stand as a stranger without doors! but let us receive it in, and find a place for it in our inmost parts! That it may be as well known, and familiar to us, as the most dear delightful companions, and the most near beloved Relations, with whom we dwell and converse. Let us be well acquainted with the whole of it, and diligently compare it in the several parts of it. Be we much and mighty in the Scriptures of both the Prophets, and also of the Apostles, receiving the whole as a Doctrine revealed from Heaven by Christ! O that this were more found in our Hearts and Minds! In our Memory and Conscience! in our Wills and Affections! That all the good Fruits thereof may abound, and be more visible in the whole of our Life! There we may learn all saving Wisdom: There is the perfect Knowledge to be had of all things, to be both believed and done, that Eternal Life may be obtained. There are Universal Principles of this Law of the ten Words, which do pertain to Faith and Manners; and these Practical Dictates which every one of these Laws doth include, is a Fundamental Truth and Doctrine necessary to be believed; as, that we must have *Jehovah Ælobim* for our God, and him alone: that we must worship him according to his Institutions in his Word, and not in any other way of Humane Inventing, and imposing, that we ought to have an holy reverent use of his Name: That the Seventh-day is his Sabbath, in which we may not do the servile works of our particular calling; that the Father and Mother are to be honoured; and so of the rest. Whoever doth believe the contrary to these, is guilty of erring in Decalogical Fundamentals.

f Col.3.16.Dan. 8.13. Heb.12.24, 25.

g John 1.1,14. Rev.19.13.

h Mat.23.8,9, 10.

i Acts 3.22, 23. Rev.22.6. 1 Pet. 1.10,11.

k Psal.95.7.Heb. 3.6,7.

l John 5.39.

m Mat. 5,6, 7 Chapters.

n John 1.17, 18. Deut.4.1,2.Psal. 51.10. Ephes. 4. 24. Psal.109.3. John 3.1.--10. Col.3.10.

Have

Have I not already demonstrated and proved by the whole Scriptures those great Doctrines concerning the Jehovahship, the Christship, the Mediatorship, the Lordship, the Lawgivership, the Creatorship of the LORD Jesus Christ? Would the Reader have more Doctrines thus manifested?

The Doctrine of Regeneration was preached of old. The first Creation of Man was an exact Patten, and a lively Samplar of this, *o* when man was made in the Image, according to the likeness of his Makers, he having a concreated resemblance unto his Creators, in Knowledge, in Righteousness, in Holiness in Dominion, in Glory; this was defaced by the Fall of Man, and is again restored to Sons and Daughters of God in Spiritual Recreation, which is a new man, renewed unto acknowledgement, according to the Image of him who created him in Righteousness and Holiness of Truth. As *Paul* doth speak. *p David* acknowledgeth in the Book of *Psalms*, that a new heart is Creation-work: So glorious and excelling a piece, as that it is the making of a new World of Men, and of Women. A Work that none but the Almighty-creating-power can do! and therefore all the Honour and Glory of it, must be given to him alone. This is the humble confession called for, *q Know ye, that Jehovah he God, he made us, and not we; his people and sheep of his pasture.* This is variously expressed in the Old Testament; in very significant Words. *r Moses* sets it out by the circumcision of the heart. So doth *Jeremiah*. *David* by Creation and Renovation. *s Isaiah*, by *Jehovah*'s creating a people for his Glory; for his Forming of them; or Framing them anew (by the Spirit of Regeneration:) *t Ezekiel*, by a Resurrection, a Life from the Dead; he calleth it, a new Heart, a new Spirit; an Heart of flesh; *Jehova*'s giving of his Spirit in the innermost of the Covenant-people. The Prophets often by conversion, or turning from sin to *Jehovah Æloheem*. What Spiritual Discerner doth not here see the same Doctrine which Christ preached to *Nicodemus*, *u* when he discovered to him the necessity of being born again from above; otherwise there could be no seeing, no entring into the Kingdom of God: Affirming once, and again, and the third time, that this must be? Which, when this great Doctor understood not what this Spiritual Regeneration was, what that was which was born of the Spirit; The LORD Christ reproves him for, and convinceth him of his Ignorance: *Art thou a Teacher in* Israel, *and knowest thou not these things?* Whereby he evidently shews, that this was no such new unheard of Doctrine before; but the same that was taught in *Moses*'s Book, and by the Prophets.

o Gen. 1.26, 27, 28, Ephes. 4.24. Col. 3.10.

p Psal. 51. 10.

q Psal. 100.3.

r Deut. 30.1,2,3, 6. Jer. 4.4.

s Isai. 43.1,7,21. & 44.2.21.

t Ezek. 37.1--14. & 36.26,27.

u John 3.1--10.

Wouldst thou be led to some other great Truth? Consider that Doctrine about Justification. Hath not *w Habakkuk* declared, that, *The Righteous, by faith he shall live?* And is not this three, if not four several times mentioned in the New Testament? Hath not * *Paul* confirmed the same; shewing that *The Righteousness without the Law, only by faith in Jesus Christ, unto all, and upon all that believe; hath testimony from the Law and the Prophets?* Doth not *x Jeremiah* call Christ by this name, *Jehovah-tzidkenu, Our Righteousness?* Did not *Noah* preach the same true, sound Doctrine? Was not that which was said of *y Abraham*, that *He believed, and it was imputed to him for Righteousness?* Was not this written, not for his sake alone, that it was imputed to him; but for our sakes also, to whom it shall be imputed, even to them that believe in him who raised up *Jesus* our Lord from the dead; who was delivered over for our sins, and was raised up for our Justification? Were not Believers of old well instructed in the Doctrine of free Remission of sins? O how kindly was *David*'s heart affected herewith, when he tasted the sweetness, and enjoyed the good, of this Truth! *z* O the blessedness, the happy goings on of him whose trespass is forgiven, whose sin is covered! O how *Blessed the man, to whom* Jehovah *imputeth no iniquity; and in whose spirit no deceit! Thou, O* Jehovah, *forgivest the iniquity of my sin.* To this agreeth that of *Isaiah*; who brings in *Jehovah* himself thus speaking; *a I, I for my self, blot out thy transgressions, and remember not thy sin.* And the same Prophet doth record it of *Hezekiah*, that he thankfully acknowledged this; *Thou, O* Jehovah, *hast cast behind thy back all my sins:* And that was the same which *Isaiah* had experienced in his own case. Thus speaks the Prophet *b Micah*,

w Habak. 2.4. John 3.36. Rom. 1.17. Gal. 3.11. Heb. 10.38.

* Rom. 3.21--28.

x Jer. 23.6. 2 Pet. 2.5. Heb. 11.7.

y Gen. 15.6. Rom. 4. throughout Gal. 3.6.

z Psal. 32.1,2,5.

a Isai. 43.25. & 38.17. & 6.5,6, 7.

b Mic. 7.18,19, 20.

in

in an holy triumphing manner; *Who is a mighty God like unto thee; Forgiving iniquity, and passing by the transgression of the remnant of his Inheritance! Thou wilt cast all their sins into the bottom of the Sea!* And long before him, this was revealed to c *Moses*, when *Jehovah* proclaimed this to be part of his Name; *He, who forgiving iniquity, and trespass, and sin.* How often was this Truth preached over in the Sacrifices for Sin offerings, and in their Typical Washings and Purifications, and such like; which held forth this, in the spiritual meaning of them? And d Christ appointed some, who in their Function by Office, were to teach *Jacob* his Judgments, and *Israel* his Law; to shew them what those Truths and Things were, that were so shadowed out by those Figures. Thus also, was not the Sanctification or Holiness of a Covenant people The Declared Will of *Jehovah Ælohim*? e Is not the Command express in *Moses*'s Book, *Ye shall sanctifie your selves and be holy for I Jehovah your God? And ye shall keep my statutes, and do them; I Jehovah who sanctifie. Ye shall set to it to be holy, and ye shall be holy, for I holy.* Has he not put that honour upon them, by calling them Saints? f His Saints? An holy People in Covenant with him? How many ways did he preach this Doctrine to them? g The Priests must be Holy; the Levites Holy; the Prophets Holy; the People Holy; the Convocation Holy; the Sabbath Holy; the Place of Worship Holy; the City *Jerusalem* is named Holy; the House Holy; the Mount Holy; the Land Holy; the Garments Holy; the Tabernacle Holy; the Temple Holy; the Scriptures Holy; the Law Holy; the Covenant Holy; Did not their whole Burnt Offerings call upon them to be sanctified throughout? their whole intire Spirit, and Soul, and Body, to be kept unblamable? Did not the Precepts, to abstain from prohibited Pollutions, and to use prescribed cleansings, in case of contracted uncleanness, speak the same Truth? Was not the Law of the ten Words, a comprehensive perfect Doctrine of all Holiness and Righteousness? And are not the Sermons of the faithful Prophets, full of Dehortations from sin, and of Exhortations to Holiness?

c Exod.34.6,7.

d Deut. 33.8,10.

e Lev.20.7,8,26.

f Deut.33.2,3., & 26.18,19 Lev. 21.6, 7, 8 Rev. 22.19.

g Exod. 29. 31. Lev. 21. 6, 7. 2 Chron. 23.6. & 35.3. Ezra 8. 28. Deut. 14. 21. Isai.62. 12. Dan. 12.7. Deut. 7.6. & 14.2. & 26.19. & 28.9. Exod.19. 6. 1 Pet. 2. 9. Exod.12.16. Lev. 23.2,4,7,8.21, 24. 27,35, 36. Numb.28.18, 25, 26. & 29.1. &c. Exod. 31. 14. Nehem. 9 14.

Exod. 16. 23. Isai. 58. 13. Mat. 24. 15. Psal. 74. 3. Ezra. 9, 8. Acts 6. 13, 14. 2 Chron.36.14. 2 Pet. 1.18. Psal.3.4. Isai.65.11. & 66.20. Zach.2. 12. 1 Sam.21.5. Exod.28.2,&c. & 29.29.29. & 31.10. Ezek 42.14. Exod.29.31. & 39.1. 2 Chron.29 5,7. Psal.63.2. 2 Tim.3. 15. Rom.7.12. 2 Pet.2.21. Luk.1 72. Dan.11. 28. 30,32. Rom.12. 1, 2.

h 1 Chron. 29. 3.

If thou wouldest be instructed in the Doctrine of the Resurrection: i Did not the LORD Christ himself prove, and teach this, out of the saying of *Jehovah Ælohim* unto *Moses*, in the Bush, *I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but the God of living.* From whence he doth infer, that though *Abraham*, *Isaac* and *Jacob* were dead as to their body, yet they were still alive in their Spirit and Soul: which bodies were parts of them, and therefore their bodies should in time rise again. For, hereby it was evident, that there is another life after this is ended, which those departed Saints, that were dead as to this life, had their shares and parts in. So that, God not only was heretofore, but still now is, and will be their God, after their death. The Bodies of *Abraham*, of *Isaac*, and of *Jacob* shall rise, and therefore the bodies of the dead shall rise, they shall live again, whereas now they are dead; and therefore they shall arise. For, he is their God now they are dead; and therefore they shall live again; though now they be dead. For God is not the God of the dead, who are so dead, that they shall never live again. So that, he declaring himself to be their God, ever since they were dead, it must unanswerably follow as convincingly concluding, that their bodies shall live again. With what a clear judgement and holy confidence doth *Job* speak the same truth? k *I know*, said he, *that my Redeemer living, and that the latter one shall rise upon the dust. Therefore after I shall awake, and that the worms have digged through this, yet in my flesh I shall see God: Whom I shall behold to me, and mine eyes have seen, and not a stranger: My reins are consumed within my bosom.* Was not Christ's Resurrection plainly taught in the l fixteenth *Psalm?* Where Christ himself doth thus express his sure hope of rising again from death the third day? *My flesh shall dwell in confidence, for thou wilt not leave my soul to Sheol; Thou wilt not give thy gracious Saint to see corruption?*

i Mat.22. 31,32. Exod.3.6.

k Job 19.25, 26, 27.

l Psal.16.8,9,10, 11. Act.2. 25--32. & 13.34--37. 1 Cor.15.19,&c.

Doth

doth not *Peter* ſo interpret this? And did not *Paul* ſo explain and apply this? And if the head be raiſed, muſt not the members of that body, to which the head is ſo nearly related, in union and in fellowſhip be raiſed alſo? Hath not *David* left behind him a lively Teſtimony of his firm belief of this, in his day and time? When he ſet out the different apprehenſions, that he had concerning his expreſſed happineſs in another better life and world, from what the unbelieving men of this World had? They, thoſe mortal men of this tranſitory World, they counted their good things to be their part and portion here in this life. *m I, ſaith he,* (as if he all paſt into this; this was his Belief; this was Hope; this his Portion; this his Happineſs; *I) in juſtice ſhall view thy faces, ſhall be ſatisfied, when I ſhall awake with thy image.* There would be a day when he ſhould awake out of the duſt of the Earth, from the ſleep of death, when he ſhould ſee and know plainly and perfectly, and bear the Image of the Heavenly. The *Pſalmiſt* ſpeaks of a Morning, when thoſe that ſleep in the duſt of the Earth, ſhall awake and riſe. He believed, that *Ælohim* would redeem his ſoul from the hands of *Sheol*; becauſe he would receive him. A glorious Teſtimony of his belief of a Reſurrection. *n Daniel* in his Prophetick Spirit; ſpeaks of a time, when many of them that ſleep in the duſty Earth ſhall awake: ſome unto everlaſting life; and ſome unto reproach, and ſhame everlaſting. Which doth alſo point to a Day of Judgement, following of this Reſurrection. Though *Daniel* in this place doth not ſeem to ſpeak of the laſt general Reſurrection, yet hereby inſinuating the Doctrine thereof. According as *Enoch* alſo, the ſeventh from *Adam*, is recorded by *o Jude* to have Prophetyed; Behold, the LORD hath come with his holy ten thouſands, to do judgement againſt all, and convincingly to reprove all thoſe corrupt Worſhippers of them, concerning all thoſe their works of corrupt worſhip, which they have impiouſly done, and of all their hards, which they have ſpoken againſt the LORD, who ſinners worſhiping corruptly. The wicked ſhall not ſtand up in judgement; as is declared in the firſt *p Pſalm.* Sinners will then fall and be condemned. This *q Daniel* ſaw in that glorious Viſion, wherein the Judge of all ſhewed himſelf ſitting upon his Throne; having thouſand times thouſands miniſtring unto him; and ten thouſand times ten thouſands ſtanding before him: Where Judgement ſet it ſelf; and the Books were opened. Thus did *r Solomon* cloſe the Book of his Experiences of his folly, in ſeeking a happineſs in creature-injoyments, which were all vanities, having minded others of the Day of their Death: A ſerious Meditation of which might prove, either a prevention, or a remedying of this evil malady. The Duſt ſhall return to the Earth as it was, and the Spirit ſhall return unto God who gave it.

m Pſal. 17. 14, 15. & 49. 14, 15.

n Dan. 12. 2.

o Jude 14.

p Pſal. 1. 5.

q Dan. 7. 9, 10.

r Eccleſ. 12 7, 9, 10, 13, 14.

He leaves behind him, with thoſe who came after him, theſe acceptable words of Truth; the end of the Word of all hath been heard, theſe ſame *Ælohim*, or adored Almighties in Father, Son and holy Spirit, fear thou; and thoſe Commandments of his, keep thou; becauſe, this, all that *Adam*; or for this all *Adam*, or the whole of that firſt *Adam*, or all of Man, or the whole Man; here is all, the main of all our Religion, when we have ſpoken, and written, and printed never ſo much about Religion, this is our grand ſpiritual, and eternal concern, thine and mine, and every other mans: Becauſe *Ælohim* will make to come into Judgement, every Work, all Work, with all that is hidden, be it kept never ſo ſecret from other men here; if good, and if evil, or whether good, and whether evil.

Wouldſt thou who readeſt this, have the Graces of the holy Spirit, inwrought by him in the hearts of his Covenant-people, to paſs under the ſame Scripture-examination? Did not the Believers, under the Old Teſtament Diſpenſation, *l* obtain by *Lot*, like precious Faith with thoſe under the New Adminiſtration? *t* Hath not the Author of the Epiſtle to the *Hebrews*, given us a large Catalogue of ſuch as were full of lively-fruitful-working-Faith? Doth he not give us an Hiſtorical Account of the Faith of *Abel*, of *Enoch*, of *Noah*, of *Abraham*, of *Sarah*, of *Iſaac*, of *Jacob*, of *Joſeph*, of *Moſes*, of *Gideon*, of *Barak*, of *Sampſon*, of *Jephthah*, of *David*, of *Samuel*, and of the Prophets? And of the wonderful Fruits and Effects of this Grace in them? How eminent was *Abraham*,

f 2 Pet. 1. 1.

t Heb. 11. *throughout.* & 12. 1, 2.

more

more especially, and particularly this way? Who has this honourable Title put upon him, that he is called, *The* u *father of the faithful?* w Did not *James* in his Epistle Exhort the Christian Brethren to take for an Example, of suffering of evil, and of long suffering, the Prophets, who have spoken in the Name of the LORD? *Behold*, said he, *we count them blessed that endure.* Ye have heard of the patience of *Job*; and ye have seen the end of the LORD, that the LORD is of so much Bowels, and Compassionate. How lively was x *Abraham*'s Hope, who against Hope believed in Hope? y What a Man of Hope was *David*? Who that savours of, and that frames to, his renewed Spirit, can considerately read *Davids Psalms*, and not see this Grace often put forth into Act by him? How constant an expectant was he unto *Jehovah Ælohim*, in variety of difficult and trying Cases? And how often doth he call earnestly upon others, to be much in this? The good whereof he had so often proved, to his great satisfaction, and to his raised joy? How full of love was his heart towards Christ, and towards the Law of Christ? So that, when he could not express the whole of what he thus felt stirring within him, he gives a vent to his heart, by his Exclamations, Ohow I Love! And by his longings after more. O what an holy Fear had he of this glorious God: And O how much did *David*'s heart stand in awe of his Word!

u Rom.4.11, 12, 16.
w Jam.5.10,11.
x Rom.4. 18.
y Psal.42.5,11. & 71. 5.

Shall I speak of Duties? Was not this *David* the Man, z to whom God himself gave Testimony, and said, *I have found David of Jesse, a man after mine heart, who shall will do all my wills?* How full of Prayings, Praisings, Singings, and of such like Religious Services, is that one Book of *Psalms?*

z Acts 13 22.

Wouldst thou hear somewhat of their Priviledges? Doth not *James* bear witness, that a *Abraham* was called a friend of God? b Did not *Enoch* walk with God? Had he not Testimony, that he pleased God? c Did not *Noah* find Grace in the Eyes of *Jehovah*? Did not he also walk with God? Were not the believing ones of the d Israelites Sons and Daughters to *Jehovah* their *Ælohim*? Were not they made partakers of the same e Adoption and Love, by Faith in Christ? What a f fulness of assurance of Faith had *Abraham*? How filled with joy and peace in believing was g *David*, whilst he walked in the ways of *Jehovah!* O what gladness was there often given into his heart! How often was the Light of the Faces of *Jehovah* lifted up over him? In this Light did the gracious Saints of old walk on, who were marvellously separated unto *Jehovah Ælohim*: In his Name were they glad all the day, and in his Justice were they exalted; for he was the Glory of their strength: They were satisfied with his favourable acceptation, and were full with his blessings. h The Sons of *Israel* were a people near him; *Halelujah.* i *Jehovah*'s portion was his people even then: *Jacob* was the Line of his Inheritance; they his portion, and he theirs. k Hear some of their holy Breathings: *To me how precious are thy thoughts, O God! How mightily increased are the summs of them! Would I tell them, they will be more than the sand! I awake, and still I with thee.* l *How precious thy mercy, O Ælohim! And the Sons of* Adam *hope for safety in the shadow of thy wings. They shall be plenteously moistened with the fatness of thy house; and the stream of thy pleasures thou wilt give them to drink; Because with thee the Well of life. In thy light we see light. Extend thy mercy to them that know thee, and thy justice to the right of heart. How much thy goodness which thou hast laid up for them who fearing thee!* Were not these things m forewritten for the use of Believers now? n When *Jacob* found *Jehovah* Christ in *Bethel*, did he not there speak with praying Believers in after Ages? When *Ælohim* turned the Sea into Dry; When his people passed thorow the River on foot, did not the Saints in after Generations there rejoyce in him? The Faithful then and the Faithful now are fellow-servants, and fellow-brethren, and joynt-heirs of the same promised Glory. o They confessed that they were Guests and Strangers upon Earth; they were desirous of, and sought a better; the heavenly Countrey: Therefore God is not ashamed of them, to be called their God. Happy they who are in *Abraham*'s bosom; who are taken into intimate society, conjunction, love, and glorious fellowship with him. How full of heavenly joys is that blessed State of Christ's Spiritual Kingdom; which is a Being with *Abraham*, *Isaac* and *Jacob*, and all the Prophets! Should not those who

a Jam.2.23.
b Gen.5.22,24.
c Gen.6.8,9.Heb. 11.6,7.
d Deut.14.1.
e Rom.9.4.
f Rom.4. 19,20, 21.
g Psal.4.3,6,7, & 89.15. 16,17.
h Psal.148. 14.
i Deut.32.9. Jer.10.16.
k Psal.139. 17, 18.
l Psal.36.7,8,9, 10. & 31.19.
m Rom.15. 4.
n Hos.12.3. 4. Psal.66.6.
o Heb.11.13.. 16. Luk.16.23. & 13. 28.

are fellow-members with them of the same body, under that one Head, the LORD Jesus Christ, rejoyce together! O how delightful is it to be with them in the Spirit! The Church of Believers of old was then more in her *p* Infancy, she is now grown up; they now have all their Veils of Figures and Types taken off, and they see and enjoy Christ face to face: They are brought into the light of the Divine Majesty which is in Christ, cloathed in our Flesh. Christ is now no longer hidden to and from them under shadows; these former Coverings are now removed, and the clear Light is not kept away: They are now able to look into the bottom of *Moses*'s Ministry: They now so behold the Glory of the LORD, as to be possessed of the heavenly things themselves; having a clear view of Christ, who is the Image of the invisible God, the brightness or resplendence of his Glory, and the Engraven Form of his Person. There they receive their Reward, which God doth graciously give unto his Servants the Prophets, and to his Saints, and to all that fear his Name.

p Gal.4.1,2,3,4; 5.2.

Having thus at large manifested it to be according to the Word, that there was a Covenant of Grace under the Old Testament-administration; and that the privileges of the LORD's Covenant-people, even then, were the same for kind, with Believers now, though differently dispensed. I shall here further discover, that the Seventh-Day-Sabbath it self was some ways a sign of this; thus improving this Expression and Meditation to a right useful purpose, which some Adversaries do wrongfully pervert to an ill end. Thus they object:

The Seventh Day-Sabbath was a sign of their Sanctification, to whom it was given; and *q* therefore of a Ceremonial nature, and not given to all men. These to whom the Sabbath was given, to them it was a sign of their present Sanctification; but it was no sign of the present Sanctification of all people over the whole World: And therefore, it was never given to all the people of the whole World, but only unto God's people *Israel*: And therefore of no Natural Consideration, therefore Ceremonial. Thus it is objected,

q Exod.31.13, 17. Ezek.20.12.

This Objection is like to have the more satisfactory Answer, if there be a due clear distinguishing of the several things which are contained in it; and a proper Application of each Particular, unto the present matter in hand; that so the understanding Reader and the spiritual Discerner may see that way plain before him, which may directly lead him into the Mind and Will of Christ, and he may the better learn the Truth as it is in Jesus. I purpose therefore to distinguish of Signs, of Sanctification, of the Law of the Ten Words, of Peoples, of Ceremonials, of Giving this Law of the Ten Words.

Signs are either natural Signs, such as have a force of signifying from the created Nature of that thing which is the Sign. Thus the Heavenly Luminaries are Signs of divers things particularly, with respect *r* to the Seventh-Day-Sabbath. There is the same word in the Original. A diligent Observer with the eye, of the motions of those Luminaries, may see that set Times and fit Seasons for solemn Assembling, and for Instituted Worship are directed to, and pointed at by these shining Lights to measure out Daily-Evening and Morning, and Weekly-Seventh-Day-Sabbath Opportunities, for our direction in Working and in Resting; or the conserving of the orderly course and state of this World, in the required matters of appointed Services, due from Man, to his Creators and Makers throughout all the Ages, all the days of this Earth: Which is also put into a *s* Promise. And the Covenant of Grace is confirmed by these natural Signs. If these be Signs of created Nature, of the weekly Seventh-day-Sabbath, after the six foregoing working Days, in the same Week; and this Seventh-day-Sabbath have foundation in created Nature; and both these be by the Ordination and appointment by the Allwise Creator; then (this being so established by an unchangeable Law of pure Primitive Creation;) the weekly Seventh-day Sabbath *t* must continue as long as those Luminaries do continue to be such a Sign. Which Seventh-day-Sabbath is also a sign of *Ælohim*'s creating the World, of Heaven and of Earth, and of all things therein, in the six foreging Days; and of his Resting on the Seventh, which is the last Day of the Week. This being expressly rendred by himself as the Reason, why it is called a Sign.

r *Compare* Gen. 1.14. & 14 Psal. 104.19. *with* Lev. 23.2,3. & Numb. 28.2,9,10. Mognadim & Mognadei. מוֹעֵד est tempus Statutum, aut conditum, Conventus solemnis, Cœtus, Solemnitas, Congregatio: *from* יָעַד Condixit, Indixit, Constituit, locum scilicet vel tempus ubi vel quando aliquid fieri debeat. in Niphal. נוֹעַד Convenire, Congregari, dicto scil. & Statuto loco, vel tempore.

s Gen.8.22. Jer. 31.35,36. & 33. 20--26.

t Gen.1.14. & 2. 1,2,3. Exod. 31. 16,17.

Or

Or Signs are instituted: which do signifie somewhat by Vertue of some special appointment, by the only Supreme Soveraign LORD and Lawgiver, *Jehovah* Christ. *u* Thus the Typical Sacrifices, and such Ceremonial Figures, as were afterwards annexed for a time, to the weekly Seventh day-Sabbath, were Signs and Shadows, Types and Figures. These were significative of a Christ, who was then under that Dispensation to come, to be born of a Virgin: So they were perfected and accomplished in and by Christ; when God was thus manifested in the Flesh; when Christ was then born of the Virgin *Mary*: But the weekly Seventh day-Sabbath had its created Being before this; and distinct from this, and so continued after this did pass into its Antitype. This weekly Seventh-day-Sabbath doth stand firm established for ever, *w* in the Word, and in Nature.

u Numb.28.9,10. Heb.9.24. & 10.1.

w Gen.2.1,2,3. Exod.20.8--10. & Deut.5.12--15.

If the Objector, or any other do further affirm, that the weekly Seventh-day-Sabbath, is still a significant Sign by Institution; and that this significativeness is a part of it. If they mean, that it is thus a shadow of that Spiritual Eternal Rest; that Sabbatism, *x* which doth yet remain for the people of God in the Heavens; let them look well to their Scripture-proofs for this; but I shall not contend with them about it; it rather making for the cause I undertake. For the Type must continue till the Antitype come. Let these men therefore keep the Seventh-day-Sabbath till they get to Heaven; if ever they come there: and then and there they will know more clearly and fully. If any further Typical significativeness be pretended and urged, when I understand what it is, it is like to pass under Examination and Consideration with me. Observe here, that *y* the Typical Signs superadded unto the Law of the ten Words, did establish that Law in the natural unchangeable Holiness and Righteousness of it: Only by Institution they did put some further thing into it, during that former Dispensation of Grace.

x Heb. 4.9,10. Col.2.16,17. Isai.56.1--8. & 66.22,23,24.

y Gal.3.19.

Or they are notifying-testifying-certifying-Signs.

By these, somewhat is made known and witnessed unto them, unto whom these are given from the LORD for some particular use and end. *z* Thus the weekly Seventh-day-Sabbath is a Sign. Consider here, the Law of the Seventh-day-Sabbath, as proclaimed and given by *Jehovah* Christ, put into a Covenant of Grace, (as have been proved:) Thus, *a* it was, is and will be a Sign: For there is no particular Verb of definite time expressed in one of the places, in the Original, to determine when, and how long, so as if then and there it were to be cut off, and so cease to be a Sign: For it takes in all the parts of Time, all the spaces of Duration; it has been a Sign; it is now a Sign, and it will be a Sign. And in the *b* other place, the latter Verse doth take in the past Time: which they render futurely: In the former Verse it is Infinitive and Indefinite. Thus the Seventh-day-Sabbath is a Sign between *Jehovah* and his Covenant-people, that they are a separate sanctified people; a special token of his distinguishing kindness unto such as are inwardly in Covenant with him: and some ways a Priviledge, even to those who are as yet but outwardly in Covenant with him; as it brings them under the Instituted Ordinances of that Day. The Seventh-day-Sabbath in a Documental Sign, giving Institution in this Pledge of Christ's Love, who having been the Creator, is the Redeemer too, and will be sanctification to his Covenant-people, who are in a special manner his new created, peculiarly redeemed, and separatedly sanctified Ones. As this Seventh-day-Sabbath has its Nature, Institution, Use and End, put into Scripture-Revelation, so it is a peculiar Sign to those, unto whom this Word-discovery is made; especially, when to their inner man; and will be such to the Worlds end, to all and every of those who are so choicely favoured. It is a witnessing evidencing Sign to know this, where Spiritual-Worshippers are Right Sabbath-keepers.

z Exod.31.12,13,26,17. Ezek.20.12,20.

a Exod.31.17.

b Ezek.20.12,20.

Were there a more Universal-holy-through-growing-Conformity, in Knowledge and in Obedience, to this and to every other just, holy, and good Law of *Jehovah Ælohim*, experience would prove to spiritual senses, what Faith is to

believe from Word-Revelation, that the Weekly Seventh-day-Sabbath would be such a Sign as would (the holy Spirit of the LORD, witnessing together with a renewed Spirit in the Saints;) point out unto them, and declare in them, that such are some of *Jehovah's* peculiar people in special Covenant with them, (like as *c* the holy Fruits of the regenerating Spirit, are such a notifying-testifying, certifying Sign of translation from death to life; This is a Sign which doth still continue. O who will give, that there were more of this evidencing Sign, (as to the natural Seed of such of *Israel* of old, as were spiritualized and new born; so to the *d* Spiritual Seed of *Israel* now:) that there is a mutual covenanting and communion between *Jehovah Ælohim*, and such a people of his, that they might know him to be theirs, and themselves to be his! This is a *Sign* that is still put into a Promise; and will even now, and in after days be made good to right *Spiritual* Observers of *Jehovah's* weekly *Seventh-day-Sabbath*! A *Sign* to know (here is one great End and special Use of this *Sign*, which is also a lasting-standing continued one) that *Jehovah* doth sanctifie such, and is their God. Whoever he be that can well evidence an Universal Obedience and Conformity to an whole Christ, and his whole Word, particularly as to his due sanctifying of the weekly *Seventh-day-Sabbath* of *Jehovah* his God (which would much influence and operate upon all other Religion:) would have *Ælohim's* Covenanted-Love more manifested to him, by the incouraging *Sign*; it would be a token to him for this, and for much other good. *e* It is promised, and it would be injoyed, actually injoyed for the present, even now; and this *Spiritual* Rest with Christ in God here, would by improving of Mystical-membership, in relation to the Glorified Ones above; be some beginning of that eternal *Sabbatism* in Heaven. Thus a Natural Duty is sometimes made a *Sign* of a *Spiritual* Priviledge.

c 1 John 3. 14. Gal. 5. 22, 23.

d Psal. 24. 3--6.

e Psal. 92. throughout. Isai. 56. 1--8. Mar. 2. 27.

Against this, it hath been further objected, that Circumcision is called *f* a *Sign* of the Covenant between *Jehovah Ælohim*, and his Covenant people, in their Generations; for an everlasting Covenant, to be a God unto them. And so is, *g* the *Seventh-day-Sabbath*, called a *Sign* between *Jehovah* and his people, throughout their Generations, which they were to observe throughout their generations, for an everlasting Covenant between him and the *Sons* of *Israel*; it a *Sign* for ever. And therefore they were to cease together.

f Gen. 17. 7, 11, 12, 13.

g Exod. 31. 13,

For Answer to this in the General: Here is a Fallacy of Composition and Division; by taking some things severally and apart, which are to be taken conjoynedly: and by taking other things conjoynedly, which are to be taken apart. *Some* things here, would be well divided and severed, which are ill joyned; and other things would be well joyned, which are ill divided. Here the divided sense must be separated from the compounded; and the compounded sense from the divided. There is another Fallacy in the comparing of these two, Circumcision, and the weekly *Seventh-day-Sabbath*. Because it is not of the same thing in the same manner, according to the same part, to the same person and thing, in the same time. And there is a translation from one kind to another. Though in some thing these two, do more generally agree; yet in other things they do specially differ: which doth discover both a deceit and a defect, a confusedness and a captiousness in the Objector. This will further open it self by a more particular distinct considering of what doth follow. All *Signs* are not mutable or changeable *Signs*, to end with the Old Testament Dispensation. *h Sun*, Moon and *Stars*, have been, are, and will be, to the end of this World, natural and instituted *Signs*. These Luminaries are Witnesses of God's faithfulness in his Covenant, to Generation of Generations. Thus also are Day and Night such a *Sign*. The Rain-bow, whenever it doth appear, is to be a *Sign* to the Worlds end; a *Sign* or Token of God's Covenant with mankind; that he will no more drown this whole Earth with Water. *Jehovah's* weekly *Seventh-day-Sabbath*, has been already manifested, to be both a Natural, Instituted, and notifying *Sign*. *S*uch an immutable unchangeable *Sign*, as that, *Jehovah Ælohim* will in no Generation, not even under this New Testament Administration put an end to his sanctifying of his people. Whereas Circumcision was a Typical, Mutable, Changeable *Sign*; *i* which passed into it more spiritual and

h Gen. 1. 14. & 8. 22. Mat. 24. 29, 30. Jer. 31. 35, 36. & 33. 20--20. Psal 72. 5, 17. & 89. 36, 37. Gen. 9. 13.

i Gal. 5. 1, 2, 3. Col. 2. 11, 12. Rom. 28, 29. & 11. 12.

and heavenly Antitype, when the Old Testament Dispensation was brought to its accomplish perfected End. All Signs are not laid aside under the new Dispensation. The Signs mentioned before, even the Luminaries, Day and Night, the Rain bow: So also the Seventh-day Sabbath were Signs under the Old, and do still continue to be Signs under the New Testament Administration. Such a Sign Circumcision is not, as to that of the Foreskin of the Flesh; for this doth cease. So that Circumcision was another kind of Law, than the Natural Law of the Seventh-day Sabbath. The Type and Figure of fleshy Circumcision was Temporary and Changeable. This Sign which was the Seal of the Covenant of Grace, did belong to other sorts of Laws; to the Ceremonial Law, as it was Typical, Figuring and Shadowing; and so doth widely differ in the whole kind from the Natural Law of the ten Words (whereof this of the weekly Seventh-day Sabbath is one.) Which is *l* a standing unchangeable Rule of Life, uniform, and always one and the same. They were written once and a second time in Tables of Stone, by *Jehovah* Christ; which doth shew amongst somewhat else, their renewed durableness. It was the Writing of *Ælohim*; and the Record of them is to remain for ever. So that, a due difference must be put, between this weekly Seventh-day Sabbath, as it is such a standing established Rule of Life, in created Nature, one of the ten Words; and between some Typical Institutions, and superadded Rites, and Figuring Shadows, afterwards annexed to this Sabbath. * There is a plain evident difference between these two sorts of Laws. Let *Moses* be heard concerning this in what he said to the Israelites; *Jehovah* declared unto you his Covenant, which he commanded you to do, the ten Words (observe these are distinctly expressed, and severed from the Figuring Laws) and he wrote them upon two Tables of Stone; and *Jehovah* commanded me at that time, to teach you Statutes and Judgements, that ye may do them in the Land whither ye are going over to possess it. May we not discern here that *Moses* doth put a clear difference between the Laws of the ten Words, which were publickly, openly spoken and given by the LORD Christ in his own Royal Person from his Father to all the people, and were written with the Finger of his own Spirit, between these, and those other shadowy Ordinances, which were privately spoken to *Moses* only and by him, and by his Ministery brought to the people and written by him? These figuring Statutes admitted of a change, and yet the Law of the Seventh day Sabbath doth remain unchangeable; a perpetual Law. And if any think, that there is yet further any thing significative annexed to this day by *Jehovah*'s Institution, of Christ's second coming, and of the heavenly Sabbatism, then let that so far, when any will clear it up from Scripture, stand firm and unmoved till that time. If the naturalness and self evidence of the Law of the ten Words were to receive a change, because of superadded Institutions, fitted to that Dispensation; particularly as to Signs; then the naturalness and self evidence of every one of them, by this kind of arguing, were to receive a change. Was there not a Law for Fringes, by the Institution of *Jehovah Ælohim* himself, throughout the Generations of the Israelites; for this end *m* that they might see and remember all his Commandments? This outward Rite was a memorative Sign, or a religious Sign, to help their memories, and to further their sanctification. To lead them unto a continual remembrance and practice of all the Law of the ten Words. Thus also their *n* Phylacteries were for a Sign upon their Hand, and for a Memorial between their eyes, that *Jehovah*'s Law might be in their Mouth. This was a Typical Memorial, or Monument. Which is the proper meaning of the Original Word. By this outward Sign *Jehovah Ælohim* would have them to apply all their serious study, and all their careful practice, unto the keeping of all and every of the Laws of the ten Words. All the outward Rites of the *o* Ceremonial Laws were Signs, typical Figures, and significant Shadows, instituted of God, as Seals and Pledges to assure Believers of Christ, and of those good things which his Faithful, Obedient, Perswadable ones, have in and by him. A due difference therefore should be put between Signs and Figures, Signs and Shadows: For although in the general, and in common, there be somewhat of a Sign in Figures and Shadows, yet every Sign is not a Figure and Shadow, but has somewhat particularly specially distinct: A

l Psal 19.7,8,9. Psal. 119. throughout. Mat. 5. 17, 18, 19. Rom. 3. 31. Luk. 16. 17, 29, 31. Jam. 2. 8--12.

Exod. 31. 17, 18. & 34. 1, 27, 28.

Psal. 93. 5. compared with the rest of that Psalms and with the 92 Psal. Psal. 111. 7, 8.

* Deut. 13. 14.

m Numb. 15. 37 --41.

n Exod. 13. 9, 16. Deut. 6. 8. & 11. 18. Mat. 23. 5.

o Psal. 74. 9. Heb. 10. 1. & 9. 10. 13, 14.

Figure

Figure doth set out and foreshew some Truth, Duty, Grace or Priviledge, which is afterwards more clearly to be revealed, though even then to be known, believed, done, acted and injoyed: A *Shadow* doth give some dark resemblance, and it is a betokener of a Body which is to come in the place thereof, and is in the appointed season to be exhibited: whereas a Sign, as it doth in some instances point out somewhat, which is yet afterward to be looked for; so in other cases it doth assure Believers of somewhat that is already gone and performed: and in somewhat else it may stand and be joyned together with that which is signified thereby, and be of special usefulness at one and the same present time. The Ark wherein was nothing but only the ten Words in two Tables; and the propitiatory Covering which was over the Ark were Types, Figures and Shadows of Christ: So that if Ceremonial Annexes should make void the Law of the Seventh-day Sabbath, that way of arguing would lay aside and make void all the other Laws of these ten Words. *Sanctification*, is either that which was natural, and concreated at the first, and is now restored to and inwrought in some, a spiritual transforming-*Sanctification*, whereby *p* the LORD doth regenerate and renew his People; by the Power and Grace of his holy *Spirit*. The *Seventh-day Sabbath* duely observed, and well filled up (having a suitable growing knowledge of, and obedience to, the rest of the revealed Will of God, summarily comprehended in the ten Words) would be a notifying-testifying-certifying *Sign* of this *Sanctification*: as has been shewn.

p 1 Thess. 5. 23. 2 Thess. 2. 13. Jude 1. 1 Cor. 6. 11. & 1. 30. 1 Thess. 4. 3, 4. Rom. 1. 4. John 17. 17, 19. Act. 26. 18. Heb. 2. 11. & 10. 10, 13.

q Or it is a Ritual, Ceremonial *Sanctification*; whereby (under the former Dispensation:) in the use of some outward Rites and Ceremonies, some persons and things, which had some ways contracted some uncleanness, were sanctified or purified, which were typical and significative of inward spiritual transforming *Sanctification*, and of real, inwrought Holiness and Purity: Of this sort of *Signs* were their Blood sprinklings, their Water-washings, and such like. (Baptism *r* is such a *Sign* under the new Dispensation.) Thus the weekly *Seventh-day Sabbath*, if it be taken under this consideration, as it had under the Old Testament Administration, divers Ceremonial Laws added unto it, both for preparation before, and for cleansing in and after, in some cases; in this respect, that which was superadded to it, was a *Sign* of *Sanctification* to the Israelitish Church, beyond any other people, unless others came in and embraced the same true Religion; and then there was one Law for the Israelite, and for the *Stranger*: When the Forreigner or *Sojourner* did leave the Worship of Idols, and other heathenish practices, of the Infidel World. Thus, *t* that people were injoyned some outward ceremonial *Sanctifyings*, for the reviving of the Law of the ten Words. But these Figures and *Shadows* made no real change upon the fourth Word; the Law of the *Seventh-day Sabbath*; as neither did they upon any other of the ten Words.

q Numb. 6. 11. 2 Chron. 29. 5, 17, 19. Acts 21. 24, 26. Heb. 9. 13.

r Rom. 6. 3--6. Tit. 3. 5. John 3. 6.

s Exod. 12. 45, 47, 48, 49. Deut. 4. 7, 8.

t Exod. 19. 10, 14. *compared with the* 20 Chapter.

Or *Sanctification*, is the separating of somewhat from a common use, and destinating and setting of it apart, for some special, singular, holy Use. *u* Thus in several *Scriptures* some persons were *Sanctified*; as the Administrators about holy things; the Israelitish people; which is also applied to the chosen Vessels. *Sanctification* in this sense, was applyed to the Tabernacle, Temple, Altar, Instruments, Meats, and to other things. *w* It is also applyed to the *Seventh-day Sabbath*: which *Ælohim* did sanctifie for holy Uses (and to no other day of the whole week, as such;) at the first Creation, according to the Nature of its Essence, in the order of its being, before those after superadded Ceremonies and *Shadows*. So that, in this sense, *x* Right Reason would inform all reasonable men and women in the World, that the *Seventh*, the last day in every week has a concreated adaptness to be a day of holy Rest, for the worship of their Maker; and that they themselves should be an holy people, separated to the service of the holy God: *y* Though his Church and People are thus sanctified and severed from other people, by *Jehovah* in a peculiar, especial manner, his Elect yet more especially.

u Exod. 29. 44. Lev. 21. 15, 23. & 22. 9, 16. Gal. 1. 15. Jer. 1. 5. Luk. 1. 15. Exod. 31. 13. Lev. 20. 7. & 21. 8. & 22. 32. 2 Tim. 2. 21.

w Gen. 2. 2, 3. Exod. 20. 8, 11.

x Act. 14. 15--18. & 17. 2, 3, 22--34. Rom. 2. 14. 15.

y Ezek. 20. 12, 20, & 37. 28. Exod. 19. & 20. ch. Eph. 5. 26. John 17. 17, 19. Heb. 13. 12. Rom. 15. 16.

As for the Law of the ten Words, *z* if we look upon it in its superadded Ceremonies, and some such other intermixed Annexes; so it had somewhat peculiarly belonging to the Israelitish Church, and people in *Moses*'s time: and to those of other

z Exod. 19. 20, 24, 25 Chapters. Rom. 3. 1, 2. & 9. 4, 5.

other Nations, who were proselited to that Ceremonial Typical way under that Administration: Whereas we under the New Testament, have another manner of Dispensation of the same Grace in a more spiritual, heavenly, glorious way. Although this Typical Figuring part made no real change even of old upon the Law of the ten Words. If this be considered, as it is, an absolute and perfect Rule of Life, comprehending all duties whatsoever; and being that Image and Samplar, unto which all mankind, at the beginning, in their representative Head, were created in Wisdom, in Holiness, and in Righteousness, which was afterwards promulgated and proclaimed by *Jehovah* Christ, with a Covenant of Grace intermingled; so it is that Law of Nature, which inlightned Intellect or right Reason doth teach; some notions whereof are still retained, even now in man's fallen corrupted estate. There are some Seeds of those Eternal Truths, and Things; some common principles of good and of evil; both for the knowledge of God, and of his Service, and for those Duties, which we owe unto our selves, and unto our Neighbours. This is born and bred with reasonable man: every one doth carry it about with him; every one coming into this World, is inlightned therewithal: which Remnants of this Law, do serve for many good uses and purposes in civil converse amongst men, and for some other ends. In this sense the Law of the ten Words, particularly that of the weekly Seventh-day Sabbath, is given to the whole World. All mankind had it, in their common representative, the first *Adam*, clearly, fully, perfectly; and have still some Relicks of it left within them, by the Law of Nature, in the Light of Reason, demonstrated by concreated Principles; the foundations and grounds of which, are knowable by Humane Intellect. In this sense the Law of the ten Words; particularly that of the weekly Seventh-day Sabbath, is given to the whole World; all mankind had it in their common representative, and have still some indwelling Notions of it left within them. This Law, in some parts of the natural Duties of it, may yet by the Institution of *Jehovah Ælohim* be a sign of some mystical thing signified; which doth make any real change in the natural Duty it self, this standing still in its due force, as before; but it may have something further significant in it by the LORD's special appointment. As the State, Duty and Priviledge of *a* Marriage in the fifth and seventh Words; Instituted in Paradise, *b* doth figure the great Mystery of that Mystical Union, which is between Christ and his Church.

a Gen. 2. 18, 20 --24.

b Ephes. 5. 23 --33.

People come next to be considered. *c* People are sometimes in some Scriptures, more especially taken for the Israelites, and the Jews. These are sometimes in the plural Number called Peoples. This People had some peculiar Priviledges beyond other Peoples; particularly, as to the kingly manner of proclaiming and revealing the Law of the ten Words, more in their sight and hearing at Mount *Horeb*; and as to some things afterwards annexed to it; which was the Pattern in the Mount. Thus *Jehovah*'s holy Sabbath was made known unto the Israelites after another manner, than to *d* other Nations. Whilst they walked by this Rule of Life, they were a *e* wise and prudent people: But when they transgressed greatly, they were a rebellious people. The Israelitish people so constituted as it then was; are called, *f The people of God:* The people of the God of *Abraham*. These had some distinguishing favours in that day.

c Psal. 62. 8. Prov. 29. 18. Isai. 62. 10. Luk. 2. 10. Act. 21. 28. & 26. 17. & 28. 17. Heb. 5. 3. & 7. 5, 11, 27. & 9. 19. 2 Pet. 2. 1. Jude 5. Deut. 33. 3, 19 Judg. 5. 14. Ezek. 2. 3. Acts 4. 27.

d Neh. 9. 13, 14. Psal. 147. 19, 20.

e Deut. 4. 6. Isai. 65. 2. Rom. 10. 21.

f Exod. 6. 7. & 19. 5, 6. Deut. 4. 20. & 7. 7. & 27. 9. & 29. 13. 1 Sam. 6. 21. & 7. 8. 1 King. 8. 16. Psal. 77. 15. Luk. 1. 17, 77. Psal. 47. 9. Psal. 147. 19, 20. Rom. 9. 4, 5. Psal. 106. 4, 5.

People, in some other Scriptures, are some times taken, for all Nations besides *Israel*, and besides those other Lands, who were brought over to the true Religion. Thus the Uncircumcised Nations, strangers from the Covenant of God, Indels, profane and ungodly, they also are called *g* People; and the People of the Earth; and the abominable People: Though these whilst such, did not share in choice special Church-Priviledges, yet some ways they had the Law of the ten words (and amongst others, the Law of the weekly Seventh-day Sabbath, particularly:) As this Law of the Decalogue is the natural concreated Law. There are divers *h* Records in Humane Authors, for those to search after, who are curious in such Disquisitions, which do evidence, that the Seventh-day Sabbath was generally observed by the Pagans, as the weekly Holy Day. The

g Gen. 49. 10. Exod. 15. 14. Deut. 4. 6. Psal. 33. 10. Isai. 62. 10. Jer. 10. 2. Joel 2. 17. 2 Chron. 32. 19. Ezra. 10. 2. & 9. 14.

h *In a Treatise called,* The Court of the Gentiles; *by* T. G. *p.* 270, 271.

The remaining Relicks of their Natural Life and Right Reason, dictating the equity of this Law; which also might be traditioned down to them: The Pagan Idolaters, so far conforming to the Laws and Practice of the Church of God. They acknowledged the Seventh-day as more holy, and owned its Rest from labour: And the Ethnick Doctors in this way of teaching, would Philosophize only on the Seventh-day Sabbath. Then did they frequent their Temples: and then some of them sung their Hymns to their Idol God. These Precepts of the Decalogue, were the Law of our Creation; they are the natural Dictates of the Humane Essence, in its rational Exercise, ingraft Notions, concreated Characters, wrought into the essential composition of our natural Being; the Sanction whereof has more or less a living impression in the Humane Existence. The very order of the Days in the first created Week, did teach the observation in the weekly Seventh-day Sabbath; and made it a part of the Law of Nature. *Ælohim*'s Method in the Creatures Production, which did so dispose of his Works, and of his Rest, hath confirmed this Order in laying its foundation in created Beings. And *i* this is a very forcible way of right arguing, used by the LORD himself in his Word, in divers cases. The six forgoing Days of the Week for Work; and the seventh, the last Day of the Week for Rest. These were from the beginning of the Creation Designed; they were thus originally appointed by the Creator himself, and so laid as a standing Law upon the Rational Creatures. The natural equity whereof, man's Representative in *Adam* readily submitted, and subjected and conformed to; there being both ground and evidence enough in the things themselves, thus made; and Light and Reason enough in the Humane Intellect of Rational Beings, to discern and to improve this to the very same ends. Both these had Primitive concreated self-evidence; however sin now have darkned and defaced things. The indication of these Duties were at the first, true, real, sufficient: Some worn Letters of which original Ingraving, are yet still remaining to be read: These Laws resulting from the Humane Nature; and from that Relation which created Man, doth stand in, to his creating Maker: The Obligation which doth arise from hence, must continue as long as the Humane Nature doth continue. For it is Essential to our Formation and constitution as we are reasonable men and women; and so is unchangeably binding. And he that would make any one Law of pure primitive Nature alterable, doth thereby, though it may be not designedly, yet eventually, heave at the overturning of all the Laws of Nature: This Primigenial Holiness and Righteousness in created Man, bearing exact conformity to the holy Righteous Nature of creating *Ælohim*. And *k* Christ's coming was not to dissolve any one Law of the Decalogue, or any thing of the Obligation to any Law therein, but to maintain these Laws, and their obliging. All mankind, brought under convincing demonstrations, from distinguishing taste of the difference of good and of evil, should acknowledge all and every of those holy, just, and good Laws to have a clear congruity to their Natures. Who of all mankind, that has the due exercise of rational abilities, but must acknowledge that we ought, *to love the LORD our God, with all our heart, and with all our soul, and with all our mind; and to love our neighbour as our selves?* On which two Commandments hang all the Laws and the Prophets. For which we have the Authority *l* of the LORD Jesus Christ himself. He being the Law-giver and Law-Interpreter too.

m Further yet, People in some Scriptures, are the Elect and Believers: Whether of Jews or of Gentiles: Who are also absolutely called, People. The Nations which shall be converted to the Faith of the Gospel, renouncing Antichrist, and his corrupt principles and practices, are some of this people. These, both under the Old and New Testament Administration, had this Law of the ten Words written, not only in the Scripture Revelation, but also on the two Tables of the Mind and Heart, by the holy Spirit. *n* Thus is the Law of the ten Words, specially and distinguishingly given to new Creatures; and thus it will be renewed in the purer Churches in the later Days. In this sense, the Rule and Direction for renewed Holiness, and for the Works and Duties of Grace, and of Sanctification, is called, *The new Law, or Commandment*, the same with the Old, only *o* renewed.

Next

i Psal. 19. *throughout.* 1 Tim. 2. 12, 13. Mar. 10. 6, 7, 8. Exod. 20. 8--11. Gen. 2, 3.

k Mat. 5. 17. Rom. 2. 14, 15, 16.

l Mat. 22. 26--40.

m Mat. 1. 21. Acts 28. 10. Heb. 2. 17. & 7. 27. & 13. 12. Rev. 10. 11.

n 2 Cor. 3. 3. Jer. 31. 31--34. Heb. 8. 8--13. & 10. 16, 17.

o 1 John 2. 7, 8.

Next of Ceremonials. These are sometimes called *p The Law of Degrees*, placed in external Rites, and by some such other Expressions: These Rites were used about outward fleshie things; such as Meats, Drinks, Washings, and the like. These, so far as they were Typical, Figuring, and Representative, of a Christ who was then to come, to be born of a Virgin, and to shed his blood; were perfected and accomplished in Christ, when he was so born, and had so suffered, was risen and had ascended. And they did peculiarly belong to the People under the former dispensation. Of this nature were some Ceremonies, annexed to the Weekly-seventh-day *Sabbath*. By these holy rites, the Church and People of God under that administration, were *q* differenced and discerned, as a People holy to God, distinct from other prophane Nations. An Old Testament Ceremonie is set out in Scripture by Flesh, a carnal Ordinance, an hand-writing of death, an Element of the World, weak and egene, an Exemplar of Heavenly things, unstable; An Intolerable Yoak. A shadow; and such like; Which are not properly applicable to the *Seventh-day-Sabbath*, as such: If any say, it is an Exemplar of the *Sabbatism* in Heaven, and so a Ceremonious Type: Let then the Type stand, as I have said, till we can come at the Antitype. Ceremonies sometimes, do set out *r* the inward spiritual things, Graces, Duties, Priviledges, which they did signify and teach. A Ceremonie has been, and is, a *Sign* of somewhat that is natural; and so they have been annexed to natural *Spiritual* Duties. As *s* Evening and Morning worshipping of God, had divers *Ceremonial* Observances. *t* So the Weekly-*Seventh*-day-*Sabbath*. Thus for Parents to give up themselves their *Sons* and Daughters to God, is a natural dutie. Yet this duty has *v* Baptism even now, under the new Testament-Ministration annexed to it. Those things which are still of a concreated Spiritual Nature, *w* Were, are, and will be a duty. The Epistle to the Hebrews is a Gospel-Exposition hereupon. Though Multitudes of these Ceremonies were superadded to the Law of the ten Words, as an Evangelical Explanation and Interpretation of them, yet this doth not alter the true real nature of any of these ten words, which are always a standing unalterable Rule of holy Righteous living.

As for the giving of this Law of the Ten words: If this Law be considered *x* As promulgated and proclaimed at Mount *Sinai* by *Jehovah Ælohim*; thus there was somewhat in it which was a peculiar gift to the Israelitish Church; and those who were proselyted to it, beyond any other People. As for the time when he brought them out of Egyptian bondage, *y* so for the place, the Desert; *Jehovah* gave them this, in their Wilderneſſes condition. At Mount *Horeb*, or Mount *Sinai*, in an Enemies Land, that of the *Amorites* and of the *Moabites*. Thus also, *z* For the persons: They were those of that age, who were then alive at that place who understood the Hebrew, to whom He gave this Law. So for the subservient Administrator, by whose hand *Jehovah* Christ gave this Law to them: Who was *Moses*, there was *Moses*'s *a* Ministery used in it. Hence it is called the Law of *Moses*; *Moses* wrote this Law in a Book. *b* Also for the manner of proclaiming: With Trumpet, Thunder, Fire, Audible Immediate voice of *Æbolim* himself; and such like. And thus too, for the solemn imbodying of an whole nation into a Church state. These and some such other like, were the peculiar Circumstances of that Promulgation in that day. Yet is the Law still the same now; The LORD Jesus Christ doth speak unto us, even now, in this Law of the ten Words. What God did speak unto *Moses*, *d* He spake unto others in the days of Christs flesh, when born of the Virgin Mary: which was hundreds of Years after. And *e* these ten Words were written unto us. If this Law be considered as the Law of nature, so it was given to all mankind, in Representative *Adam*: As I have declared. If it be looked on as Inwritten in the mind and Heart of the Regenerate by the Holy Spirit; Thus it is peculiarly given to new Creatures. As also I have manifested.

Thus I have laboured to clear and to distinguish, that which the Objector did tumble into a confused heap, and then from thence he drew wrong inferences:

p Ephes. 2. 15. Hebr. 7. 16. & 9. 9, 10.

q Esther. 3. 8. Ephes. 2. 12.

r Gal. 3. 23. 24. 25. Colos. 2. 14. Hebr. 10. 1. & 9. 24.

s Numb. 28. 1...8.

t Numb. 28. 9, 10.

v Mat. 28. 19. Acts 16. 25, 33.

w Rom. 12. 1. 1 Pet. 2. 5, Hebr. 7, 8, 9, 10, Chapters.

x Exod. 20. 1, 2. Deuter. 4. 45. & 5. 5. 6, &c. Jerem. 7. 22, 23. & 11. 4.

y Ezek. 20. 10, 11, 12 Deut. 4. 10, 15. & 5. 2, &c. &c. 29. 1. Malac. 4. 4. Lev. 26. 46. & 27. 34. Nehem. 9. 13, 14 Deut. 4. 45, 46. Numb. 36. 13.

z Deuter. 4. 9. 13 & 5. 3, 4, 5. John 1. 17. Exo. 32. 15. & 34. 29. Joh. 7. 19. Act. 6. 14. Neh. 8. 1. Dan. 9. 11. 13. Joh. 7. 23. Act. 13. 39. & 15. 21. 2 Cor. 3. 15. 2 Chron. 25. *& in many other places.*

b Exod. 19. 18, 19. & 20. 18. Hebr. 12. 18-21

c Exod. 19. 3, 4. &c. Deuter 7. 6, 7, 8,

d *Compare* Mar. 12. 26. *with* Mat. 22. 31.

e Rom. 15. 4.

f *Compare* Mat. 22. 24. *with* Mar. 12. 19.

He should better have bethought himself, that, when he would speak of the nature and Essence of a thing, (as particularly of a Sign or Ceremony) and doth so define it, that according to his own philosophical way, all definitions of any thing should be universal, or universally agreeing to the thing defined, wherever it is found; it must be universally affirmed of that thing, where-ever it hath a Being.

Whereas it is discovered, that there is a Sign of Sanctification, which yet is not so in his sense, There are some natural Signs of this; of sanctified Seasons separate for holy Services. The Heavenly Luminaries were, are, and will be such Signs. There is a notifying testifying-certifying Sign of Sanctification. Both these, the Weekly *S*eventh-day *S*abbath, has been, is and will be. It doth bespeak Holiness in the Nature and Being, in the Name and Thing of it, to the due observers of it; and therefore doth widely differ from that which is meerly Ceremonial. And both these *S*igns, are *S*igns to all *g* mankind. O how special a gift was this Law of the *k S*eventh day *S*abbath! A choice favour! One of the precious Mercies, as to the Law! To have all holy Rest even here, in and with the LORD. For unto this doth it Call! To lodge in the bosom and heart of the *Messiah*, O how delightful; O how good; O how pleasant.

g Compare Psal. *throughout with* Rom. 10. 18. *and* Deut. 30. 11.--14. *with* Rom. 10-5--1.

h Neh. 9. 13, 14.

I now return unto a further passage in a former (another from this last) Objector.

The next Particular to be demonstrated, is, that the new Worship was Typically signified in the figuring Pattern of old. So that, neither doth this make any change at all upon the weekly Sabbath, to make it pass from one day of the Week unto another, from the seventh to the first.

For as for that Typical Figuring Worship, which was a part of the Pattern under that Administration, in Types, *S*hadows, Figures and Rites, which was performed on the *S*eventh-day *S*abbath, that way of Worship by *S*acrifices of Lambs, by Meat and Drink offerings, Incense, and such like; *i* as to this part, these were perfected and accomplished in and by Christ, when born of the Virgin *Mary*; when living, dying, rising, ascending: But the *S*eventh-day *S*abbath stands firm, as one of the ten Words; which are another sort of Laws, that do abide for ever. *k* This Epistle to the *Hebrews* doth expressly affirm, that the *S*piritual, Heavenly things of this New Testament of Glory, were in the Pattern under the Old. The parts of Worship now, were then only in a more shadowy, figuring manner; and therefore you may find the same things, as well as words, transferred out of the Old, into the New Testament. Only spiritualized in the new. *l* As Priest, Propitiatory, Altar, *S*acrifices, Offerings, Incense, and many such like. Had this Ingager on the side, for the cause of the first Day, given instances in any particulars of VVorship, in the place where he speaks of new VVorship, it might have been discovered, that the same was in the Pattern of Old, to which Types then, the Antitypes now, do directly, exactly answer. If a skilful experienced Believer would write an exact Commentary upon the first, second, third, fourth, fifth, and sixteenth Chapters of *Leviticus* (not now to mention much more in that Book, and in *Exodus*, *Numbers* and *Deuteronomy*:) and take off the Veil from them, and give forth the true, intended, spiritual, significant meaning of them, by a collating of other suitable Scriptures, particularly in the New Testament; Every spiritual Discerner may quickly see, there was Gospel-worship, even then, only differently for the manner, dispensed.

i Col. 2. 16, 17. *See the Margin in the last English Bibles. In part.* Gal. 4. 9, 10.

k Heb. 8. 4. & 9. 23.

l Heb. 13. 8.--15. Rom. 3. 25. 1 Pet. 2. 5. Rom. 12. 1. Rev. 8. 3, 4, 5. *and in many other places.*

The Ceremonies of old were *m* Types, and Figures, and Shadows, instituted of *Jehovah Ælohim*, for these ends amongst others, to be signifying Seals of the assurance of Christ's coming in the fulness of time, to accomplish them; and of those good things which Believers had then, have now, and shall have, in after time, in and by him; *n* whether they were Administrators of holy Things, or particular Saints, or the Saints generally, all of them. These were of old Signs and Seals of Regeneration, of Justification, of Sanctification, of Acceptaon, of Salvation, and of eternal Life, *o* they were shadows of good things to come

m Heb. 9. 11. Col. 2. 11.--17.

n Rom. 15. 16, 17. 1 Pet. 2. 5, 9. Rev. 1. 6. Heb. 9. 13, 14.

o Heb. 10. 1.

come, which shadows did continue *p* until the time of correction, at the coming of Christ in the Flesh, born of the Virgin *Mary*, which Christ was *q* the Body of these things themselves, the express form, the summary substance of them. They were now to pass into the spiritual things signified; as those Typical Figuring, signifying, sealing Ordinances, and Institutions of the New Testament Dispensation of Grace, Baptism and the Supper of the LORD, do really to believing partakers of them represent glorious things, and will do so, *r* till Christ come to make all things new. The forementioned time of correction did then eminently begin, when Christ *s* first openly shewed himself to be the same *Messiah*, the same God manifested in the flesh (for he was born a Saviour:) Of whom all the Prophets had foretold: And it had still a further progress, as he passed further on in his life, fulfilling all Righteous Observances; as afterwards by his Death and Resurrection; The thorough perfection of which time of correction, was when he ascended up into the Heavens: The Holy of Holies there. So that, if we speak of God thus manifested in the flesh; thus was Redemption Work in the Antitype carried on, the complete finishing thereof, was upon Christ's going up to his Father from Earth to Heaven. *t* For then, and not till then, was the thorough completed consummation of the Old Testament Administration; and then, and not till then, was the full perfect *u* initiation of the New Testament Dispensation, as the Author of this Epistle to the *Hebrews* doth expressly declare it. If men will lay any more stress and weight, in their arguing about this, to any particular time and day, then the very form and the true Existence, and real Essence, and the consummating Consecration of that Priesthood of Christ, (which did set an end to, and did put down the Aaronical and Levitical Priesthood, before which, the whole of the Antitypical Work of Redemption, so far as it did relate to the Priestly Office of Christ the Mediator between God and Man, was not perfectly filled up:) This doth stand and consist in those things, which do belong unto the *w* Ascension of our LORD Jesus Christ into Glory: For, whilst Christ was on Earth, there were other Priests, which offered gifts according to the Law of the Pattern, who did serve unto the Pattern and Shadow of Heavenly things, of Heaven it self; and so long Christ had not the former typical Priesthood, so unchangeably, unpassingly to any other, passing into him as the Antitype; so long as he remained on Earth, he was not such an High Priest, as the Author of this Epistle doth plainly word it; into which Heaven Christ did therefore ascend, to make *x* a full end of all those Old Testament Types and Figures, becoming now the glorious Mediator of the New Testament, which is established or legitimated in better Promises; The holy Spirit, hereby signifying this, that the way of this Heavenly Sanctuary, the Holy of Holies was not yet made manifest to be perfectly accomplished, till Christ ascended there; whereby there is evident proof made, that the Aaronical Levitical Priesthood, being a Type, Figure, Pattern, and Shadow of this Cœlestial, super-Cœlestial Priesthood of Christ, did stil stand till then, and was not to give way and place, as a Type and Figure, unto the Antype and Truth, until this great High Priest Christ went into Heaven. The Birth, the Life, the Passion, the Death, the Resurrection, the Ascension of Christ, have *y* every one of them, somewhat peculiar in them, as to the Redeeming-work, and must all of them be put together for the thorough completing of so good and so gracious, so great and so glorious a Work. But those who would make the Resurrection-day of Christ, to speak that about a pretended change of the weekly Sabbath, from the Seventh day to the first, should consider, that the perfect consummation of this Work in the Antitype, was at Christ's ascending up into Glory. Then did he Captive Captives unto himself, (which was done *z* when he thus went up on high:) which was a part of Redeeming Work. *a* The effusion of his holy Spirit, was one Fruit of Christ's Ascension thither: *b* Into Heaven he went, in the name of his people for their good, to take possession for them. Now hereby was the Heavenly Holy of Holies *c* opened: Here did this high Priest *d* intercede for those whom the Father gave unto him. The Priests entring into the Holiest was *e* a Type of this; yet in some things there was a difference. The Typical high Priest of old was to enter in there, once every year;

p Heb. 9. 10.
q Col. 2. 17.
r 1 Cor. 11. 24, 25, 26.
s Luk. 2. 11.
t Heb. 8. 1, 4, 5.
u Heb. 10. 1, 2.
w Heb. 8. 4, 5. & 9. 23, 24. 1 Tim. 3. 16.
x Heb. 8. 4, 5, 6. & 9. 8, 11, 23, 24. & 7. 16, 25, 26. : verſ. 25. *To the full end, εἰς τὸ παντελὲς.*
y Luk. 2. 11. Rom. 8. 32, 33, 34.
z Ephes 4. 8. Pſal. 68. 18.
a Act. 1. 11. & 2. 1, &c.
b Heb. 6, 20. & 9. 11, 12. John 14. 2, 3. & 16. 7.
c Heb. 10. 19, 20.
d Heb. 6. 20. & 7. 25. & 9. 24. John
e Heb. 9. 7, 12, 24. & 6, 20.

year. But *f* Christ entred into Anti-typical Heaven once for all. *g* The High Priest of old entred into the Type with the blood of Bulls and of Goats: Christ entred into Heaven with his own blood. *b* The High Priest appeared of old before the Ark for the people a little while, and then came away quickly agen: But Christ for *i* ever doth appear before God his Father, having hereby obtained Eternal Redemption for those who are his. What shall I more say about this? To expound the whole of the Old Testament pattern, as to the matters of worship, and in all the other parts of that Administration, and then to apply it in the new, how exactly one doth correspond to the other, were task enough for a long Life. That, the shadowy ceremonies, and figuring Types of the Old Testament; as such, that is to say, as shadowy ceremonies and figuring Types, are done away, and leave no obligation of duty upon Believers under this New Testament, ministration to observe and perform the outward part of them, I would thus demonstrate by Arguments drawn from *k* those Propheties in the Old Testament, which do foretel this: The LORD Jesus Christ upon his coming in the flesh born of a Virgin, was to cause the sacrifice and oblation to cease, and thus he bespeaks his Father, *Sacrifice and Oblation thou wouldest not: mine ears hast thou digged open; burnt-offering and sin-offering thou askedst not: Then said I, lo I come, in the Roll of the Book it is written of me. My God, I delight to do thy acceptable will; and thy Law is within my Bowels*: Christ's Ear was digged open, it was pierced and became listning to his Father's call, and obedient to his Father's voice; his Ears were bored by the Father, whose servant for ever Christ was: the Father fitted a Body to this beloved Son of his, preparing and ordaining it to be an ordinary and expiatory sacrifice for the sins of the World, it *l* being impossible, that ceremonial sacrifices should purge away sins, which therefore were now refused as unprofitable, and they received their perfection and accomplishment in Christ.

I argue further from those Scripture Names, which are given unto those Rites and Ceremonies, whereby their Nature is aptly expressed and significantly described: sometimee they are set out by *m* Types, as they were under the old, to which the Anti-types do directly answer in the New; so that the old Types do give place, and the new Anti-types do stand in their Room: those Types being representing signs, as of some spiritual thing signified then, so also of some future thing come to pass now; which being come to pass, as it had a correspondency to the former, so also did it do away the external part of that which had before adumbrated it. They are in other places called *n* shadows, which are obscure representations of somewhat else that was the express form; they were a picturing delineation, and a well drawn Image, of Heavenly things, of future good things. They were *o* exemplars, as so many Images, representing of Christ and of his benefits: They were *p* a parable, or collation, an artificial prefiguring narration of somewhat else signified thereby; a form of Ritual Worship, which served for that time under that administration, putting somewhat that was visible before the eyes, which yet had a more inward mysterious meaning in it. They were *q* fleshy, and flesh, those external ceremonies and outward works, were exercised about outward, earthy, crass, infirm, and fading things; hence the Laws and commands about them are said to be fleshy precepts, injoyning the offering up the flesh of bulls, rams and goats, they were fleshy rites, and one of their signs, that of Circumcision was a mark in the flesh. The Reader should not here mistake me, as if I were in this against all the outward part of Worship now under the New Testament, whilst I declare the abolishing of those external sacrifices, and outward Rites which were Typical and figuring of old. A just respect of outward reverence, is due unto *Jehovah Ælohim*, where he doth manifest his gracious presence: Here is a duty of veneration to be expressed by outward gesture. Although the inward Worship be principally in several respects intended and required, yet the outward and bodily part is not excluded but enjoyned also, such as elevation of the Eye and palms of the Hands, bowing, kneeling, and the like, where meet circumstances of time and place, and other parts of the case are fitted for it: The LORD made *r* the body of Man to be worshipped and glorified by, as well as the Spirit and Soul, and Believers have a promise

f Heb. 9. 7, 12, 25.
g Heb 9. 5, 7, 12, 24, 25.
b Heb. 9. 4.
i Heb. 9. 12.
k Ps. 40. 6, 7, 8. *compared with* Heb. 10. 5--9. Ps. 50. 7--14. Dan. 9. 27.
l Heb. 10. 1--4.
m Acts 7. 44. Heb. 8. 5. *compared with* Heb. 9. 24. & 1 Pet. 3. 21. *See the Greek words,* τύπος, ἀντίτυπα.
n Heb. 10. 1. & 8. 5.
o Heb. 8. 5. & 9. 23.
p Hebrews 9. 9. παραβολή.
q Gal. 3. 3. & 6. 12. Heb. 9. 10. & 7. 16. Gal. 6. 13.
r 1 Cor. 6. 19, 20.

promiſe, and ſo are under expectation, of having their bodies glorified as well as their ſpirits and ſouls, in the World and Life to come: and if they look for a glorifying reward, they ſhould perform a worſhiping work: though the inward worſhip be the life of the outward worſhip, yet the outward muſt be expreſſive of the inward, the one is not complete without the other. Where there is only the outward worſhip without the inward, there the worſhip doth not ſo commend it ſelf to God, not being well teſtified before him, who ſearcheth the Heart, *f* and who being a Spirit, will be worſhipped in Spirit, and if there be only inward worſhip, without the outward worſhip, there the worſhip is not well witneſſed *t* before Men and Angels. The outward bodily part of idolatrous worſhip by geſture and poſture, as a teſtification of homage, is for that cauſe a ſin, *u* becauſe that is given to an Idol, which is an honour due peculiarly unto *Jehovah Ælohim* himſelf; it belongs properly unto the great Creator, and ſhould not be ſacrilegiouſly ſtollen from him to be beſtowed upon a creature: Where there is a daring, ſcorning, and a preſumptuous neglecting of the outward part of ſolemn worſhip, *w* there the guilt of hainous ſinning is chargeable upon ſuch, and of provoking affront to the Heavenly Majeſty: A decent comly dreſs and deportment in the acts of outward worſhip and ſervice doth well become the Saints. Further yet, thoſe Ceremonial Rites of old, are called the *x* Elements of the World weak and egene, ſuch as by which the *Iſrael* of God were inſtituted in their minority who were Children and Diſciples, under the *Moſaick* Pædogogy; which, although under that old miniſtration, they were profitable exerciſes leading Believers unto the promiſed *Meſſiah*; yet after the manifeſtation of Chriſt in the fleſh, their external uſe ceaſed, and their obſervation would be noxious: Thoſe pædagogical rudiments, with which the LORD taught his Church, under the former diſpenſation, when it was in its infancy, are now vaniſhed, being ſhadowy Rites, which had annexed to them an open profeſſed declaration of their Faith concerning the *Meſſias*, who was then to come in the fleſh, to be born of a Virgin, and to expiate the ſins of mankind; and therefore are not to be obſerved now by the New Teſtament Churches, grown to their ripe age; for, ſo is the force of *Paul*'s arguing ſet againſt thoſe, who would have brought in the *Moſaick* Rites into the New Teſtament Church, and have mingled them with the Evangelical Doctrine. I draw another argument from thoſe various phraſes in the New Teſtament, which do expreſs the doing away of thoſe ceremonial Rites, ſuch as to *y looſe*, or to *dirbind*, which doth denote its abrogation, and that it doth not now bind Believers to its obſervation; Chriſt having taken away the bond of it: *z* To deſtroy or to aboliſh, to cauſe to loyter behind, or to render improfitable; ſo has Chriſt dealt with thoſe *Moſaick* Ceremonies: *a* To be changed, to be carried from one place or thing to another, to be tranſported, conveyed, turned; ſo it is with ritual inſtitutes, they are paſſed into ſomewhat more ſpiritual, heavenly and glorious: To be *b* abrogated, to be aboliſhed, to be razed out, to be put out or away; ſo that, there is a diſanulling of theſe ceremonial Rites: *c* To take away; ſo has Chriſt removed out of the way that handwriting in ritual injunctions: *d* To rail it, to affix it, to the Croſs, the forementioned Handwriting of Figuring Ceremonies, under that former Diſpenſation; Chriſt did this, faſtning it to his Croſs: *e* To blot it out, to obliterate, to wipe off the Oyntment, to wipe out; thus the Chirograph ſpoken of but juſt before, was blotted out by Chriſt, Chriſt cancelled the bond, tare it in pieces, cut it into ſmall parcels, with thoſe nails, as it were, with which he was nailed to the Croſs: Chriſt having paid the debt, and fully diſcharged all the demands of his Fathers Juſtice, it was equal, that the bonds ſubſcribed ſhould no longer ſtand in force. To paſs away: *f* the Prieſthood of Chriſt is an eternal Prieſthood, which doth not paſs from one unto another, either by deſcent or by ſucceſſion, as the Levitical Prieſthood did; Chriſt's Prieſthood was ſo perſonal, as for ever to abide in himſelf; whereas, in the Levitical Prieſthood, the Prieſts dyed one after another, and the Prieſthhood it ſelf was changed, being tranſlated unto another Tribe from *Levi* to *Judah*, from which Tribe of *Judah* our LORD ſprang; ſo that the Levitical Prieſthood having now paſſed into Chriſt, that Prieſthood

f John 4.23, 24.

t 1 Cor. 11.4--15.

u Exod. 20.4,5. 1 King. 19.18. Hoſ. 13.2. Ezek. 18.6. Pſal. 44.20.

w Pſal. 5.7. & 132.7. Pſal. 95.6.

x Gal. 4.3,9. Col. 2.8.

y Epheſ. 2. 14. λύσας.

z Epheſ. 2. 15. καταργήσας.

a Heb. 7. 12. μετάθεσις, μετατίθεσθαι.

b Heb. 7.18. ἀθέτησις.

c Col. 2. 14. ἦρκεν.

d Col. 2. 14. προσηλώσας τῷ σταυρῷ.

e Col. 2. 14. ἐξαλείψας.

f Heb. 7. 24. ἀπαράβατον.

Priesthood ceaseth, and the ceremonial Rites belonging to it: *g* To cease, and to be taken out of the way, if those shadowy Sacrifices, which of old they offered year by year continually, could have made the comers thereunto perfect, would they not then have ceased to be offered? (For so it should be rendred interrogatively;) undoubtedly they would have so ceased; this therefore being now perfected by the offering up of the body of Jesus Christ once, the Sacrifices must necessarily cease: *h* To be dead: The ceremonial Statutes obliged for a certain time, as in the Ordinance of Marriage, which doth bind till death; but death doth unloose that Matrimonial Bond; so here, Believers under this new Administration are freed from those ritual observations; and therefore, when all this is put together, let those who would still be serving the old Tabernacle, remember, that thereby they deprive themselves of having any *i* right to eat of the spiritual Altar, and that, so long, and so far Christ's coming in the flesh, doth profit them nothing, and they betray that Liberty which Christ hath purchased; and intangle themselves by thrusting their necks still under that Yoke of Bondage, which Christ has broken: If these *Mosaick* Rites should still continue in the later-day-Glory, then their Glory in those later days as to the outward Administration of Grace, will be less than our Glory now is; whereas, *k* we have a better ministration now, more spiritual, more heavenly, more glorious, than the former dispensation of Grace, under the old Testament was, and the later-day-Glory will be yet more excelling, *l* what there is of perpetual equity in those figuring Types, and shadowy Signs, and how far in Christ, who is the Truth of them, they have an everlasting continuance, in which regard they are called everlasting Ordinances, and Ordinances from Generation to Generation, this is a matter, though of very useful, yet of far distinct inquiry, from what has been now under my Disquisition: For it sets out the inward spiritual part, the things signified by those external Signs, such Truths, Duties, Graces and Priviledges, as are some way or other contained in one or other of the Laws of the ten Words; and are one of the strong arguments for their cessation now upon the change of the dispensation, the external fleshy, obscure, earthy veiled part, being now passed into the inward, spiritual, glorious, heavenly unveiled part.

g Heb. 10. 1, 2. ἀναίρεσις, vers. 9. ἀναιρεῖ, *He takes away the first, that he may establish the later: He takes it out of the way, he abolisheth it, he lays hold on it, so as to slay it.*

h Rom. 7. 1--4. ἀποθάνων· ἐθανατώθητε.

i Heb. 13. 8, 9, 10. Gal. 5. 1--6.

k 2 Cor. 3. 6--18. Hag. 2. 3, 7, 9.

l 1 Cor. 9. 13, 14. Heb. 13. 8--16. John 1. 16, 17. Exod. 12. 14, 24. 1 Pet. 2. 5.

I hasten now to evidence in the Word of Truth, That,

The Law of Faith, was a Law under the Old Testament Dispensation.

Here to avoid mistakes and cavils, (for, we are for standing upon plain firm ground, having the whole Scripture in plain express words for the Weekly Seventh day Sabbath:) I notice the Reader, that to believe actually in the *Messiah*, as Mediator between God and Man, and actually to believe in this *Messiah*, as he that was in the Fulness of Time to come in the Flesh, born of a Virgin, was a Law under the Old Administration. And to believe actually in that particular person, this Christ, when come in the Flesh, as so born of the Virgin *Mary*, is a Law of the New Testament; yet so, as that this *Quateneity*, as so born of the Virgin *Mary*, is one part of the New Testament Ministration, properly as such; and so in that respect doth belong to another matter. And thus in some places Faith doth set out the New Dispensation of Grace. The short and plain is this; Faith in the *Messiah*, or in Christ, was a Law under the Old Testament-dispensation; or it was then a commanded Duty to believe in Christ; which was to be done in obedience to a Law of *Jehovah Ælohim*.

For the Advancement of this sort of profitable Learning, I propound these following Inquiries; which if well cleared up from Scripture, might bring in some considerable Augment to this Holy Science.

Q. Whether there be not convincing evidence in the Word of Truth, that fallen *Adam* and *Eve* did actually repent, and believe in the *Messiah* for Justification, Acceptation and Salvation.

Q. What Names are there in the Old Testament given to Christ, which do set him

him out, as Mediator, as Saviour, as the Justifier of his people, and as being their Righteousness.

Q. What Types, and Figures, and Shadows were there of this Doctrine of Faith in the *Messiah*, under old Testament Dispensation?

Q. Whether, if all the Hebrew expressions were put together, that in the Old Testament are expressive * descriptions of Faith, Trust, Hope, Expectation in the New, with all the Synonyma's and Phrases referring to this subject matter, it would not discover much of lively Faith in the Saints, under that former Dispensation?

That, Faith was a Law under the Old Testament Dispensation, I thus demonstrate, both in the general significancy of the word, grounded on the Almightness, and Faithfulness of *Jehovah Ælohim*, and also in the special acceptaon it; for closing with, applying of, relying on, *Jehovah* the *Messiah*, and his Righteousness, for justification in the sight of God.

In its general significancy, it has a firm Foundation, a rockie bottom, even *m* the Power and Truth of the omnipotent unchangeable *Jehovah*, a God of ability to perform, and of veracity to fulfil, what he has spoken and promised. Every Word and Truth of God revealed, is the general, and common object of Faith. A lively working belief of this; though seemingly but in the general, yet has great influence upon the special actings of justifying Faith; for the Scriptures do give us instances of too much, and too often questioning the Power and Fidelity of *Ælohim*, in his Word and Promises, in some particular trying Cases, as long hiding of his Faces, great withdrawing, delay of fulfilling of Propheties and Promises, not answering of Prayer, carrying himself as one angry at the very Prayers of his people; much conflicting with, and yet frequent foyling by some particular bewailed, confessed corruption, under violent temptations, the LORD's seeming forsaking of his Churches and people, his shining upon, and prospering of the Enemies of the LORD, and of his people, his seeming to act contrary in his works, from what he covenanteth in his Word; with more of this kind.

m Gen. 1. 15. 1, 6. Rom. 10. 17. Heb. 11. 3. 1 Pet. 1. 21. 2 Thess. 2. 13. Rom. 4. 20. Heb. 11. 1, 6.

But, I suppose, that it is the notion of Faith in its special acceptation, that is intended by this pretended new Law of Faith in this Objection: That this Faith in Christ is now in more clearness, spiritualness, evidence, growingness, heavenlyness, for the manner and degrees of it, we thankfully and admiringly, acknowledge to the praise of God, of rich Grace, and of free Love, who has brought us under this new and more glorious Administration. But, there was the same Grace of Faith in Truth, and in reality, for its Nature and Essence, in the savingness and justifyingness of it, for the kind and specifickness of it, under the Old: This we also affirm, was it not this saving and justifying Faith which the Author of the Epistle *n* to the *Hebrews* do speak of, when he said, *The just by faith shall live?* Those who are justified, counted just by Faith in Christ, applying him and his Righteousness, shall live that life of Grace, and of Comfort, of support and stay, of waiting, and of dependance here, which shall pass into an eternal life of Glory, of full Vision, Injoyment, and Happiness. And was not this Testimony brought out of the *o* Old Testament, which is used once and again, and a third time in the new? And in every one of the places in the new, it is applyed with respect to Justification by Faith in Christ. So in the Epistle to the *Romans*; the Righteousness of God (of Christ who was God as well as Man, for the complete satisfactory righteousness of such an one did we stand in need of:) is revealed in the same Gospel of Christ from Faith to Faith; as it is written, *But the just by faith shall live*: That Righteousness by which a Believer doth stand justified before the Judgement Seat of God, and can be no other Righteousness, but only the Righteousness of Christ, this is a free gift from the Father, and is through the inworking of the holy Spirit, by Faith imputed to Believers. The like sense it has in that passage of the Epistle to the *Galatians*;

n Heb. 10. 38. & 11. throughout: & 12. 1, 2.

o Habak. 2. 4. Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.

p Gal. 3.5,6,7,8, 9,11.

p *Galatians*; that no man by the Law is justified before God is mentioned; for *the just by faith shall live*; referring again to that place in *Habakkuk*, whereby to prove justification by Faith in Christ only, as the Context doth evidently declare: And thus in the formentioned passage to the *Hebrews*, having in the last verse but one of the tenth Chapter, cited that Scripture in the Old Testament, the Author proceeds in the first verse of the eleventh Chapter to describe the true spiritual Nature of saving justifying Faith; and he gives particular Instances and Examples of the Saints of old, who acted this Faith. Was it not *q* by this Faith, in the promised Seed of the Woman, in Christ, that *Abels* person and Sacrifice was acceptable to God, and by which he obtained witness, that he was Righteous, and so justified in the sight of God? Was it not by this Faith that *Enoch r* pleased God who gave him this Testimony, and was therefore honoured with the priviledge of walking with God here, and then of Gods taking him away to himself? Was it not *s* by this Faith, that *Noah* prepared the Ark, as a Type of Christ; by which he became an heir of the Righteousness, which is according to Faith? Of which Righteousness, of Justification by Faith in the *Messiah*, *Noah* was Preacher to others? Was it not *t* by this Faith that *Abraham* was justified? Did not he believe God? *Jehovah* the *Messiah*, who appeared to him? And was it not accounted to him for Righteousness? And is not this brought in by *Paul* in his *u* Epistles to the *Romans*, and to the *Galatians*, to prove the Doctrine of Justification by Faith in Christ, by his Righteousness imputed to the Believer? Did not *Abraham* receive the Sign of Circumcision, as a Seal of this Righteousness of Faith, which was thus imputed to him? Is not *Abraham* propounded as an Example to after Believers in this? being called the Father of all that believe, in the Foot-steps of whose Faith after Believers are to walk? For what was so counted to him for Righteousness, was written, not for his sake alone, that it was imputed to him, but for the sake of *Paul*, and of others in *Paul*'s time; and so still for our sakes, in the present day, to whom it shall be imputed; namely to them that do believe in him; *w* what *Moses* doth speak of the Duties of the Law, *Paul* doth interpret of the Faith of the Gospel. It would fill up much paper to inlarge in all the other instances of the old Testament-Believers, recorded in the new, particularly in that eleventh Chapter to the *Hebrews*. There is *x* one Faith; one and the same Doctrine of Faith, to be believed; and one and the same Grace of Faith, by which men do believe, for Justification and Salvation, both under the Old and New Testament. It was the open confession of *y Peter*'s Faith in one of the first Councils or Synods, held in the New Testament, when the Apostles and Elders were assembled together to debate some weighty Question of the Christian Religion; *We believe*, saith he, *by the Grace of the LORD Jesus Christ, to be saved in such manner as they also; as the believing Fore-fathers under the Old Testament were, merely through free Grace, by Faith in Grace, by Faith in Christ, in his righteousness. They by Faith in Christ, who was then to come to be in due time born of the Virgin, which was held forth in Types of old to this end; We in Christ, as the perfect Anti-type thus already come.* z The Analogy of Faith in both Testaments should be attended unto by a diligent discerning Reader of the Word, a due proportional collating of them, between and to each other, would discover the uniformness and well-agreingness of the Will of our LORD in them both, by a particular right application and limitation of their Analogy, the orderly regulation whereof must be made according to that measure and number of proportion, which the different manner of dispensing doth call for, and no further is it to be admitted, as to any substantial and essential part of the Christian Religion; there is a likeness of Word, a sameness of Sense, a oneness of intendment on them both, unto which Analogy he must keep close, who would give forth a true explication of sound Doctrine. That Faith, which is required and promised in the Covenant of Grace, is for the substance of it, one and the same Grace, which is commanded in the Law of the ten Words; and let it be further researched into by the ingenuous for the augment of this Spiritual Science; Whether the Faith of *Adam* in his innocence (I do not put here into this inquiry, as to the special use, and the proper object of it) were not for the substance of the

Grace

q Heb. 11.4. Mat.23.35. Gen. 3.15. & 4. 4. & 1 John 3.12.

r Heb.11. 5.

s Heb.11. 6,7. 2 Pet.2.5.

t Heb.11.8--19. Gen.15.1,5,6.

u Rom. 4. throughout; and Gal.3.6--18.

w Deut.30.11 --14. Rom. 10.6 --9.

x Ephes.4.5.

y Acts 15.11.

z Rom.12.1,2, 3,6.

Grace one and the same with the New Covenant Grace of Faith? Was not *Adam* in all things to give confident credence to all as to every Truth which *Ælohim* his Creator had revealed or should further reveal, was he not bound to believe in the promised *Messiah* by the Law of Creation and of Nature, as soon as ever *Jehovah* should reveal this to him? The whole Scripture is profitable for this doctrine, of the oneness and sameness of old and New Testament Faith, and I am perswaded after some years research into the word of Truth, about this matter, and long experience suited thereunto, that one great occasion at least, if not cause, of the Apostasies and Backslidings of some, of the loose ungospel-like, and ill-principled-conversation of others, and of the practical Atheism and Infidelity of some others, and of the doubts and fears, and unprofitable walking of other some, has been men's unscriptural unwarrantable setting up of so many different Religions in the Old and New Testament, and the urging of some one, or a few misunderstood, misinterpreted Scriptures, wrested and wryed to some particular purpose, contrary to the drift, and intent, and scope, of the whole Scripture besides, which doth write about that Case: Whereas the whole Scripture is uniform and harmonious, speaking with one mouth, one and the same thing. The only difference between the Old and the New, being in the mode of Administration, as has been opened once and again. Let me here further add, (seeing this Objector doth call this a New Law of Faith, as a part of the the New Creation; brought in and perfected particularly, and only upon the first day of the Week, and upon no other day, as he pretends:) that, this Grace of Faith was put into a Law under the Old Testament Dispensation; for, besides that, if there had been no Law for this Faith, under that Dispensation, *a* it had been no sin; no transgression not to have believed with that Faith; for sin is the transgression of some Law; and I have shewn, it was Christ manifesting himself to *Moses* in *Egypt* and in the wilderness, whom the Israelites did so often tempt, grieve, provoke, and not *b* not believe. But further, Faith in that *Jehovah Ælohim*, who proclaimed the ten words at Mount *Sinai*, was a plain duty, injoyned in the first word or command; and that Promulgator, I have proved to be the *Messiah* or Christ. So that it was a duty actually to believe him; to believe in him. Faith in the Lawgiver is *c* one of the ways and commandments of this *Jehovah*.

a Rom. 4. 15, & 5. 13. 1 John 3. 4.

b Psal. 78. 22, 32. Heb. 3. 12, 18, 19. & 4. 2, 11.

c Act. 18. 25. 28. 2 Chron. 20. 20.

I had here given a dismiss unto this (that I might hasten to the last particular:) but that I called to mind, how another adversary of, and objector against, the Seventh-day Sabbath had affirmed, that the Decalogue had less in it than the Law of Nature, and that therefore it was never intended for a mere or perfect Transcript of the Law of Nature. (Although, if he had improved his own concession, he might have seen how he tacitely gave an answer to his own Objection; for he says, That the chief Heads of Natutes Law are contained in the Decalogue:) He gives instances in divers particulars; some of the chief of them, in which he seems much to glory, I shall examine: In which he judgeth the Decalogue is defective, such as the belief of the Soul, to love our selves with a just and necessary Love, to fame and mortifie all our fleshly lusts, in order to our Salvation, to deny all bodily Pleasure, Profit, Honour, Liberty and Life, for the securing of our Salvation.

Let the considerate Reader now spiritually, according to the Word of Truth, discern in these matters. If the Scripture-rules of interpreting these ten Words, Laws or Commands be observed, allowed and applyed, it will be manifest, That they are a comprehensive, as for other things, so for the particulars specified; so far as doth concern the discharge of Duty, and the avoiding of Sin. These general Laws do take in more particulars, than is commonly observed, for the particulars are expressed by some word or other, in the general Law, which by collating of other Scriptures in the Original words and phrases doth evidently demonstrate this; which is well worth the noting and improving for the advancement of this decalogue-Science. The definition of every one of the ten Words, is so fully and comprehensively fitted, as they take in all the Laws of Natural Holiness and Righteousness: So that, we may say with the *d* Psalmist,

d Psal. 119. 96, 97.

miſt, In all perfection I have ſeen an end, but thy commandment, O Jehovah, is very large! O how I love thy Law!

To believe that the Soul is what Scripture and Nature do ſay that it is, is comprehended in the Decalogue. The Maker and Giver of this Law is the beſt Interpreter of it. *e* When the Lawyer asked Chriſt, which was the great Commandment in the Law? The LORD Jeſus anſwered him, *Thou ſhalt love the LORD thy God with all thy heart, and with all thy ſoul, and with all thine underſtanding, and with all thy ſtrength: This is the firſt and the great Commandment: and the ſecond it like unto it, Thou ſhalt love thy neighbour as thy ſelf. On theſe two Commandments hang the whole Law and the Prophets.* Obſerve here, Is not the Soul particularly taken notice of in the expreſſion? And that too, as a diſtinct, eſſential, conſtitutive part of man, from the ſpirit and body? And is not this a Word to be believed? Is it not plain here, that the Scripture Doctrine of the Soul, is to be believed? And this as comprehended within the due bounds of the Decalogue? That Chriſt doth here ſpeak of the Law of the ten words is evident, by collating of *f* other Scriptures, which do hiſtorically relate the ſame thing, where the Preface, *g Hear, O Iſrael*, doth ſhew, that it is meant of this Law of the ten words, ſeeing there is a particular enumeration of ſeveral of the ten Words in expreſs terms. Which ten Words do ſummarily contain the whole Doctrine of Holineſs, and of Righteouſneſs, whatſoever the Law and the Prophets do ſpeak of: And how much is there in theſe concerning the Doctrine of the Soul? This expoſition of the Law-maker himſelf, is a ſufficient warranting of this interpretation; For, he doth make the ſum of the firſt Table, (to which the four firſt words do belong:) to be the loving of *Jehovah* our *Ælohim, with all our heart, and with all our ſoul, and with all our might.* And the ſum of the ſecond Table, (which takes in the ſix laſt words:) to be, *Thou ſhalt love thy neighbour as thy ſelf.* And *h* the expreſſions which Chriſt doth uſe, are remarkable; the whole Heart; the whole Soul, the whole Strength; the whole Mind; which words do take in the whole Power, and Powers of the inner and outer man. *i* The whole ſtrength doth more properly ſet out the might of the Body, in the external Members, Limbs and Parts of it. The whole Heart doth expreſs all the Inwards of the bodily fleſhy part of man: The whole Mind doth call for the Vigour and Activity, the light and life of the Spirit of Man: The ſpirit of a Man is naturally Luminous, and has Light enough in it to demonſtrate his Being, to be diſtinct from the reſpiring faculty in Man. So that the whole in his All, and in every part of him is concerned and engaged in this Love. And all theſe words thus put together, do diſcover and declare, that this Law of the Ten Words doth extend to Spirit, Soul and Body; both the External and Internal parts of the Body: which three do conſtitute and make up a complete Man. And the LORD can make this good uſe of this part of the Anſwer, to put the Readers upon further Inquiries into the Word of Truth, after the true nature and proper difference of their Spirits, Souls and Bodies, and what the diſtinct duties of each are, and wherein they muſt all joyntly agree in obeying this precept of Love. *k* The Fourth Word doth declare *Jehovah Ælohim* to be the Maker of the Heavens and of the Earth, and of all things that are therein; and the Soul of Man is one of theſe things which he created and *l* made. It is of the Law of Nature agreeably to the Word to believe, that ſouls are, and that there is a Maker of them. And that it is a duty, both to get more of the knowledge of our ſouls, and with our ſouls, to love and honour the Creator of them.

To love our ſelves with a juſt and neceſſary Love, as ſuch, is of the Law of Nature; *m He that doth it not is a Self-Murderer*, he doth kill ſomewhat or other of himſelf, which is againſt the expreſs Letter of the Sixth Word. Thoſe that by ſinning againſt, and hating of the LORD Chriſt, are Oppreſſors, Wrongers, Abuſers of their own Souls, and love death; they do that by which they bring death and deſtruction upon themſelves; and ſo do not diſcharge that duty which under, and for him they owe unto themſelves. To love our Neighbour as our ſelves is *n* of the Law of Nature in the Decalogue, which is the ſenſe that the Law-giver himſelf doth give of his own Law. *o* This Objector himſelf doth acknow-

e Mat. 22.35--40.

f Mar. 12.28--34. Luk. 10, 25--28.

g Deut. 5. 1, &c. Rom. 13.8, 9, 10.

h Mar. 12.30. Luk. 12.30. Luk. 10.27.

i ἰσχύς.

k Exod. 20. 11.

l Iſai. 57. 16. Gen. 2.7. *and in other places.*

m Prov. 8. 36.

n Lev. 19.18. Mat. 22.39. Rom. 13.8, 9.

o Pag. 218. *of his Treatiſe.*

acknowledge all the Duties of self-love to be deeply written in Man's Nature; but in this he doth mistake, in that he saith, That all the Duties of self love, as such are passed by (as supposed) in *Moses*'s Decalogue. (In the way, men should use more tenderness in their expressions about these holy Laws of Christ; upon which he himself doth put so much honour. This Adversary doth sometimes call it a Jewish Law, and here *Moses*'s Decalogue, when he had before and after, written so much diminitively about these ten Words; whereas the Scriptures do name them with more honour, *p* the Words of the Covenant, the ten Words, the ten Words which *Jehovah* spake, which he gave unto *Moses*. *Moses* called them, the ten Words of *Jehovah*'s Covenant, which *Jehovah* wrote upon two Tables of Stone: with many more of such glorious Names and Titles.) But to my matter in hand:)

p Exod.34.28. Deut. 10.4. & 4. 13.

If these Duties of self-love are supposed, where are they supposed, if not in this present comprehensive Law? which doth include all Duties? *q* Christ's Rules of Interpreting do expresly take in self-love, making this commanded Duty of self-love, to be the measure of our Love to our Neighbour; the one must be regulated by the other according to the Word. *r* In his own Commentary upon his own Law, he doth affirm, all the Law and the Prophets, to make a regular Love to our selves, to be *s* the measure of our Love to others. This Law of self-love is not then so passed by, but that in expres terms, if we will take Christ for an Interpreter, it is a Duty required in the Law of the ten Words. Both Old and New Testament do speak one and the same thing in this matter; And men will never be thorowly true, right lovers of themselves, till their hearts and lives in a way of growing conformity, both in knowledge and in obedience, be more and better reconciled to this Law of the ten Words. Pure, Primitive, Created, Natural, Word self-love is eminent in an Universal Obedience, unto all the Holy, Righteous, Just Laws of *Jehovah Ælohim*: They are good Laws, good to the observer of them. The LORD doth use this Argument, whereby to prevail with true, right self-lovers, keep all my Commandments *t* for thy good, Thy; the benefit and the advantage will be thy own. Thy Obedience thereby, will be profitable *u* to thy self. Every one of the ten Words being directed to men, in the Second Person, doth stir up their natural, regular self-love; *Thou shalt*, or *Thou shalt not*. It is thy own great concern; *w* For, there is a lawful regular self-love, *x* as there is a sinful carnal self-love.

q Mat.22.39. & Luk.10.27.

r Mat.7.12.

s Lev.19.18.

t Deut.10.12,13.

u Job 22.2.

w Ephes 5.28, 29.

x 2 Tim.3.2.

This also doth take in somewhat of another Instance of this Objector, about taking greatest care to save our Souls above our Bodies. For the Chain, and the order Lines of Love is held forth in the Decalogue. *y* The Honour and the Glory of *Jehovah Ælohim*, being commanded, and commended, in the first Table; and then the Salvation and good of our selves; and next to this, the Salvation and good of others: As has been already opened.

y Mat.22.36,37, 38,39, 40. Lev. 19.17,18.

Further, to tame and mortifie all our fleshly Lusts in order to our Salvation: Is not this also precepted in the Decalogue? Where any Duty is there commanded, do not also the means pointed thereunto pass under precept? Thus, where any sin is forbidden, are not there also the causes and occasions of such a sin forbidden? And are not there also the means instituted for the avoyding such a sin injoyned? Are not Lusts and Corruptions, the whole old man of them, the original indwelling sin, which is the root and the corrupt Fountain, whence all other sins and corruptions do spring and flow, are not these forbidden in the Law of the ten Words? Doth not *Paul* evidently argue this in the seventh Chapter of his Epistle to the *Romans*? *z If we do not through the Spirit mortifie the deeds of the body*: Is not this one way of self-murder, forbidden in the sixth Word, or Law? And where a sin is forbidden, is not the contrary Duty there commanded? Are we not by virtue of this, and of other of these Laws, to forbear those acts of Gluttony, Drunkenness, Adultery, and such like, as they tend to our own damnation? Where the expres charges for mortification are given to us, do they not evidently refer to the particular Laws of the ten Words? *a* Mortifie your members which are upon the Earth, Fornication, Uncleanness

z Rom. 8. 13. Prov.5.11.

a Col.3.5,8,9, 18,19,20,21, 22, & 4.1.

cleanneſs (againſt the ſeventh Word:) Paſſion (againſt the ſixth Word: (Evil Concupiſcence, (againſt the ſeventh Word, in its limited reſtrained ſenſe, againſt the whole of this Law, in a large ſenſe.) Covetouſneſs (againſt the tenth VVord.) Which is Idolatry (againſt the firſt Word). We muſt put off all theſe, Anger, Wrath, Malice (againſt the ſixth Word.) Blaſphemy (againſt the third Word, when belched out againſt *Jehovah*, againſt the ninth VVord, when ſpoken evilly againſt our Neighbour.) Filthy communication out of our Mouths; (againſt the ſeventh VVord:) Lie not one to another (againſt the ninth VVord) Husbands be not bitter againſt your VVives; Fathers, give not ill words to your Children; Servants do not wrong; (againſt the fifth VVord.) Do not

b Deut. 30. 6. Jer. 4. 3, 4. *b* not the Law and the Prophets, under the old Adminiſtration call for the ploughing up of the fallow Ground, for Circumciſing themſelves to *Jehovah* for taking away the Foreſkin of their Hearts, with other ſuch like expreſſions? And do theſe ſet out the mortification of the luſts? VVhat was much of the Typical whole Burnt-offering,

c Rom. 12. 1. *c* but the mortifying and killing of ſin? So that as this is a Duty under the New, ſo alſo it is a Duty under the Old: And if ſo, it muſt be by virtue of one or other of the ten VVords; for on theſe do all the Law and the Prophets, the whole Old Teſtament, hang as to matters of commands or Prohibitions, though it take in other matters too.

To deny all bodily Pleaſure, Profit, Honour, Liberty and Life, for the ſecuring of our Salvation, regular ſelf-love, as it is a Law of Nature, doth dictate, and is a great part of that which the LORD Jeſus Chriſt, *d* in that cutting of the ten VVords into two Comprehenſives of them, doth call the ſecond Commandment: For Love to the Honour of *Jehovah Ælohim*, is the firſt and chief Commandment, and muſt be mainly put forth in this caſe, though it were to the parting with our any thing, our all.

d Mat. 22. 35--40. Mar. 12. 28--34. Luk. 10. 25--28.

Are there not eminent Examples of this under the Old Teſtament; which have an honourable Record in the New? Did not *e Noah* go far in this of ſelf-denyal, when he oppoſed all that corrupt age? VVhen he condemned the whole VVorld of ſinful mankind, as he could reach them? and was not this to the ſaving, not only of his houſe, but of his ſoul? *f* VVas not *Abraham* eminent in this, when he left his own Country and his Fathers Houſe, and at a call from the LORD went out, not knowing whither he went, to ſojourn in a ſtrange Country, where he was in great danger? And when at a word from the LORD, he was ready to offer up his *Iſaac*, his only begotton, beloved Son, of whom it was ſaid; *In Iſaac ſhall the ſeed be called to thee?* *g* Did not *Moſes* excel here in? when by Faith, being grown big, he refuſed to be called the Son of *Pharaoh*'s Daughter? (was not this a denying all bodily honour?) when he by Faith choſe rather to ſuffer affliction with the people of God, than to have the Temporary Injoyment or Delight of ſin? (VVas not this to deny all bodily pleaſure?) when he by Faith, eſteemed the reproach of, or for Chriſt (obſerve, there was a Chriſt then, and *Moſes* rejoyced in his being perſecuted for Chriſt's ſake, becauſe great was his reward in Heaven, which is an anſwer to another Inſtance of this Objector:) greater riches than the Treaſures in *Egypt?* (VVas not this to deny all profit?) when he by Faith forſook *Egypt*, not fearing the wrath of the King, for he was conſtant, as ſeeing him who is inviſible? (VVas not this to deny all bodily liberty and life?) And were not theſe for the ſecuring of his Salvation? Is it not expreſly ſpoken of him, that *Moſes* had reſpect unto the Recompence of Reward? Did not he believe, that there was an Heaven? where the glorified Saints will be perfectly bleſſed, in the Knowledge, Love and Fruition of God? (VVhich doth alſo return a confutation to another Inſtance of the Objector.) VVas not *Moſes* under ſome VVord-Law for all this? Muſt not this Faith have ſome Word from *Jehovah* to bottom upon? O how honourable are theſe things of this glorious Law.

e Heb. 11. 7. 1 Pet. 3. 20, 21.

f Heb. 11. 8, 9, 13, 17, 18.

g Heb 11. 24--27.

This puts me on towards the cloſing of my great undertaking, which is to ſhew, That

The Old Law of the ten Words is ſtill the ſame, both to Jew and Gentile. It

was

was the Rule of Obedience to them under the Old Teſtament, as unto God in Chriſt, and is ſtill ſo a Rule unto us under the New.

In my entrance upon this, I muſt expreſs my abhorrence of that bold daringneſs, in ſome, who charge the LORD Jeſus Chriſt himſelf, with being in his lifetime a countenancer of ſome breaches of the Seventh-day Sabbath. Thus flying in the face, not only of this holy Law, but alſo of the Supreme Lawgiver. They give two Inſtances: one in the twelfth of *Matthew*, and the beginning of that Chapter; the other in the fifth Chapter of *John*, the ninth, tenth, and ſo on to the ſixteenth Verſe. As to the the former, concerning Chriſt's Diſciples plucking the Ears of Corn, and eating, on the Seventh-day, and Chriſt's pleading their Cauſe, Conſider well their Caſe, in all the Circumſtances of it. They did what was lawful on the Seventh-day, it being a needful refreſhing of their outer man, thereby to ſtrengthen for Sabbath-worſhip and Service, where other proviſion was wanting, a work of Mercy, as Chriſt ſhewed it to be; an action tending towards the Sanctification of the Sabbath, and not bringing any Duty thereof. It was according to what the Law of *Jehovah* did allow, in the two laſt Verſes of the twenty third Chapter of *Deuteronomy*, which had foundation in right Nature, and in juſt Equity amongſt all Mankind, who did allow this in a caſe of preſent neceſſity. And this Chriſt's doth further exemplifie in a like caſe of *David*.

Concerning the later: Where Chriſt healed the man diſeaſed, and bid him, *To take up his bed and walk*: And this on the Sabbath-day. The diſeaſed man was there on his bed, in the way of his cure; a cure was lawful on the Sabbath-day, a doing good on ſuch a day, a work of neceſſity, and of mercy; and ſo lawful. This was a Work that the diſeaſed man could not foreſee, or prevent before the Sabbath came; nor being healed, was he to delay it till the Sabbath was over; leſt he had loſt that of his goods, which his duty was ſo to preſerve; (the Creator on the Seventh-day Sabbath preſerved his Creatures, which he had made on the ſix foregoing days of the ſame week) It was a publick Teſtimony of the truth of the Cure, and of the power of the Healer, who as God-man ſpake the cure; It was an act of Faith and of Obedience, in him who was whole, and did not hinder any Sabbath-worſhip: For you may find him in the Temple, in the fourteenth Verſe.

Having already proved, that the LORD Jeſus Chriſt was Admininiſtrator under the Old Teſtament: and that he was the Promulgator of the Law of the ten Words at Mount *Sinai*, who was to be believed and obeyd in that Day, as well as now; and that, the end of the Law alſo, the great deſign, drift, purport, and meaning of it was, Chriſt for Righteouſneſs to every one that believeth: That which is now upon my hand to defend and maintain is, that it is ſtill a Rule of Obedience now unto the New Teſtament; for the confutation of *b* Anomy or Antinomianiſm.

b Mat.24.12.

This Law of the ten Words was confirmed by the expreſs Doctrine of our LORD Jeſus Chriſt, when he took to his God-head the Humane Nature, born of the Virgin *Mary*, and dwelt here on Earth, and converſed with men for ſome years, *i* particularly in his Sermon at the Mount. So that, *k* as he was the Proclaimer of them at Mount *Sinai*: Thus alſo was he here again at the Mount, the Preacher and Confirmer of them, in the faithful diſcharge of his Kingly Prophetick Office. He would not have any Diſciple of his ſo much as to give way unto any *l* one thought, that he came to diſſolve any of the leaſt commands of this Law of the ten Words; the leaſt Conſonant, or Vowel, or Point, whatſoever it was that was originally this of Chriſt's own giving and writing from his Father, by his Spirit in his Word: Nothing, not the leaſt part of it, was in any wiſe to paſs from it. Whoever he were that did looſe or diſſolve one of theſe leaſt Commandments, more eſpecial too, if he did further teach men ſo; ſuch an one was not in a fittedneſs for the New Teſtament Church-ſtate,

i Mat. 5th, 6th and 7th Chapters.

k Exod. 19th and 20th Chapters, & Iſai. 33. 22. Heb. 12. 18, 19, 24, 26. & Act. 7. 37, 38, 39. Pſal. 68. 8, 11, 17. 18, 20.

l Mat. 5. 17, 18, 19. λύσῃ, looſe, or diſ-bind; which that man, whoſoever he be, doth, that either abrogateth this Law, any one of its Commands, much more if the whole of it; or that doth not obſerve it, much more if he affirm it unlawful to be obſerved.

which

which is set out by the Kingdom of Heaven: He was neither to be admitted into this State, where it was known; or if he unawares crept in, yet being discovered, he was not to continue in that state, *m* without the exercise of Church Discipline. And that Christ doth speak of this Law of the Ten Words is manifest; for he doth give particular instances of particular Commands in the Decalogue: Of the Sixth Word or Command, in the one and twentieth Verses of that *n* fifth Chapter: of the Second or Fourth Words or Commands (though set out after the manner of the Old Testament Dispensation, which at that time was not so fully perfected and accomplished, as I have shewed else where:) in the twenty third and twenty fourth Verses of that fifth Chapter; where the manner of Worship, and *o* the times and seasons of Worship are spoken to and of: Of the Seventh Word, in the twenty seventh Verse, and onwards to the end of the thirty second Verse: Of the Third Word in the thirty third Verse, and so forward to the thirty seventh Verse: Of the First Word in the *p* nineteenth Verse, and further, even to the end of the sixth Chapter. If thou be a discerning unprejudiced Reader, it is but open thy Bible, and read those *q* three Chapters, and thou wilt conclude with me, that this Sermon is Christ's reviving of, and Commentary upon the Law of the Ten Words; making this to be *r* the Doctrinal Foundation, upon which wise Believers are to bottom and to build. The same Truth and Duties which are here taught and commanded by Christ, are the same which the Prophets of old did commend to the people, and which *s Moses* also did deliver; as may be seen in the Citations in the margin, *t* It was by this Law of the Decalogue, that Christ doth prove the truth of his Doctrines, and the equity of his Commands.

m 1 Cor. 10. 4, 6.

n Mat. 5.

o *Compare* Mat. 4. 5, 6, 7, 8 *Chapters, particularly,* Mat. 7. 28. *with* Mar. 1. 21, 22. *and inquire, Whether it were not on the weekly Seventh-day Sabbath, when Christ preached this Sermon at the Mount, Wherein he confirmed the whole of this Law of the ten Words.*

p Mat. 6.

q Mat. 5. 6, 7. *Chapters.*

r Mat. 7. 24--27. Luk. 6. 47, 48, 49.

s Exod. 20. 13. 19. 21. Lev. 19. 18. Deut. 5. 17. Exod. 20. 14. Deut. 5. 18. Exod. 20. 7. Lev. 19. 12. Deut. 5. 11. Exod. 21. 24. Lev. 24. 20. Deut.

t Mat. 7. 12. & 22. 40. Luk. 6. 31.

It is Christ's obedience unto the Law of the Ten Words, wherein he propoundeth and setteth himself as a *v* Pattern and Example for Believers to imitate, and to follow him.

u John 2. 3--6. & 4. 17. Ephes. 5. 1, 2. 1 Pet. 2. 21.

This Law of the Ten Words is affirmed in the New Testament, to be in its own nature, *w* an Holy, Just, Good, Spiritual Law; a Perfect Law, commanding all good, and forbidding all evil. All and every sin is a transgression of one or other of the Ten Words, which are still the Believer's light to guide his steps aright in those straight ways wherein he is to walk.

w Rom. 7. 12, 13, 14, 16, 22. & 12. 2. Jam. 1. 25 & 2. 8, 9, 10, 11, 12. 1 John 3. 4. Rom. 4. 15. & 5. 13.

The Apostles in the History of their Acts, and in the Epistles which they sent to the Christian Churches, are full of this Doctrine; which doth constantly attend their preaching of that great Truth of Justification by faith in Christ particularly, even as to the Laws of the *x* Second Table.

x Rom. 13. 8, 9, 10. Gal. 5. 14. *and in a multitude of other places.*

y The Prophesies of the Scripture that do foretell of an Holy Righteous People in the purer Churches of the later days, have respect unto this Law, which is sealed in Christ's Disciples, which is transcribed in their *z* new Heart: It is engraven on the Hearts and Minds of Christ's New Covenant-people by the LORD, the Spirit. Anti-christ, *a* that lawless one, will set himself most to persecute those Disciples of Christ, who do stick closest to Christ, in walking according to the Rule of *b* this Law. Both the Old Testament, and also the New doth *c* close with a Reviving and Inforcing of this Law; and that under a terrible threatning of Excommunication against scandalous Transgressors of it, and a dreadful Curse denounced against such as shall add to, or take from it; *d* whereunto other Scriptures do well agree.

y Isai. 51. 4, 5, 6, 7, 7. & 42. 4, 16, 21. Jer. 31. 31--34. Heb. 8. 9--13. Isai. 8. 16, 20.

z Ezek 36. 26, 27. Isai 51. 7. 2 Cor. 3. 3, 18. Rom. 7. 22. & 12. 2. Tit. 2. 11--14.

a 2 Thess. 2. 8.

b Rev. 14. 12. & 12. 17.

c Mal. 4. 4, 5, 6. & Rev. 22. 14, 18, 19. d Deut. 4. 1, 2. & 12, 32. Prov. 30. 5, 6. Josh. 1. 7.

e Rev. 11. 7.

For the accomplishing of what *e John* had in a Vision, Believers do now wait, even that the Temple of God may be open in Heaven; in which Temple may be seen the Ark of his Testament or Covenant; *f* in which Ark there was nothing put but the Two Tables, on which the Ten Words written with the finger of

f 1 King. 8. 9. Exod. 31. 18. & 34. 1, 27, 28.

Ælohim

Ælohim. This Law shall yet once again come forth *g* out of Mount *Sion.*

This Law is one of the *h* Great honourable things of *Ælohim.* All the LORD'S Appearings in his way of Justice against Sin for Holiness, is his Vindication of this Law. And all his free Rewardings of his obedient people in his way of Righteous performing of Covenant Mercy, is his Approbation of this Law; for upon this bottom do all his Judicial Laws stand.

These later days do call for Advocates, to plead the Cause of this Holy, Righteous Law; Antichrist now doth more appear to be *i* the Anomous one. The Antichristian party have mangled the ten Words; for thus they publish them in their Psalters and Catechisms:

1. *I am the Lord God; thou shalt have no other God but me.*
2. *Thou shalt not take the Name of God in vain.*
3. *Remember to sanctifie the holy days.*
4. *Honour thy father and mother.*
5. *Thou shalt not kill.*
6. *Thou shalt not commit adultery.*
7. *Thou shalt not steal.*
8. *Thou shalt not bear false witness.*
9. *Thou shalt not desire thy neighbours wife.*
10. *Thou shalt not desire thy neighbours goods.*

Here they wholly leave out the second Commandment: They thrust the weekly Seventh-day Sabbath of *Jehovah*, out of the Fourth Word, and substitute their own unscriptural holy-days; they turn the last Word into two. They teach religious reverence to be done to Creatures, as to Angels, to Souls departed, to the Cross, &c. they hold it lawful to be present at idolatrous service, keeping a man's conscience to himself; they teach Invocation of Saints; they allow blasphemous Oaths; they teach Will-worship, Idolatry, Superstitions, and their fabulous feigned Traditions, and such vows as are unwarrantable and unlawful, they lay aside the weekly Seventh-day Sabbath, and set up days of mens inventing, instituting and imposing: dedicating them, and the worship and service on them, much to Creatures; they hold, that the Magistrate hath nothing to do in the Matters of Religion; they exempt their Clergy from the jurisdiction of the Civil Magistrate: They absolve Inferiors from their subjection to Superiors. They justifie Murthering of Princes, and of others, that promote not their Cause; they tolerate Stewes; they allow uncleanness to some persons, as venial, and scarce a sin: They assert officious and sporting lyes to be lawful and justifiable, if good may be attained by it; They dispense with the whole Decalogue, by Usurpation; If the Pope command what Christ doth forbid, or if he forbid what Christ doth command, yet they require their people to obey them, contrary to Christ's Law.

k The sins of the later days are expressed by the name of Anomies; which is often declared against in the New Testament, as well as in the Old. Violence to the Law, and partiality in the Law, is one great Article, that will be brought in by way of charge against corrupt Teachers, in the later days. This is the great comprehensive sin which the LORD doth so much hate.

Malac. 2. 9. Heb. 8. 12. & 10. 17. 1 John 3. 4. Mar. 15. 28. Luk. 22. 37. Acts 2. 23. 2 Thess. 2. 2 Pet. 2. 8. & 3. 17.

l One Word for Law, is used (if I have not misreckoned;) above one hundred and ninety times in the New Testament; and *m* another word for a commandment, about seventy times: And those who are nefarious, *n* not consentaneous to Laws, Out-laws, and lawless ones, are the gross erring ones, in principle, in practice, or in both. O how zealous was the LORD Christ for this Law of his! How careful to have *o* the whole of it, all and every part of it, to be safely kept! He put it all into two comprehensive Precepts, and there hung it up, to stay it, that none of it might fall to the ground, or be lost. All Religion conspireth into these two. This is that way of Righteousness, wherein Believers ought to be found walking.

Anomy,

g Isai. 2. 3.

b Hos. 8. 12. Isai. 42. 4, 16, 21.

i 2 Thess. 2. 3, 8.

k Mat. 24. 12. & 7. 23. & 23. 28. Rom. 4. 7. & 6. 19. 2 Cor. 6. 14. 2 Thess. 2. 7. Tit. 2. 14. Heb. 1. 9. Tzephan. 3. 4. 8. 1 Tim. 1. 9.

l Νόμος.

m Ἐντολὴ.

n Ἄνομος.

o Mat. 22. 40. ὅλος ὁ νόμος & 5. 17, 18, 19. Mat. 19. 17. 2 Pet. 2. 21.

Anomy, Antinomianism, lawlesness, or a disowning and rejecting of the Law of the ten Words, this is a description of sin, as opposed to Holiness and Righteousness, 1 *John* 3 4. *Rom.*6. 19. 2 *Cor.*6.14. Anomy is that foul comprehensive evil, which Christ doth hate, *Heb.*1. 9. To be reckoned amongst the Anomous ones, is to be reckoned amongst the vilest, and most notorious of sinners, *Mar.* 15. 28. *Luk.* 22.37. They were Anomous hands, which did crucifie Christ, *Act.*2.23. Anomous works are grieving and vexing to the Righteous Soul of a Righteous Man, 2 *Pet.*2.8. Anomy is that great Evil, which Christ came to redeem his people from, *Tit.* 2. 14. Anomy is that sin, which all Christ's justified ones have freely forgiven unto them, *Rom.* 4. 7. *Heb.* 8. 12. *and* 10.17. Anomy doth lay aside that Rule, by which we must judge of Good and of Evil, of Sin and of Duty, *Rom.* 4. 15. *and* 5. 30. It is one of Antichrists Names, that he is the Anomous one, 2 *Thess.* 2. 8. Anomy is the hainous crime of the later days, *Mat.*24.12. 2 *Thess.*2.7,8. Anomous ones will be cast out of Fellowship and Communion, in the purer Churches of the later-day-Glory, *Mat.* 13. 41. Such as live and die working of this Anomy, will at the last be shut out of the New City, and the Heavenly Glory, *Mat.*23. *and* 23.28,33. *p* We must take one and all, one and every one of the ten Words. They are conjoyned into one body of the Law; and must be so likewise in our Obedience: It is, as it were, one copulative, if you dissolve and break one, you dissolve and break all, and thereby violate his Authority, who requires obedience to all, and to every one of them. All the ten Commandments is but one Commandment. A Law Kingly; A Law of Liberty; A Law by which we must be obliged; A Law by the works of which men must manifest their Faith to be of the right saving-living-kind, and by which Faith is made perfect. The same *Elohim* who spake one of the Laws of these ten Words, spake all and every one of them; in a singular eminent manner at the Mount *Sinai*; he spake at other Seasons; but this Law was spoken with more solemnity of proclaiming.

p Jam. 2.8--12, 22. Deut. 8. 1. & 5. 31. & 6. 1. & 11.22.

This is that Law, which *q* the Apostate Angels, were and are trangressors of: Satan is the Evil one; he sets himself up as a God to be worshiped, which is against the first and second; he is a blaspheming spirit, against the third Word: He keeps not the Seventh-day Sabbath, and tempts men to profane it; against the fourth Words. He has broken the Law of his Relation, and tempts all, both Superiors and Inferiors, to break the established order, according to the fifth Word. Christ calls him a Murderer against the sixth Word. An unclean spirit; against the seventh Word. He is a Thief, a Robber, a Stealer: Robbs men of their holiness and happiness; steals away the Word out of their hearts; against the eighth Word. He is a Lyar, against the ninth Word. A covetous craver of what is not his own. And he sollicits men to covet what is their Neighbours, against the tenth Word. For, this Decalogue is the Rule of Holiness, and of Righteousness, given to *r* Angelical Natures, who were summoned to appear at the solemn promulgation, and proclaiming of this Law. Even the Holy Spirits are doers of *Jehovah*'s Commandments, and they hearken unto the Voice of his Word. And what is more yet, this Law will be the perfect, establish'd, continud Law, and Rule of Holiness, and of Righteousness of the glorified ones for ever in Heaven. How great therefore is there ignorance, and how gross their mistake, and dangerous their errour, who daringly assert, that this Law was temporay given only to one national people, of *Israel* and some few more; as if others were not under the obligation of it, at least in part, if not in whole! *s* Whereas, it is a Kingly Law, to which all mankind ought to be subject and conforming, all being concern'd in this Law, all being to be judged by this Law; all sin and duty being to be measured by this Law. There must an universal regard had to all and to every one of the Commands in the Decalogue, both by Prince, Minister and People: There is a note of universality, requiring Obedience to all these Commands, and a word of singularity, forbidding the breach and violation of any one of them. Though Christ have Redeemed his people from the Curse of this Law, yet not from the Rule of it: the Redemption from the Curse of it, doth still establish the Rule of it.

q 2 Pet. 2. 4. 21. 22. John 5. 29. John 17. 15. 1 John 3. 8. John 8.44. Mar.5-8. Mat.12.43,45.

r Psal.103.20,21. & 104.4. Zech. 3.10,11. 1 Pet. 3.22. Rev.19. 10. & 22.9. Mat. 25.31. Deut.33. 2,3. Psal.89.7.

s Jam.2.8, 9, 10, 11,12. Rom. 3. 19--31. & 4. 15. & 5.13. 1 John 3. 4. John 12.48. Rom.2. 14, 15, 16. Exod.12.38, & 20.10. & 23. 12. Lev. 4.13, 22. Gal.3.10,13.

And as to this particular Law, of the weekly Seventh-day Sabbath, there

wa

was a mixed multitude of others with the Israelites, at the very time of proclaiming it: And the Stranger, yea the very Cattel, are expresly comprehended within the bounds, and in the very Letter of this Word, and natural Reason for the observation thereof. And if men will still be so adventurous in this age of clear Light, and of shining discovery, as to go on to do the labour and work of their particular Functions and Imployments on the Seventh-day, there is no Word of God that doth dispense with this, neither can any word of man bear them out in it, against a direct prohibition.

The ten words, or the Law of the Decalogue, being that perfect Image and exact Sampler, according to which all Mankind in the loyns of *Adam*, were at the first created in all Wisdom, Holiness and Righteousness, as their finite Capacities could take in, and it being still the Rule and Direction for the renewing and restoring of Wisdom, Holiness and Righteousness in any of the sons and daughters of men, it is therefore in a proper sense, the Law of Nature; and it being so, it hath some foundation in the Humane Nature, and so doth respect all Mankind, Jew and Gentile, Male and Female, no Sex nor Age, no Language nor People excepted; which Law when proclaimed at Mount *Sinai* *t* universally concerned all the men and women, that then were, since have been, now are, and that shall be in the after Generations; *u* the Head and Representative of us all, was under the Direction and Obligation of this Law, and so are all the Posterity of *Adam*: Sin was in the World from *Adam*, even unto *Moses*, and Death was reigning in the World from *Adam*, even unto *Moses*, and the Law was existing in the World from *Adam*, even unto *Moses*, when it was a new promulgated; for, where the Law is not in being, sin is not reckoned: Thus was the first *Adam*, the representing Type of all Mankind, who had this complete Law concreated with the Humane Nature. This Decalogical Holiness and Righteousness, though not the very natural Essence, and real Substance of the Humane Nature, nor necessarily flowing from the very principles of that Humane Nature, yet was a concreated perfection in him, and a connatural suitableness to him; it was implanted in *Adam*'s heat, which Law and Obedience thereunto was the greatest part of his resembling the Image and likeness of his Creators and Makers, it being after the same Pattern, a Law commanding all Good, and forbidding all Evil, a Law of hidden ages, without limitation of any time, place or person, serving all times, all places, all persons, being an absolute full Directory both before and since the Fall; whether this Law were given outwardly by the Creator to *Adam*, by word and voice, is not now the matter of inquiry: Let it suffice, that it was given to *Adam*, which all his Postery should conform unto: It was continued in the Church all along, as a Rule of Life; so it was to *w* *Noah*, one of the Fathers of the Gentile Nations, who was a just man, perfect in his Generations, walking with *Ælohim*, and finding Grace in the Eyes of *Jehovah*; he was a Preacher of Righteousness, a very Holy, Righteous Man, and an Obedient Believer: The Anomous, or lawless times of the later days are compared to *Noah*'s days in that corrupt age. Thus also to *Abraham*, *x* who was the Father of many Gentile-Nations, of a multitude of them: this *Abraham* had an expres full Testimony from the LORD himself, that he was such a one as obeyed the voice of *Jehovah*, and kept his charge, his commandments, and Laws, which three words are the same that are afterwards used, by which to express the ten Commandments, the Judgement, and the Statutes, which God gave by *Moses*: *Ælohim* knew *Abraham*, how that, he would command his sons, and his house after him, and they should keep the way of *Jehovah*, to do Justice and Judgement. Thus also *y* to *Moses*, and to those of his time, before the promulgation of this Law of the ten Words at Mount *Sinai*: *Jehovah Ælohim* by *Moses* rebuked those who contrary to their LORD's commandment, went out to seek food on the Seventh-day Sabbath, and he expresseth himself thus in his convincing reproof, *How long will ye refuse to keep my commandments and laws?* (the same words again) implying that, that rebellious, disobedient people did continue on to be transgressors of this holy Law of the ten Words, particularly to be breakers of that Law of the Seventh-day Sabbath, so that, these Laws were well known to the Church and people

t Eccles. 12. 13, 14.

u Rom. 5. 12, 13, 14.

w Gen. 6. 8, 9. & ch. 10. 2 Pet. 2. 5. Ezek. 14. 14, 20. Heb. 11. 7.

x Gen. 17. 4, 5, 6. Rom. 4. 16, 17. Gal. 3. 28, 29. Gen. 18. 19, & 26. 5.

y Exod. 16. 28, 29, 30.

of God, by a long continued handing of them down by Posterity from Age to Age, though practical Anomy, or lawlesnes had too much crept in and corrupted them of that Generation, who neglected and broke them, especially whilst bond-slaves in *Egypt*. Afterwards when this Law was proclaimed and commanded at Mount *Horeb*, where was *z* a great mixture, a miscellaneous multitude of Israelites and Gentiles, who were present at that Mount; and the stranger is expresly named in the very Letter of the Fourth Word or Command; so that, he also was under the obligation to yield obedience unto the Law of the Seventh-day Sabbath. The mind of man having by sin covered over with thick darkness, ignorance, errour, and long disuse, evil inclinations to Vice, having much depraved and blinded the Understanding, The LORD in words of his own *a* mouth proclaimed this Law, that it might be a manifest Testimony to mankind, that natural Notions and Novelties of the Law, concerning the difference between Good and Evil, Duty and Sin, were divinely ingrafted into the Nature of Mankind, and were consentaneous unto this Eternal Rule of Holiness and of Righteousness, which is in *Ælohim*: He instaurs and restores the intire knowledge of his Will in his Law, by this solemn promulgation, that those old Letters of it, which were much worn and defaced in the decayed Monuments of corrupt hearts, might be more deeply ingraven, and more plainly read again, that what men had observed, he by his own speaking Voice, and writing Finger might rightly explain; thus interposing his own Royal Authority, to beget an inward testimony in their own consciences, for the justness and equity of his holy, righteous Law; that all Mankind might be convinced of their sin and misery, and might thereby be awakened to make out after a remedy, otherwise they would be left altogether without excuse: Upon the second of the Trumpets at Mount *Sinai*, all Mankind was bound to make diligent inquiry after that, which the LORD, *b* who is the King of Nations there spake, so that, they are all under his Law, and are all bound thereunto, being all concerned to take notice of the promulgation thereof by Royal Proclamation, though more especially given forth at that place of *Sinai*. It is not unworthy of serious consideration, what a tonourous loud voice that was, which not only all the Israelites did hear, *c* who yet were about six hundred thousand men, a multitude that took up a great space of ground, when *Ælohim* spake all the Words of the Decalogue? This voice was also accompanied with a sound of Trumpets, *d* so exceeding loud, as that the Lord could make all Mankind then alive to hear it: such a sound shall go forth in the last day: Besides all this, what tempests were there at that solemnity, what smoke, what fire, yea, what thunderings, and what an Earth-quake? Such as might shake all the Inhabitants of the Earth at once, and make them take notice of it: For, not only did Mount *Sinai* or *Horeb* quake greatly, but *e* that expression of Mount *Sinai* also doth shew, that other parts of the Earth were shaken too: The Earth was then shaken, as the Earth shall be shaken at Christ's coming in the later days, when all Nations shall be shaken or moved, or made to tremble, all and every one of them, so shaken as the Heavens then will, all of them at once. All the Earth is bid to rejoyce at *Jehovah*'s reigning, which is described *f* by his solemn giving of the Law, which the Church is to rejoyce at; and this is applyed unto Christ; all the inhabited World was then enlightned, all the Earth saw and trembled: he then and their declared himself to be LORD of the whole Earth in giving forth this Kingly Law. Thus this glorious Lawgiver himself descended from Heaven with a shout, his Charriot being twice ten thousand thousands of Angels, the LORD being with them at *Sinai* in the Sanctuary; *g* and when he ascended to on high, he led captive a Captivity, he had taken Gifts unto *Adam*, (observe, so is the Original word, or in *Adam*, which *Paul* doth explain to be men, all *Adam*'s posterity, particularly from that time) and also the rebellious to dwell with that God. *h* This Law universally concerneth all, for in Christ all are one; and whoever they were of the Heathen Nations that came into the Church of God in that day, and were obedient unto all the Laws of *Jehovah*, they had a part with *Israel* in all the holy things of God; the Strangers themselves were under a Promise of having an allotted Inheritance in

z Exod.12.38. Numb. 11. 4. Deut. 29. 11. Exod. 20. 10.

a Exod.20.1, &c. Job 23.12. & 22. 22. Psal.78.1,2. & 119.13,72,88. Deut. 18.15--19.

b Jer.10.7.

c Exod.12.37.

d Exod.19. 18, 19.& 20.18.Heb. 12.18,19,20,21, 25,26. Deut.33. 2. Psal.19.1--10. Rom. 10. 18. Deut.30. 11--14. Rom.10.6,7,8. 1 Thess.4.16.

e Psal.68.8,17, 18. & 114. 1,2, 7. Heb.12.18,19, 20, 21. 25,26. Hag.2.7. Deut. 4.6,7,8,11.

f Psal,97.1--7. (Heb.1.6.Rev.4. 5.) Psal. 97.5. & Judges 5. 5. *Mountains and Hills in the plural number then flowed and melted.*

g Psal.68.17,18. Ephes.4.8.

h Exod.12.49. Lev. 24. 22. Numb.15.16,19, Gal.3.28. Act.15. 9,11. Ezek. 47. 22,23. Deut.2. 25. & 4.6,7,8.

in the Holy Land, together with the Tribes of *Israel*. There were the same privileges to the Obedient; to the Stranger, as to the Home-born: The same judgments executed upon Transgressors of the Law of the Ten Words, were he the one or the other. All Nations under Heaven heard report of *Israel*, and of the LORD's appearing for them, and giving them his holy Law. Let the Reader further observe, how it was afterwards, when *Solomon* built the Temple, at his dedicating of it, he put *i* the Stranger into his Prayer, as well as the Israelite: And this wise, just Judge (especially whilst his heart was right with the LORD) judged according to this Law of the ten Words, and the judicials annexed thereunto: *k* *Solomon* had his Dominion from Sea to Sea, and from the River unto the ends of the Land; they that dwelt in dry places kneeled before him, and his Enemies licked the dust: The Kings of *Tharshish*, and of the Isles rendred an oblation; the Kings of *Sheba* and *Seba* offered a present; and all Kings bowed down to him, all Nations served him; he reigned over all Kingdoms, who were someways under his subjection, *l* being herein a Type of Christ; so that, *Solomon* was a kind of Universal Monarch upon Earth, ruling and governing by *Jehovah*'s Laws. Consider, what the Office and Work of the Prophets was after *Solomon*'s time, even to preach Commentaries and Sermons upon this Law of the ten Words, directing transgressors unto the *Messiah* to procure pardon and reconciliation: And these Prophets, especially some of them, had not only the *Israel* of God put into their Embassie and Commission, but also the Gentile Nations and Kingdoms, and People, *m* let *Jeremiah* be one eminent instance of this, when the LORD did set over the Nations, and other the Kingdom; according unto that Word, which he brought or sent to them from *Jehovah*, and according as they yielded obedience, or not unto this Law of *Jehovah*, so they were either built and planted, or plucked up and broken down, spoiled and destroyed: *n* All those Nations, unto whom *Jehovah* sent *Jeremiah* with a word of Prophety were many, not *Jerusalem* and *Judah*, the Kings thereof, the Princes thereof, but also *Pharaoh* King of *Egypt*, and his Servants, and his Princes, and all his People, and all the mingled People, and all the Kings of the Land of *Uz*, and all the Kings of the Land of the *Philistines*, and *Ashkelon*, and *Azzah*, and *Ekron*, and the remnant of *Ashdod*, *Edom* and *Moab*, and the Children of *Ammon*, and all the Kings of *Tyrus*, and all the Kings of *Zidon*, and the Kings of the Isles, which beyond the Sea; *Dedan* and *Tema*, and *Buz*, and all that in the utmost corners, and all the Kings of *Arabia*, and all the Kings of the mingled people, that dwell in the Desert; and all the Kings of *Zimri*, and all the Kings of *Elam*, and all the Kings of *Medes*, and all the Kings of the *North*, far and near, one with another, and all the Kingdoms of the World, which upon the face of the Earth, and the King of *Sheshach*. The LORD had a controversie with the Nations, and he pleaded with all flesh, with all men, by this man's Ministery, the cracking sound, and the terrible noise whereof went East, West, North and South, to the ends of the Earth; and that strife in Judgement, which the LORD had against them, was because they transgressed this holy, righteous, just Law of his; and were not the Gentiles also then under the obligation and direction of this Law?

i 1 King 8 41, 42, 43.

k Psal. 72, 1--14. 1 King. 4. 21.

l Mat. 28. 18, 19. Acts 1. 8. Col. 1, 5, 6. Rev. 11. 15. Psal. 2. 1, 2, 3, 6, 7, 8.

m Jer. 1, 10.

n Jer. 25. 15--33.

Now that, I am upon somewhat of the Historical part of this Narration, let me here add some passages both before and after the time, wherein *Jeremiah* did live. Let us go back as far as *o* *Noah*, who found Grace in the Eyes of *Jehovah*, who was a just man perfect in his Generations, and who walked with God, *Jehovah* himself giving of him this Testimony, he was one who was intire in his obedience to all the Laws of God in his life and conversation, and he was heir of the Justice or Righteousness, which is by Faith, and was a Preacher of the same Doctrine of Justification in the sight of God by Faith in the *Messiah*. This *Noah* was *p* the Father of those Nations and Peoples; who after the Floud did multiply and spread, and inhabit the Earth: and by this means the Laws of *Jehovah* were made known throughout the world, and thus also was the Church scattered and dispersed in several places; more especially in the days of his Son *Shem*, there were visible Church-societies, and publick Church-meetings, called, The Tents of *Shem*. In and about *Abraham*'s

o Gen. 6. 8, 9. & 7. 1. Heb. 11. 7. & 2 Pet. 2. 5.

p Gen. 10. throughout & Ch. 11. 10--32. & 9. 27.

time, who was also q Father of many Nations, in his Family, the Church of God shined forth in its glorious lustre, and comly beauty; he was one of whom the LORD himself hath witnessed, that he obeyed the voice of *Jehovah*, and kept his Charge, his Statutes and his Laws; *Jehovah* knew him, that he would command his sons, and his house after him, and they should keep the way of *Jehovah*, to do Justice and Judgement: Such care would he take to make known unto others the Commands of *Jehovah*: And about *Abraham*'s time, *Job* and his friends were not strangers to the Laws of the LORD, though dwelling a great way off in the Land of *Uz*, off from *Abraham*; they also had their Congregations for true pure Worship, r *Job* declaring against Idolatry, and observing instituted times for solemn Worship; and he answered for himself against the false accusations charged upon him by *Eliphaz*, that his foot had held the right path of *Jehovah*; his way did *Job* keep, and not turn away; and the Laws of his lips he did not cast off; *Job* did lay up the Words of his Mouth more than his daily bread; whereby it doth appear, that those parts were not strangers to *Jehovah*'s Laws, those more particularly, which in some respects are more the Laws of his Lips, and the words of his Mouth. Further, full home to *Moses*'s time, and in his days, we have foot-stepts of the Laws of the true Religion, even amongst those who were none of *Israels* off spring: s *Balaam* of *Syria* in *Mesopotamia* had a gift of Prophety, and knew the Law of *Jehovah*, and being a publick Teacher, did spread the knowledge of it about in Assemblies. Examine we the Captives of the LORD's People, besides some other smaller scatterings: There was one Captivity of the ten t Tribes by *Salmanassar*, King of *Assyria*, who planted those Israelites in *Hala* and *Habor*, by the River of *Gozan*, and in the Cities of the *Medes*; whither this great Conqueror, and mighty Monarch did transplant them, making them to dwell in places far remote from their own Land, where they communicated the Knowledge of the Laws of *Jehovah*. Here was a great dispersion of that Nation; we find not that any considerable part of these ever returned to dwell again in their own Country; being placed here by the *Assyrian*, in *Parthia*, *Media* and *Persia*, there or thereabouts they still dwelt in the days of Christ, and in the time of the Apostles: * Another Captivity was of the two other Tribes, *Judah* and *Benjamin* by *Nebuchadnezzar*, King of *Babylon*, more than one hundred years after the former: *Israel* was first in the Apostasie, and yet *Judah* would not take warning: At the seventy years end, many of these two Tribes returned to *Jerusalem*, and dwelt in their own Land again, building again the Temple, being encouraged thereto by *Cyrus*, re-erecting their City, and restoring their Commonwealth: This also lasted till Christ's time, and some years after: yet many of the Jews staid behind in *Babylon*; great numbers had well accommodated dwellings, and were loath to leave their Habitations, though in a stranger Land, where Historians tell us they had their Academies, Schools and Doctors; these two were numerous dispersions beyond the River *Euphrates*: A third Captivity by a Grecian King of divers after the return from *Babylon*, whose off-spring were carried Captives into *Egypt*, where that King reigned, whom he planted in *Alexandria*, and the places thereabouts, who had their Synagogues there. Let us take the account from Scripture Record: A few Days, a Week, or thereabouts after Christ's Ascension, there were met together of them at the *Pentecosts* Feast, when men of several Nations, *Parthians*, and *Medes*, and *Elamites*, and dwellers in *Mesopotamia*, and in *Judæa*, and *Cappadocia*, in *Pontus* and *Asia* *Phrygia*, and *Pamphylia* in *Egypt*, and the parts of *Lybia* about *Cyrene*, and stranger-Romans, both Jews and Proselytes, *Cretes* and *Arabians*, devout men out of u every Nation under Heaven (observe every Nation under Heaven) to that these dispersions were more or less in all Nations (besides the last Captivity w by *Titus* almost forty years after Christ's Ascension) insomuch as that, in almost every City of the Gentiles, whither the Apostles travelled and came to preach Christ, and the glad tydings of Salvation by him, there were Jews who had their Synagogues: x *James* doth direct his Epistle to the twelve Tribes scattered abroad; y and *Peter* doth inscribe his unto those of the dispersion in *Pontus*, *Galatia*, *Cappadocia*, *Asia* and *Bithynia*; he salutes them from

Babylon

q Gen. 17. 5. Rom. 4. 17. Gen. 26. 5. & 18. 18, 19.

r Job 1. 1, 5, 6. & 2. 2. & 23. 11, 12. & 31. 26, 27, 28.

s Numb. 23. 7.

t 2 King. 17. 6--18. & 18. 9, 12. 1 Chron. 5. 26.

* 2 Chron. *last Chapter, compared with the Books of* Ezra *and of* Nehemiah.

u Acts 2. 5--11.

w Luk. 21. 24. *The Jews shall be carryed Captive over all Nations.*

x Jam. 1. 1.

y 1 Pet. 1. 1, & 5. 13.

Babylon which was their Metropolis; from all which put together, it is evident, that *Jehovah*'s Laws were publiſhed throughout the inhabited World, made known in every Nation, to the Gentiles, as well as to the Jews; all Mankind being concerned therein, as to their Eternal Eſtate: ſo that, if as Adverſaries have confeſſed, it were the Gentiles Duty to obſerve the Law of the ten Words, as ſoon as theſe were made known unto them, which have ſo much of ſelf-evidence in them, commending themſelves to every man's conſcience at firſt view, we take then their own conceſſion, and would improve what they grant for their own conviction, that ſeeing (beſides what was made manifeſt to Gentile Nations of theſe Laws, before *Moſes*'s time) there were many preſent at the very time of Promulgation of the Decalogue of Mount *Sinai*, and who knows how many more might hear the ſound of Chriſt's Voice at that time? and there was one and the ſame Law to Iſraelite and to Gentile, and ſeeing in the after-diſperſions of the Iſraelites and Jews, unto the ſeveral Nations, into all Nations, theſe Laws were publiſhed abroad among the Gentiles, that therefore the Gentiles alſo, who had, or at leaſt might have had the knowledge of theſe Laws, were under the obligatory power of them. Come we now to the New Teſtament: This doth not run in the ſtile, nor carry the form of enacting new Laws, which were never before; but (as to the Matter in hand) it doth confirm and eſtabliſhed the Old Law of the ten Word. z This was the conſtant Doctrine of Chriſt, when he ſpake to this ſubject.

z Mat. 5. 17, 19, &c. 19. 17, 18, 19. & 22. 36–40. *and elſewhere.*

This Decalogical Doctrine and Rule of Life, was not at all diſanulled, or any way diſſolved by this Lawgiver, but he made it to ſtand firmly in his place, and to preach the good old Goſpel of Reconciliation through his Name, he being that very *Meſſiah*, who was foretold of ſhould come in the fleſh, born of a Virgin, and to declare the ſound old Doctrine of Faith, for the comfort of ſuch converted Souls, as turned from ſin to a Saviour, and ſo obtained Juſtification and Salvation by Faith in Chriſt, *a* which was the ſame in all ages of the Church, under the ſeveral diſpenſations of Grace, unto all and upon all that believe, which Truth hath Teſtimony from the Law and from the Prophets: This Law of the ten Words, the Apoſtles by Commiſſion from the LORD Jeſus Chriſt, commend and command to all rational Creature, as a Rule of Life, in their Preaching and Uniting to the Gentile Nations, not as by way of new conſtituting, and re-enacting of Laws, as if they had been no Laws to them before, but reviving and re-inforcing of theſe *b* old Laws upon their Conſcience; and this they often bring in, eſpecially *Paul*, ſometimes to prove a Doctrine, othertimes convincingly to reprove for a ſin, or reformingly to correct ſome Error or Vice, or chaſtizingly to inſtruct ſome Duty of Holineſs and Righteouſneſs, according as the particular occaſions for theſe were; taking it for granted, that they were a Directory for the *c* Gentiles, as well as for the Jews. The Apoſtles, when they preached to Jew or Gentile, before the New Teſtament was written, were it a Doctrine or a Duty, or what elſe, which they preſſed upon the hearers, ſtill they proved what they taught out of the *d* Scriptures of the Old Teſtament, as that which did and doth bind (I ſpeak of the Law of the ten Words) both Jew and Gentile; this was a part of that word-foundation, on which all the Jewiſh and Gentile Churches were built. Examine we ſome paſſages in the Epiſtles to this end. There were Gentiles in the Church at *Rome*, and *Paul* in his writing to them, doth evidently declare, That they were under the Obligation of thoſe Commandments, which were delivered from God by *Moſes*, giving *e* particular inſtances, in ſeveral of the Laws of the ten Words, as the Marginal references will inform. And commending of this Law in the general at large. There were Gentiles in the Church at *Corinth*, and *Paul* in his firſt Epiſtle to them, doth convince them both of ſin and duty, *f* from what was written in the Law of *Moſes*. There were Gentiles in the Church of *Galatia*, yet *Paul* doth convince them of their guilt and curſedneſs, whilſt they were in their ſinful ſtate, from thoſe things, *g* which were written in the Book of the Law, and ſheweth them the neceſſity of Faith, as to Juſtification, which he proveth out of the Writings of an Old Teſtament Prophet; and as for Love, he

a Rom. 3. 21, 22. Acts 15. 11. Heb. 13. 8. Rev. 13. 8. Gal. 3. 8. Hab. 2. 4. John 14, 15. *Where is the ſame expreſſion with the words in the ſecond Commandment.* Exod. 20. 6.

b 1 John 2. 7, 8, 2 John 5. 5, 6.

c Rom. 3. 29. 30, 31.

d Acts 26. 22, 23. Rom. 15. 4. Epheſ. 2. 19, 20, 21, 22.

e Rom. 13. 8, 9, 10. & 1. 29, 30, 31, 32. & 7. 7 22.

f 1 Cor. 9. 9, 13. & 14. 34.

g Gal. 3. 10, 11, 12. Deut. 27. 26. Hab. 2. 4. Gal. 5. 14. Lev. 19. 18. Mat. 22. 39.

he declares unto them, that all the Law is fulfilled in one Word, *Thou shalt love thy neighbour as thy self*, which was the same Doctrine with that of *Moses*, and of Christ. There were Gentiles in the Church at *Ephesus*, yet was that Church *b* built upon the foundation of the Prophets of the Old Testament (whose writings were much of them a Commentary upon the Law of the ten Words) as well as under the Apostles of the New; he urgeth upon them obedience to the Decalogical Law, and particularly doth single one out of the Ten, about honouring of the Father and the Mother, which was the first Commandment of the second Table with promise. An industrious Reader, and a diligent observer, may quickly carry this through the New Testament, and spare me the further labour by his own unprejudiced ingenuity. The Gentiles as well as the Jews, are in their natural corrupt state, in Sin, and under the Curse, *i* which sin is a Transgression of this Law: The Light of Nature in the Gentiles, especially when rightly and throughly informed by the Word of God, approves of every one of the Laws of the ten Words. There is but *k* one only Lawgiver, who has mere and direct Empire over the consciences of all Mankind, even *Jehovah Ælohim*, who is able to save and to destroy, according as men obey him or not: And there is one only perfect Rule of Life, to which all thoughts, words and actions should be conformed, and by which we shall be judged at that last Great Day, even the Word of God, the ten Words summarily; this is the chief, the principle, the supreme Directory: Whatsoever is written in the heart of the Pagans, so far as it is right, is concordant unto this Law. The Will of the LORD, concerning what is or is not to be done, which way soever he has revealed it to all, or to any of Mankind, is still the same with this holy, righteous Law, when ever he has signified to man, what his requirements from man in these matters are: Unto his Will must the will of all Mankind be conformed; all Mankind is always bound to will that, which God would have them to will; all Mankind, who have the use and the exercise of right Reason, cannot but acknowledge, that the two great comprehensive Summaries of the ten Words do bind them all, which are, *To love the LORD our God with all our heart, and with all our soul, and with all our mind; and to love our neighbour as our selves*; all are reduced to this bipartite Universal Law. Though the LORD variously reveal his Will and his Word for the manner, yet his Will and his Word is one and the same for the Matter. That Law of the ten Words, which was written on Tables of Stone, is the same in the true Nature of it, with that which is written in the hearts of men; all the ten Words are the prime dictates of right pure Nature, as soon as they are offered to a man's mind and cogitations, they presently command his assent and consent, and require his Faith and Obedience; they carry along with them a clear self-evidence, leaving no place for doubtingness, where the proper signification of the words is sufficiently perceived, they are self-credible, and shine forth in their own light and authority, so consentaneous to innate light, is the whole matter of them; external Revelations thereof, do exactly agree to its internal expressions, this Law has been publickly Read and Preached in that Ministery of the Word, Which the Church did injoy in all Ages, a perpetual means, and a blessed Instrument which God hath used, for information in what is the Duty of Man, for conviction what is sin in Man, and for exhortation to all Holiness, as an absolute Law, and an Universal Rule. There never was, never will be, a repeal of this Law, which is so lively an expression and draught of the Holy Righteous Nature of *Ælohim* himself. A perpetual duty has a perpetual binding; these Laws are necessary everlastingly, and so will the obligation be: Though the Preface of this Law be objected by some to be occasional and personal, the Law it self is perpetual, and binding to all: Many of the Posterity of *Israel* were never literally themselves bond-slaves in *Egypt*, yet this Law bound them; some special new peculiar Reason may be brought to inforce a general Duty: The Mystical intendment of that Preface, doth belong even to us Gentiles; *l* For we were delivered in their deliverance, we Believers, as members of the mystical Body of Christ, so we share in their mercies, and we also are brought *m* out of spiritual *Egypt*; and even in the Letter it is thus far true, as *Mitzraim* may signifie,

b Ephes.2.19,20. & 6.1,2,3.

i 1 John 3. 4. Rom.4.15. & 5. 13.

k Jam.4.12. & 2. 8--12.

l Psal.66.6. Hos. 12.3,4. *We. Vi.* *m* Rev.11.8.

Distressers

Distressers or Distresses: O, who will give, that the set time were fully come, *n* when both Jew and Gentile shall keep Seventh-day-Sabbath together; even all Nations in *Jehovah*'s house, which shall be called an house of Prayer. How can right reason judge that the Sons and Daughters of men are exempted and freed from acknowledging of *Jehovah* to be LORD of the Creature which he hath made, by giving unto him a due stated proportion of time, which is a part of Divine Worship so natural; and which hath been assented to, and used by Mankind since the beginning of the World: And that there might be no mistake about the separate, appropriate time for his weekly Worship, he himself hath plainly, expressly prescribed the Seventh day for the Weekly Sabbath in his Word, and stamped it upon Created Nature; that all Mankind, in the use of lawful appointed means might come to the true knowledge of it, and might agnize him in the due observation of it; keeping this instituted time with a discriminative regard, using it with a select and distinct respect from the other foregoing days of the same Week, for the solemn Celebration of the Worship of God. The Sabbath was made *o* for *Adam*; for Man, as Man; therefore for all men, all men being in *Adam*. The Seventh-day-Sabbath had its being given it, and its end assigned it even for the good of Mankind: it was made, born, and brought forth for this purpose; it was for this that it did exist and come abroad into the created World: *p* And was made, that Man might do it as an holy Sabbath day. *Hutterus*, in his Hebrew, on that place in *q Mark*, has it thus in, to pass over to this *Adam*; not for the very being of Man, as a day of rest is some ways necessary every Week after the six foregoing days of labour, but also for Man's well being, it being necessary for holy Worship and Services, for Priviledge and Communion; made also for ease, rest and benefit of *r* other Creatures in their kind, in reference to Man. It is *s* the Seventh-day, that passeth under the command, in the orderly, weekly, Revolutions and Successions of time: Where-ever all the inhabited Earth over, there is a Seventh-day weekly, there that people are under the Authority of this Precept, whatever the variation be, as to the several beginnings and endings of the days in the several climates; and this is natural in every Country where-ever Nights, and Days, and Weeks are measures of daily and of weekly time, even from the beginning: Where-ever the Darkness began, there began the Evening; and where-ever the Light began, there began the Day-part of the natural Day, which was more especially pointed out after the creating of the Sun, Moon and Stars on the Fourth Day, before the Seventh-day Sabbath. As for those Objectors, who quarrel at their scriptural, natural command, by their supposition, that under the seventieth, and so onward to the nintieth degree, the day continues in one place about two Months together, in another about four Months, and in another about six Months out right; these Calenders upon their own supposition should inquire, whether ever the LORD did appoint such places for *t* habitation unto Mankind? What Genealogies, concerning persons and pedegrees, are there to be found in those places, if there be no exact computation of Time? God having afore appointed the Times? what Geography is there in such Climates, as to Habitations, or measurings out of the limits of several Nations? He having appointed the bounds of Habitations. That Scripture in the *Acts*, forecited in the Margin, makes mention of all the face of the Earth; *u* the Face-part is habitable, by Divine appointment, that which faceth the Sun in its going and coming. There is Non-inhabited un-inhabitable Earth spoken off, by the Prophet *Jeremiah*, who, a little after that, doth make mention particularly of the Seventh-day Sabbath: It should therefore be examined by these Contenders, whether all Mankind should not dwell there, where Sabbaths may unquestionably be kept without any such strifes of disputations, and where the means of saving Knowledge, and of sanctifying Grace are injoyable? As for the people of half-year-night, and of half-year-day, or of any people near either the North or South Pole, where some say is continual Day-light for many years together: Where do the holy Scriptures make mention of any such people, whom the LORD would have so to measure their time? they are Scripture-days, which we must stick to, and reckon by. A Day is not properly merely Time, but a well proportioned measure

n Isai. 56. 1.--8.

o Mar. 2. 27. διὰ, cum accusative, significat propter & ut plurimum finem notat. Ἐνεκεν.

p Gen. 2. 3. לַעֲשׂוֹת

q Mar. 2. 27. Bagnabur ha Adam.

r Exod. 23. 12.

s Gen. 2. 2, 3. Exod. 20. 8.--11.

t Acts 17. 26.

u Luk. 21. 35. Amos 9. 6. Esai. 18. 3. & 40. 22. & 51. 6. Psal. 24. 1. & 33. 8, 14. Isai. 26. 9. Nahum. 1. 5. Psal. 49. 1. Isai. 38. 11. Dan. 4. 19. Jer. 17. 6, 19.--27.

measure of Time: Nights and Days, Weeks, and Months, and Years, have their constant motions, their successive courses, their unchangeable periods, and renewed returns. In every Nation and Country, where ever men do inhabite, they must begin the Seventh day at that time, when that Seventh-day doth naturally begin in that place; and some of the Objectors do acknowledge that, even in those Climates between seventy and ninety Degrees, there is an equivalent space of time, measured by hours, days, weeks, months and years, by which they overthrow most of the force of their own Argument. God commanded no impossibility in Nature, in requiring a determinate day in every week to be kept, as a weekly Sabbath by man, by all mankind, though some daringly would infer the quite contrary. We must take the Seventh-day as the Creator hath made, and continued it to us: The Law of the Seventh-day Sabbath, is not bottomed upon Ethnick Philosophy, which has corrupted the Principles of Astronomy, and of Geometry, of Theology, and of Christianity, but upon holy Scriptures, and created Nature. The Seventh-day Sabbath; instituted and commanded in Paradise, and renewed, and re-inforced at Mount *Horeb*, (neither of which places were in the lesser *Judæa*, or *Canaan*, and therefore, this Law of the fourth Word was not a local Precept, of force no where but in that lesser *Judæa* and *Canaan*, as some affirm; this Seventh day Sabbath) is such a kind of day, as may be known, kept and observed by men: whereever they should inhabit: That day in every week, which followeth the six foregoing known days of labour, is none of ours; it is the day of *Jehovah*; he hath plainly pointed it out to us in this Law; none need to say, the knowledge hereof is hidden from us, who shall ascend for us into Heaven, and bring the knowledge thereof to us, that we may know it, and observe it? it is clearly demonstrated to us by *Ælohim* himself: we may not make the Sabbath-day the sixth day, for then we should shew our selves unthankful in not receiving the LORD's own bountiful allowance unto us of six days for labour in our particular Functions: Neither are we to make it the eight day, for then we incroach on the LORD's Right, and are not contented with his liberal Grant of six days for our own employments. It might be asked of these Objectors, whether God have any Covenant People near the North Pole and South Pole? if so, whether they have not the Scriptures? If they have, how then can they so mingle Faith with *w* several Scriptures, if such a people have not Day and Night in their successive daily Seasons? was not the whole Scripture fitted for all Mankind, for all Nations, *x* for every rational Creature in those Nations, to whomsoever the glad tydings of Salvation should come? and did not the LORD hereby confirm the lasting establishedness of the Covenant of Grace? Is there one Bible for temporate Zones, and another Book for Poles, and for the inhabitants thereabouts? Day and Night were made *y* for the Earth or Land: The Heavenly Luminaries have a preaching Voice to all Languages and People night and day: To be *z* under the Sun is a phrase, which signifieth to be in this inferiour World: those that do live in this inhabited Earth, are set out by being beholders of the Sun, all who have eyes and will use them to that end; the Sun is made for light by day; and the Sun riseth upon the evil and the good. There was a First, Second, Third, Fourth, Fifth, Sixth, and Seventh Day in every Week here in *England*, from the beginning, ever since it was dry Land, and will be so to the Worlds end, if it still continue dry Earth: and therefore, let us make use of such arguments as do concern our selves; there has been always a day from one going in of the Sun, to the next going in of the Sun here in this Island, ever since it was an Island: the created Sun was just in those very places of the firmament, at those seasons of the year, as to its setting or rising, as it is now at the same seasons of the year, by unvariable constancy in his ordinary course; and our continued certain measure of Days by Divine Ordination in the revealed Word, and in created Nature, must be *a* by the orderly, regular Motion of the Sun, Moon and Stars, this being one great end of their Creation, and these being made before man was Created; so that as soon as man had a being, he might measure his time this way; though it was made known unto him by the LORD, on what day of the week he was created,

w Gen. 8. 22. Jer. 31. 35. 36. & 33. 20, 25.

x Mar. 16. 15.

y Gen. 8. 22. Psal. 19. 1, 2, 3, 4.

z Eccles. 1. 3, 9, 14. & 2. 11, 17, 18, 19, 20, 22. & 3. 16. & 4. 1, 3, 7, 15. & 5. 13. & 6. 1, 12. & 8. 9, 17. & 9. 3, 6, 9, 11, 13. & 10. 5. & 11. 7. Psal. 58. 8. Eccles. 6. 5. Acts 13. 11. Jer. 31. 35. Mat. 5. 45.

a Gen. 1. 14.--19.

created, and which was the Seventh-day Sabbath, when *Jehovah* made a promise unto *Abraham*, that should be fulfilled some hundreds of years after, it is said, that in the *b* self-same day, the Prophety was fulfilled; so that, there is a certain Rule of measuring of Time. Oh how much is it to be lamented, that although the Seventh-day Sabbath be so evidently and plainly asserted through the whole Scripture, yet multitudes who have and do own the Scriptures, will not as yet receive this holy Law of Christ, whilst there is any thing that doth but look like somewhat of an Objection against it, they take up with every humane conjecture, though besides and against the Word; many there are who will rather boldly attempt to throw down all weekly Sabbaths, than humbly submit, and obediently conform to *Jehovah*'s determinate weekly time of the Seventh-day, though Scripture and Nature have joyntly established it. *c* When the LORD threatned, and accordingly executed it, to drive his *Israel*, in case of such provoking disobedience, into strange Nations, unto the utmost parts of the Heaven, yet there they were under the Law and Obligation of the ten Words. In *Judæa* it self, or *Canaan* the lesser, the breadth from East to West was generally fifty Miles, to which, if the Kingdom of *Sihon* and *Og* be added on the other side *Jordan* (parcels of *Canaan* the larger, and possessed by *Ruben*, *Gad*, and half *Manasses*) the bredth reckoned to be eighty Miles, which doth make some variation of minutes, according to this objection, and by the same reason made it impossible for them to keep, as to the same minute parts of time, with respect to the weekly Sabbath; but, as for the larger *Canaan*, which the Israelitish, and Judaick Kings subdued under their Dominion, this had a *d* much larger extent, as has been in part shewed already; their foot did tread, and their coast was from the Wilderness and *Lebanon*, from the River, the River *Euphrates*; and unto the hindmost Sea: The Wilderness of *Paran* was the Southern part of *Canaan*; *Lebanon* was a Mountain at the Northen bound: *Euphrates* the great River was the Eastern border of their Territories, *e* the hindmost Sea, or after Sea, called by the *Greek* and *Chaldee* the Western Sea, was the main or great Sea toward the going in of the Sun, this was to the West their Western bound. This was prophetied in *Moses*'s and *Jehovah*'s time, and afterwards fulfilled in *f Solomon*'s days; where the Nations subdued were to fear and to worship, where the Sun and Moon went forth and went in, in their successive courses; the *Chaldee* doth interpret: with the rising of the Sun, and in the light of the Moon; that is, at Morning and at Evening, *g* as the twelve Tribes are said so instantly to serve God: *h* Those Countries, which were far South, where the inhabitants dwelt by the Main Sea, as *Ethiopia* and *Arabia*, dwelt in by the Posterity of *Sheba* and *Seba*, the Nephew, and Son of *Cush*, the Son of *Cham*, the Son of *Noah*; the Queen of *Sheba*, or of the South, submitted to *Solomon*: *i* He had Dominion from the Salt Sea, the Lake of *Sodom* to the main Sea, the limits of *Judæa*; from the River *Euphrates*, which was Eastward; from the River to the Land of the *Philistins*, and to the border of *Egypt*: The *Ethiopian* Deserts or dry places were subjected to him, they bowed down their faces to the ground before him, as is the manner in the Eastern Countries: *k* Here Christ was preached, and his name was filiated, that is, Christians were there; for as a Son continueth his Father name, so was Christ's Name there continued in those that believe on him; which name of Christians and of Children, was long after revived under the New Testament; and how were they Christians, if they did not profess and practice obedience to Christ's Law of his ten Words? Men of all Nations, even in *Solomon*'s time counted and spake of Blessedness in Christ, in being brought under his Holy and Righteous Laws, and in their subjection to him and to them: *l* All the Earth was filled with Christ's Glory, and the Nations blessed the Name of his Glory. Did not *Solomon* expect, that these submitting Nations should receive Laws from the *Messiah*? and was it a reason of any weight or force then to object against the Seventh-day Sabbath, because of the different Horizons and Climates?

b Exod. 12. 41, 42.

c Deut. 30. 1, 2, 3, 4, 10, 11, 12, 13, 14. Neh. 1. 8, 9. Jer. 8. 3. & 16. 15. & 23. 2, 3, 8. & 29. 14, 18. & 32. 37. & 40. 12. & 43. 5. & 46. 28. & Acts 1. 5.

d Deut. 11. 24. Josh. 1. 3. Deut. 1. 7. Gen. 17. 18.

e Josh. 1. 4.

f 2 Chron. 9. 26. Psal. 89. 36, 37. & 72. 5, 10, 17.

g Act. 26. 7.

h Gen. 10. 7. 1 King. 10. 1.--10. Mat. 12. 42.

i Psal. 72. 8, 9. 1 King. 4. 21.

k Psal. 72. 17. *See the Margin in some English Bibles*, Acts 11. 26. Heb. 2. 13.

l Psal. 72. 19.

From Evening to Evening is the first great Natural measure of a long Day according to Primitive created Order. A late Author has brought in some objections against this, which do call for some answer. The Artificial Day, or

Day-light, saith he, was anciently before *Israels* going out of *Egypt*, counted the beginning or former part of the Natural Day, and the Night the later part of the said Natural Day; in that when the parts of the Natural Day are mentioned in Scripture, before *Israels* coming out of *Egypt*, *m* the Morning was set before the Night; and beeause, at what time soever, or hour of the Day-light, the Scripture speaks of the following Night, it speaks not of the Night, as belonging to the Day following; *n* but as belonging to the day before going; and becaufe our Sunday-Sabbath, saith he, or LORD's day, is the very same day of the week, which was anciently observed by the Jews and Gentiles, for the solemn day of their solemn weekly Worship, beginning at the light part or morning of the day; becaufe *Israels* coming out of *Egypt*, and after that by the Gentiles; but *Moses* put back the account to begin the Sabbath-day *o* at the evening before, whereupon they so began their week-days also, whereby their Sabbath-day was measured out unto them, to be their Seventh-day, otherwise their Seventh-day would not have been proportionable to their six days of labour; and so Christ reassumed and brought forth all that day-light, and put it to the next day, with which together with the night following, he made a new distinct day by rising early in the *p* morning of that new made day; and becaufe, the days of the first week of the Created World were *q* creational, extraordinary universal daies, when it was day, it was day over the universal World; when it was night, it was night every where over the whole Universe, both in regard of the beginning, and ending of the day and the night. Thus he:

m Gen.1.16,17, 18.

n Gen.19. 34. & 21.42. & 26. 24 Numb. 33. 3. 1 Sam. 19.11. Mat.6 34. Jam. 4.13,14. Exod. 13.21,22. Lev.8. 35. Numb.9.21.

o Lev.23.32.

p Mat. 28.1.

q Gen.1.

Whereas he doth affirm, that when the parts of the natural day are mentioned in Scripture before *Israels* coming out of *Egypt*, the morning was set before the night, let the History of the Creation in the beginning of the Bible be read, and there it may be found expresly in the very Letter, that *r* the Evening is put before the Morning in every one of the six foregoing days of the week, the Evening and the Morning were one day, the Evening and the Morning were the Second day, the Evening and the Morning were the Third day, the Evening and the Morning were the Fourth day, the Evening and Morning were the Fifth day, the Evening and the Morning were the Sixth day; they were then so, they have continued to be so, they now are so, and they ever will be so to the Worlds end, as long as such Evenings and Mornings do last, this Author endeavoureth to darken the clearness of this evidence, by a bold asserting, that *Moses* in writing the Book of *Genesis* after *Israels* coming out of *Egypt*, when their day, their natural day being to begin at Even, did therefore also so set it down in his History of the Creation; For, saith he, if *Moses* should have said, the Morning, *Gen.*1. *The morning and the evening was the first*, second, third, fourth, fifth, sixth, seventh day, putting the Morning before the Evening, he might have seemed thereby to have disliked the said change appointed by God as aforesaid, of making the evening, the beginning of each day, after their coming out of *Egypt*: Thus he reasoneth, and yet acknowledge, that *Moses* was inspired by the appearance of God to him: but this arguing doth carry no probation along with it; they are not right words, and so have no forcibleness with them; would the Penmen of this Holy Writ, which was dictated to him by the Holy Spirit, speak and write quite contrary to the created Nature of Darkness and of Light, lest he should seem to dislike a pretended charge? Especially this Author saying (though without proof) that such a change was appointed by God? was there any just cause and good reason for such a man of God, to dislike any of God's appointments? of all the Prophets, that arose in *Israel*, *s* was there any like unto *Moses*, whom *Jehovah Ælohim* knew face to face? The things which *Moses* wrote, were they his own? No; *t* but the Law of the LORD by his hand? *u* Did not the after-Prophets bear witness to this *Moses*? had not *Moses* Letters Testimonial from the LORD Jesus Christ himself, and *w* of *All that he spake and wrote?* That which *Moses* said, *x* was it not the Commandment of God? Hath not Christ willed *y* to hear this *Moses*, which if any do not, neither will they be perswaded, though one rise from the dead? What God spake unto *Moses*, *z* doth not God spake the same unto us, *a* that which *Moses* did

r Gen.1.5,8, 13, 19,31.

s Deut.34.10.

t Chron.34.14.

u Psal. 103. 7. Dan.9. 11. Mal. 4.4.

w Luk.24.25.27, 44.

x Mar.7.9,16. Mat.25.3,4.

z Mar.12.26. & Mat.22.31. *compared.*

a *Compare* Mat. 22.24. *with* Mat. 12.19.

did say, is it not as much as *Moses* wrote unto us? *b* Was not *Moses* faithful in all Christs house, What? would the Infallible holy Spirit dictate according to the disliking fears of man, and not according to the true nature of created beings?

b Heb. 3. 2, 5.

Whereas, he further saith, that, at what time soever, or hour of the day-light, the Scripture speaks of the following night, it speaks not of the night as belonging to the day following, but, as belonging to the day before going; I answer, that, in those Scriptures, *c* which he doth cite, where the word *Æmesh* is used, some of the best *Lexicographers* and Translators do render it *d* past time, and the Past night. As for the LORDS appearing to *Isaac*, The same night, or that self same night, there is nothing either expressed or implyed in this, that doth say, *e* it was the night belonging to the immediate preceding day light; neither any such thing in the forementioned Scriptures in the margin; but, that self same night doth point out that eminent remarkable night of *Jehovahs* appearing to *Isaac* to incourage him against his fears, promising unto him his presence, blessing of him, and confirming his faith in the multiplication of his seed, *f* the place in *Numbers* has a quite contrary proof to what this Author doth bring it in for: For, this morrow, did make up the self-same day with the foregoing Night, as may be discerned, if that Scriptures cited *g* in the Margin be compared with it, That self-same-day, That same which followed after in time did belong to that Night, that very Night, that same; For otherwise the *Israelites* did not come out of *Ægypt* in one day, but in part of one day, and in part of another day; the same Passover day which began at even, was the day of their going out; and this Author confesseth, that, the Natural day began at even, when the *Israelites* were come out of *Ægypt*. The night was made the former part of such a day; *b* This was propheſied of four hundred years or more before the full accomplishment thereof.

c Gen. 19. 34. & 31. 40.
d Cocceius. Arias Montanus, *and others which I consulted.*
e Gen. 26. 24.
f Numb. 33. 3.
g Exod. 12. 41, 42. Deut. 16. 6.
b Gen. 15. 13. Act. 7. 6. Exod. 12. 41.

That place, which he doth urge out of *i Samuel*, doth shew, that *Saul* had an intention to have *David* to be slain in the Morning, if he did not make an escape in the Night; but, that, it should therefore hold forth the Morning of another natural day, to which the foregoing night did not belong, is this Authors meer saying, without any evidence in this place.

i 1 Sam. 19. 11.

Those expressions *k* in *Matthew* and in *James*, *To Morrow*, doth signifie the time coming: but, how can this convince us, that, This, *To Morrow*, doth demonstrate the Natural day to begin in the Morning? for, we have the same expression in the significancy of it in *Hebrew*, above threescore times in the Old Testament, after the *Israelites* coming out of *Ægypt*, relating, some to Religious, others to Civil affairs; in which time this Author doth acknowledge that the Night was made the former part of the Natural day? *l* amongst which these in the Margin are some; so that, even Then as to Civil affairs the *Israelites* did not commonly account the Artificial day of day light to be the former part of the Natural day; which though sometimes asserted by this Author, is yet elsewhere in the same Treatise contradicted by him, when he confesseth the week days had the same measure even then with the seventh day Sabbath which began at even, so that, how to reconcile such contrary sayings to one matter I discern not, much less to reconcile them both to the Scriptures of truth, when men do forget in one part of a book what they write in some other part of it, inconsistent with a former passage. His other Scriptures out of *m Exodus*, *Leviticus*, and *Numbers*, do not witness what he doth bring them into the court for, seeing, although the Day-part be set in order of place in those citations before the night-part, yet this doth not there testifie, that, therefore the Day-part must in order of Nature and of Time, be before the Night-part in the Natural day, *n* for divers other Scriptures do place the Night before the Day, and that, after *Israel* came out of *Ægypt*, when he himself owneth the Natural day, to begin at even. The same we may also find *o* in the New Testament both before and after Christs resurrection, after which this Author would have the morning of the Natural-day to be in time before the Evening of it. He, that would be informed in the *p* true

k Mat. 6. 34. Jam. 4. 13, 14. αὔριον, (So Gen. 30. 33.) ἐπαύριον.
l Exod. 16. 23. & 19. 10. & 32. 5, 6, 30. Levit. 23. 11, 15, 16. Num. 11, 18. Josh. 5. 11, 12. & 7. 13. Exod. 17. 9. & 18. 13. Num. 14. 25. & 16. 5, 7, 16, 41. Josh. 3. 5. & 5. 12. 2 King. 6. 28. & 7. 1, 18. & 8. 15. Prov. 3. 28. & 27. 1. Jer. 20. 3, 7. Zephan. 3. 3. Psal. 22. 13. & 56. 12.
m Exod. 13. 21, 22. Levit. 8. 35. Numb. 9. 21.
n 1 Sam. 25. 16. 1 King. 8. 29. Esther 4. 16.
o Mar. 4. 27. & 5. 5. Luk. 2. 27. Acts 20. 31. 1 Thess. 3. 10. 2 Thess. 3. 8.
p Gen. 1. 5, 8, 13, 19, 23, 31.

right order must resort to the first established Law in primitive created Nature, and in Scripture determinations, when this case is professedly treated of: and therefore *q* both in the Hebrew and in the Greek, when both the parts of a Natural day are joyned together in one Word, the Evening and the Night are put before the Morning and the day, So that, there is no putting back by *Moses*, nor bringing forward by Christ, the account of Nights and of Days, but they have all along continued as they were at the first made by the unchangeable Laws of the Creation: For, hereby doth the LORD prove the unchangeableness of his Covenant of Grace. The first Creational days and week were the just measure of every after-week, and of the days thereof in the ordinary course, succession, and revolution; and particularly the fourth, fifth, sixth, and seventh days of that first created week were measured out by the heavenly luminaries, and the three foregoing days of that week were of the same nature. As to evening, darkness and night going before the after morning, light, and day: all and every of the seven days of that week, As days, were such as the after-days, and were the measure of after-days in their stated order; it was night and day in the several parts of the earth, as it is now: the well-setled frame of the standing statute of created Nature is not to be inverted. Could not, did not, the creating *Ælohim* carry the foregoing created evening, darkness and night, and the following, morning light and day in the same moments of time to cause the same beginnings, continuings and endings of nights and of days, wheresoever and whensoever it is night and day, any where, in any part of the earth then as it is now? Darkness and light were severed, then both in nature and in time: this Author doth acknowledge a revolution of them on the first created day: and that, the night was before the day in one Hemisphere. From this part of the earth is the Scripture account, in the opposite part it is Sea; by his own arguing, it could not be night every where at the same time, for light was in the other Hemisphere, and so the first day did not every where begin at the same time; for, it could not be day where it was evening and dark, nor night where it was morning and light; thus, has he intangled himself in his own net of humane reasoning, which he so spread to have catched seventh-day-sabbath observers. If when Sun, Moon, and Stars were created and put into their moving walks, on the fourth day, they made an universal day that so all seven might in a just proportion of length and number answer to one another, as he affirmeth, Then at the same time it was night in some parts at full noon when the Sun shone in its strength and the light was cleerest and fullest; and then also it was day in some parts at the mid of night when it was darkest (as the two parts of a natural day are distinguished) and yet both these he asserts to be an universal day, contrary to Scripture and Nature, he saith, a little after, that, Sun setting was in some places on the fourth day before Sun-rising, and therefore it may be inferred according to this concession, that, it was night in some places when it was day in other places; in other places it was Sun-rising before it was Sun-setting; he, who would make it otherwise in respect of the wide earth, must take this Authors bare words for it without any proof: our weeks and the days thereof here in *England* are as the first week and the days thereof were at the first creation of this part of the earth, unless he can evidence, that it was since that brought hither from some other part of the earth, and if he could do that, yet it would make nothing for the proving of his main general assertion, whilst the main of the present inhabited earth doth stand firmly in the same place where it was at the first before it was inhabited.

q Dan.8.14. Gnereb-boker, *See the Margin in the English Bibles. A natural day is An Evening-Morning.* 2 Cor.11.25. *It is* Nuchthemeron, *A Night-day. See* Act.27.27,33. *compare also* Gen. 1.5,8,13,19,23, 31.Exod.27.21. Levit.24.3. Psal. 55.17. Dan.8.26. Esther 4.16. Jer. 31.35.& 33.20,25

There is one part of his objection, which doth expect to have somewhat replyed to it, wherein he thus argueth and reasoneth; our Sunday-sabbath, saith he, is the very same day of the week, which was anciently observed by Jews and Gentiles for the solemn day of their solemn weekly worship, beginning at the light part or morning of the day, before *Israels* coming out of *Ægypt*, and after that by the Gentiles, and since Christs time by Gentil pagans and by Gentil-Christians; thus far he, the proof whereof, he referreth us to some humane Authorities, having quite contrary humane histories, which do relate a different practice, some whereof I am upon this occasion even necessitated to point unto; for,

for, it is Scriptural Authority and Law, and created nature and order, which we resort unto for the proof of our position, and therefore the Reader is here desired to bear a little herewith, seeing I am even driven into it, so many several Treatises having been sent and brought unto me, which some are under a temptation to misjudge to be unanswerable, unless somewhat be said and written to stop the mouths of such gain-sayers.

The Pagan Sun worshippers kept Sunday (as this and other days of the week have their heathenish names still kept up besides the word and contrary to it) the Jews kept Saturday; for the Heathen charged the Jews, that, they worshipped *Saturn* for their God; so doth one *r* Historian record, because, they kept the seventh day, which the Pagans had consecrated to *Saturn s*: Another called the Rest, or quietness, or leasure time of the Sabbaths *Saturnin* chairs, or chairs of *Saturn:* and therefore the Christians Sunday Sabbath is not the same day of the week observed by the Jews *t* the Pagans did draw the *Ionic* or *Asiatic* Jews into their Civil Courts on the seventh day, which the Jews complained of to him that was the Superior Power in Civil Government. A learned *u Lexicographer* makes Sunday the first and Saturday the seventh day of the week among Pagans. *w* The Warring Pagans both before Christs being born of a Virgin and also since, did purposely assault the Jews in fight on the seventh-day: The Pagans did scoff at the Jews Sabbath, of which we have an account given in Scriptures and humane histories do also speak and write the *x* same: when the Christians complyed with the corrupt practice of the Pagans, the Pagans charged the Christians, that they were worshippers *y* of the Sun, because they kept and observed the first day of the week their Sunday. The Christians do generally call the first-day of the week the Sunday and their Sabbath-day, as this objector doth, whereas Saturday has the name of Sabbath in all their Law Books in the English Ancient Records. This objector doth confess, that, their Sunday-sabbath could not be the Jews Saturday-sabbath; so that if there were no change of the day of the week from the seventh, the last, to the first in *Moses*'s time, which this Author calleth the seventh day, all his building is upon the sand, and doth totter and fall. Another great *z* Antiquary doth reckon the seven days of the week according to their course and order, Sunday the first and so onwards, Saturnday the seventh, as most Christians now do; the most Ancient *Germans* being Pagans, as having appropriated their first day of the week to the particular adoration of the Sun, whereof that day doth yet in our English Tongue retain the name of Sunday, the next day, was Monday, appropriated to the Moon, as the second great luminary, the third day was Tuesday from *Tuisco* the reputed god among the Ancient *German* Pagans, the Conductor of the *Teutonic* people at the confusion of *Babel*. This objector doth confess, that, *Adam* knew from the standard of Gods working the six foregoing days, and resting the seventh, what was a day, a week, and the boundary thereof, that, in the state of innocency the seventh day was Sacred, and that, this seventh day Sabbath was sanctified by God, and celebrated by our first parents in Paradise; and that never was the week counted to be more or less than seven days with any people: Therefore, I infer from hence, that, *Adam* kept the weekly seventh-day in order of time from the creation, As the weekly Sabbath-day in imitation of the Creators Rest; and *Adam* lived nine hundred and thirty years; which observation he left upon record for after-ages, *a* the holy Spirit calleth the seventh day the Sabbath day after Christs Ascension into Heaven; Many of the Authorities from humane Histories, which this objector doth quote, do militate for the LORDS seventh day against the Sunday Sabbath of this Author. *b* An Ancient Historian of our own witnesseth, that the Rest on the seventh day was wont always to be celebrated: who is there, saith another, that doth not honor that sacred day returning each Septenary of seven days? neither is there any City of the Greeks, saith a third, or of the Barbarians, nor any nation, to whom the custom of the seventh day, in which we Rest, hath not come; The first Fathers, saith a fourth, being taught of God, kept the seventh day holy to God; a fifth speaking of the seventh day, affirmeth it to have been Venerable and Sacred in all ages among all Nations, I might add, a sixth, seventh,

r Cor. Tacitus.
s Faustus Manicheus. Augustin, l. 1. de consens. Evang. c. 22. & l. 18. Contra Faust. cap. 2. & 5.
t Joseph. Antiq. l. 16. c. 4. & 10.
u Minshew.
w Joseph. de bello Judaic. l. 1. c. 5. & Antiq. l. 12. c. 1, 2, 8. & l. 18. c. ult.
x *So in the history of the* Macabees. 1 Mac. 2. 32, v. 38, 41.
y Lam. 1, 7. Aug. l. 6. de Civ. Dei, cap. 11. *In* Tertullians *time.*
z Verstegan, *in his Antiquities, from* p. 68, *to* pag. 80. & p. 10. p. 9, 10, 11, 12, 71, 72, 188.
a Act. 13. 14, 42, 44. & 16. 13. & 17. 2. & 18. 4.
b Beda, *in his* Hexameron. Philo Judæus, de vita Mosis, l. 2. Joseph. contra Ap. l. 2. Mercer. in Gen. 2. 23. Aug. Steuchius *on* Gen. 2. Clem. Strom. l. 5. Euseb. de præparat. Evang. *l.* 13. c. 17. Rivet on Gen. 2. *and in his* Dissert. de Orig. Fab.

venth, eighth, and many more, one calleth the Dominical day c the eight from the Creation; Another doth give it the name of the first after the Sabbath, a third doth describe it by the beginning of days, which a fourth doth call the first day of the week; a fifth doth style it in a Sermon of his, the first day of the week: a sixth nameth it, the eighth day, which is also it self the first, a perfect week. In the second Century, Christians, on the first day of the week worshipping towards the East while they prayed, fell into a suspicion of worshipping the Sun. Another affirms, that, God rested when he had finished the former creation, and therefore the men of that generation observed the Sabbath on the seventh day: by, that Generation, he speaketh of the whole time from the beginning of the world full home to Christ; which is a Testimony, that, the seventh day was not changed in *Moses*'s time from what it was before *Moses*; one of the Authors cited in the Margin doth acknowledge, that, the Pagan-gentils observed the seventh day, every where this custom prevailed to observe the same seventh day, which the Jews used to keep holy, so common was it grown: * Pleaders for the Dominical day do lay the foundation of their observing of it upon Christs Resurrection, which they assert to be on the first day of the week; on this day, saith one of them speaking of the Dominical day, the world received its beginning; The first day of the week, because of Christs resurrection, saith another, is the birth-day of the whole humane nature; Why did the Heathen, the Pagans scoff at the Jews for observing the seventh day as Sabbath, if they both kept one and the same day before *Moses*, and a different day after *Moses* and after Christ, which *d* the Pagans called the seventh day? why do they name the seventh day which was kept festival in *Palestine*, if another day were the seventh? and why do they call the Jews seventh days by the name of Sabbaths, if they did not judge them so to be? and why do they give unto the Jews the name of Sabbatarians? several of the Pagans do deride all *S*abbaths; one of them says, that, the *S*abbaths of the Jews were dedicated to sloth or idleness. Another calleth the observation of the *S*abbath an evil solemnity and Foolishness, and says, that, to observe the *S*abbath was ridiculous, because, that, in so doing they lose the seventh part of their life, *e* one of the First day-men writeth, that, the Gentiles and all the Heathen did not keep the seventh day which the Patriarchs did according to Institution, they did altogether hate the only true holy day, and would not observe it themselves, but, they erected other days to an holy and Religious use; the *Romans*, he saith further anciently instituted every ninth day, and the *Græcians* every eighth day, and neither of them the seventh: the *Romans* dedicated their ninth day to *Jupiter*, the *Græcians* consecrated the eighth unto *Neptune*; but, neither of them consecrated the seventh unto the LORD; and these two were the chief of the Heathen Philosophers; we, saith he, speaking of Christians, that are for the First-day, keep not the same day which was from the beginning. So that the Reader may by this discern, how much men will be at a loss, who resolve this case into humane Authorities and Histories, which are many of them so quite cross and contrary to *S*cripture-truth, and which do so contradict one another: satisfaction and settlement, such as is sound and demonstrative, can never come in that way. *f* Another Advocate for the first-day doth declare, that, *Cyprian*, *Tertullian* and *Hilary* do call the Dominical-day the eighth from the Creation; the Enemies derided the Christian-sabbath, saith *Ruffinus*: *Athanasius* saith, that, he observed the Sabbath day, not as it was in the first age, in the beginning of the world; *Philo* the Apostles contemporary, asserteth the seventh day-sabbath's observation to be according to the Law of nature, constituted by God at the Creation of Nature: *Athanasius* acknowledgeth that the seventh-day-sabbath was observed from the Creation till Christ. The seventh day of every week in order from the Creation was Sacred, not only to the Hebrews but Gentiles; thus the Author, cited in the Margin, with much more, if it were needful which might be added, to discover the invalidity of the objectors arguing, who doth bring many humane Authorities against himself and his own assertion, and against whose way of arguing many contradicting humane authorities are and may further be brought;

so

c Tertul. de Idol. c.14. An. 200. Cypr. Ep. 59. An. 380. Basil M. de Sp. Sanct. c.27. D. Yong, p.54. Chrys. de Eleemosyn. Hilar. Proleg. in Psal. Tertul. apol. adverſ. Gen. c.16. Athanaſ. de Sab. & Circum. Dr. Young, *on the Dominical day*, p.121,122,123, &c. *He calls the Dominical day, the eighth day from the Creation, which is also the First.* p. 148. & p. 101. Chryſ. Auguſt. l. 6. de Civ. D. cap 1.

* Leo. ep. 81. c. 1.

d Ovid. l. 1. de Art. amand. & l. 1. de remed. amor. Plutarch. de ſuperſtitione. Tacitus Agatharchid.

e Dr. Bound. p. 22,64,65,90, 265.

f Dr. Young, *in his Dominical-day; as it is tranſlated into Engliſh (although I have his Treatiſe in Latin) to which Edition I refer in the Pages, both here and a little before cited.* pag. 73,74,110, 111,112,113. (Philo de mundi opificio & de vita Moſis) See Dr. Young. p. 121, 122,123,124.

so widely will men wander, whilst they go astray from the word-way of the LORD's Precepts. *g* One of the learnedest in this Century doth affirm, the τὸ ῥητὸν (the expres Letter of it, as it is written and read in its obvious meaning) of the Fourth Commandment pointeth at the Sabbath, as it was in the first Institution, the Seventh day from the Creation. The very Gentiles both Civil and Barbarous, both ancient and of later days, as it were by an universal kind of Tradition, retained the distinction of the Seven Days of the VVeek, notwithstanding that great variety of differences, which is betwixt them in the ordering of their Years and Months: Every where they attributed some Holiness to the Seventh-day; they were not ignorant, that the VVorks of the Creation were finished on the Seventh.

g Dr. Usher in his Letter to Dr. Tuiss. published by Dr. Bernard. pag. 75,79,80,81, 82,83,85,86,87, 88,89. In these pages are more such humane Authorities, if we had a mind and will to multiply them.

But whither have these Objectors diverted me? I now return.

O what a many peculiar honours hath the LORD put upon this Law in his Word. *k* The Ark in which was nothing else put, but only these ten Words, had many Dignities conferred upon it. It was made of durable Wood, not so subject to putrefaction; this Wood was overlaid within and without, with pure Gold; It had a Crown of Gold round about: The Pot of Manna was before it, by which *Jehovah Ælohim* confirmed the Seventh-day Sabbath: Out of this Ark *Jehovah* spake by Oracle: This was an assurance of *Ælohim's* gracious presence amongst his people, and that he did dwell there: There must they worship before him, with a proomise of acceptance. The Propitiatory covered it: There, between the Cherubims, the LORD himself sat. I could fill up much more paper upon this one Argument. The Lawgiver himself was the Writer of this Law. *i* The Law is one of Christ's Names. *k* The Name of *Ælohim* was given to the Ark of the Covenant: It being an illustrious Symbol of his presence. All the prefiguring, prophetical Scriptures in the Old Testament, relating to this Law, have a New Testament significancy and sense. What a multitude of Scriptures might here be heaped together, in commendation of this Law? It has an invincible firmness! There Precepts are true and certain! The Church is governed by this Law as its Rule! Christ himself submits his Doctrine, to be examined by it! There is Perspicuity in this Law! It is perfect in its Nature and Doctrine! *l* When the Spirit of the LORD doth bring it on with living Efficacy, and with saving Power, O how wonderful are its effects! It begets Faith, its Regenerates, it nourisheth, it makes to be growing, it inlightens, it gives heavenly saving Wisdom, it restores and strengthens the Soul, it exciteth a lively firm Consolation, it joyeth and refresheth the Heart, it kindleth a love to God in the Heart, it furnisheth with Armour against temptations and assaults, It doth guard against captious Sophistry and Treachery; It leadeth to Life, and to eternal Salvation: Nothing may be added to it, or taken from it. *Moses* leads to Christ, and Christ sends to *Moses*. They appeared together at the Mount of Transfiguration. The characteristical Notes, and the distinguishing Marks, that do difference an Evangelical Reformed Christian Church and Disciple, from an Antichristian Synagogue, and a Worshipper of the Beast, are the keeping of the Commandments of God, and the having the Testimony of Jesus Christ. Much peace to them that love *Jehovah's* Law, and to them no stumbling-block. This will be the everlasting Rule of the Holiness and Righteousness of glorified Ones in Heaven. If some one will do, he shall know of this Doctrine, whether it be of God, or not. O the happy straight goings on of that man, who fearing *Jehovah*, who delighting greatly in his Commandments! *m* Christ is the Author of Eternal Salvation unto all them that obey him, and the Father gives his Spirit unto such.

b 1 King. 8.9. Exod.25. & 16. 33,34. Numb.7. 89. 1 King.6.19. Psal.28.2.

i Isai.42.4. Mat. 12.21.

k Exo.28.29,30, 35. & 29.11,23, 25,42. 1 King.8. 62. Psal. 50. 8. Luke 1. 8.

l Rom. 7.8,9. Psal.119. throughout; and often elsewhere.

m Heb.5.9. Acts 5.32.

How freely and delightfully could I here inlarge in the commendation of this excellent perfect Law; *n* How good, how holy, how just, is this Law for the matter, intrinsecally, externally good, and holy, and just, consonant to the eternal Justice, and Holiness, and Goodness, which is in the LORD himself, whose Authority is stamped upon this, and as such is given forth from him unto

n Rom.7. 12.

to us to be a Rule. How can this be abrogated or changed, which is so full and comprehensive of that Righteousness and Holiness, which is the perfect Image of the pure unchangeable *Jehovah Ælohim?* were we more throughly conformed to it in our natures and actions, we should be tied to it, and to the Commander of it, with an everlasting love, *o* love beyond expression: How can the obligation of its mandatory power be other than eternal and immutable! O how good is it in its kindly effects, inlightning, converting, restoring, quickning, comforting, and many other ways operating upon the heart, when the holy Spirit doth put life and power into mens hearts for these productions! This way of obedience to the ten Words, is the way of lasting, of hidden age, and of everlastingness, that way, which alone of all ways will continue and hold out to the utmost duration, when all the ways of Anomous of lawless ones shall perish. Christ's Disciples should evidence and manifest their love to him, by their friendliness to his Law: The Doctrines and the Precepts of this Rule, the promises and the threatning of it, do some way or other lead to Christ, and have him for their scope, and this under the old as well as new Administration! were not the believing Israelites to look unto the covenanted *Messiah*, and to act Faith upon him? Were they not by all the Types and Figures, and *S*hadows of him, to make application of him to themselves, and of themselves to him, and and to confirm their expectation of his coming? Was not this that which made all their prayers and other services acceptable, their spiritual relation which they had unto him? How could mercy be done unto thousands, as the Letter of this Law doth include, if we exclude this *Messiah*, or Christ out of his own Laws, as if he were not intended there: The Administration of this Law was Evangelical in its great design, and main intention. Can a believer but highly prize Christ, and esteem him precious, when he doth so look into the *p* glass of this Law, as to view and loath the spots on the face of his nature and life, the least of which this Law doth discover, and will not hide any of his deformities, nor cover his wrinckles, nor paint his uglineſs? In this case, how great are the benefits by Christ to the Believer, who is made of God to the Believer Wisdom, and Righteousness, and *S*anctification, and Redemption? The more that a Beliver doth honour Christ, the more will he be carried out in a *S*pirit of Love to delight in the Commands of Christ: When *Adam* was most holy, he was most obedient, and when he was most obedient, he was most acted by a principle of Love: Thus the holy blessed *q* Angels do all in obedience and love to Christ; for they also are under this Law, and at command: Even the LORD Jesus Christ *r* himself kept these Commandments of his Father, and did abide in his Love; his ready, chearful, obedience to his Father, must have an eye to a commanding Law. The Law of the ten Words, though it include a perfect holiness in its requirements yet doth it not exclude an Advocating Mediator in its intendments. O how will mens faces be covered with shame at the last, when they shall be judged by that Law, which now they so much contend against? When the LORD had given forth the Law of the ten Words; it is said, *ſ* Not hath he added: He added no more commands of this Nature: This was *t* almost forty years after the promulgation of the Decalogue at Mount *Sinai*. He hath not added, he doth not add, he will not add, will still be a true saying, relating to this, no more commands of this kind and sort; for they are but ten Words, a perfect Law, *u* to which nothing is to be added, and from which nothing is to be substracted. In this Book of *Deuteronomy*, *Moses* repeated the ten Words or Commandments, and presseth to the observation of this Law, confirming the whole of it, with promises to the believing and obedient, and with threatnings against the unperswadeable and transgressing. And Christ himself a little before his death foretold of the continuance of the *S*eventh-day *S*abbath, calling it by the *w* name of *S*abbath; well towards forty years after his death; though for the advancement of *S*abbath-learning, I propound to the Vertuoso, and the Ingenuoso of the times to consider,

o Psal. 119. 97, 113, 119, 127, 159, 163, 165, 167. Psal. 139. 24.

p Jam. 1 23, 24, 25.

q Psal. 103. 20, 21.

r John 15. 9, 10.

ſ Deut. 5. 22.

t Deut. 1. 3. Exod. 19. 1.

u Deut. 4. 2. & 12. 32. Prov. 30. 6. Mat. 5. 17, 18.

w Mat. 24. 20.

2. VVhether

2. Whether that expreſſion, *Mat.* 24.20. *Pray ye that your flight be not in the Sabbath*, do not relate to all and every of thoſe great periods of time, the deſtruction of *Jeruſalem*, the down-fall of Antichriſt, and the Tribulation of that time, which ſhall make way for the later-day-Glory? this Seventh-day Sabbath will laſt as long as this world laſteth, to the utmoſt end of it.

Thus Reader, have I through Mercy and Grace, ſomewhat traded, according to my Talent received, for the Honour of my LORD, and of his Works, Words, and Law; and for the promoting of Scripture-ſciences and Arts. It is with him what entertainment he will give it in thy heart, and what bleſſing he will there put upon it.

O the *x* Excellency of this Word Knowledge! *The Wiſe of heart will* y *receive Commands. They will treaſure up Knowledge, to draw it out in ſeaſon. Wiſdom is found in their lips. To the mouth of their Underſtanding ſhall they be praiſed.* z *The Well-adviſed will hearken unto Counſel, and thoſe that fear the Command ſhall proſper; Whereas the proud will be always wrangling and contending; Contemners of the Word will quickly be corrupted.* The Law, the Doctrine, the Inſtitution of a wiſe man is a clear Vein and Fountain of Lifes; and a good Underſtanding will give Grace. a *A Scorner ſeeks Wiſdom, and finds it not; but Knowledge is eaſie unto him that underſtands it.* It is facile, it is obvious, it freely preſents it ſelf, it is ſoon learnt, it is eaſily gettable, quickly attained. A Fool has not the lips of Knowledge; go we from him, his fooliſhneſs is deceitful Sophiſtry, deceptory fraud: But the Wiſdom of the Acute is to underſtand his way of practical buſineſs. Philoſophical Folly has too long been made an Hereditary Poſſeſſion, one Generation to another; Inept Opinions have been pertinaciouſly reteined: But the Wittily-ingenious, who take up with naked Truth in naked Souls; they crown themſelves with Knowledge, and they put a Crown upon Knowledge; Wiſdom is their rich and royal Ornament. b *The tongue of the Wiſe maketh knowledge good*, grateful, commendate, renders it amiable; adapting of it, and opportunely uſing it, to time, place, perſon and caſe. Speech, when according to the Laws of the Heavenly Apothecary-Art, ſalutiferouſly compounded of proper Scripture Ingredients, is Healthfulneſs; curing the unſoundneſs, the grief of mind: There is healing Medicine in ſuch a tongue. The lips of the Wiſe do ſow Science; they winnow it firſt, ſever it from chaffy Philoſophy, and then ſow it pure. That is the true good Knowledge, which the Wiſdom of God doth teach in the Word. c The beſt Intelligence is that which is grounded upon the Word: To this ſhould we attend and bend our mind, referring all our ſtudy hither; eſpecially the teachers of others; they, of all men, ſhould *d* be in theſe written Words: They are then in their proper Studies and Places; it ſhould be their Being and Life. This makes men wiſe in heart, it doth prudentiate and intellectuate them. The ſuavity, the ſweetneſs of the lips will add Doctrine, by a commodious aptneſs of ſavoury Expreſſions, and by a pleaſing elegancy of winning Eloquence; we ſhould be Lords, Maſters, Poſſeſſors of this. The heart of ſavoury wiſe ones will make their mouth to underſtand; it will ſuggeſt to the tongue, what, how, when, where, and to whom to ſpeak. A more inner underſtanding of a Truth or Thing, doth much help the Faculty of Speech about that Truth and Thing: New noble Conceipts will ſtill be under-begotten. It expedites the lips, when the Rule of all is this Word. e Savoury knowledge may be ſeen and read in the faces of ſuch prudent ones: It puts a placidneſs, modeſty, right-compoſedneſs, upon their Countenance, which is an Index of their Wiſdom. Such are Cool of Spirit, Moderate, placid, ſedate; not hot, and haſty, and raſh, to pour out Words. f Thoſe who have all their deſire and delectation in this, to find out (in a way of ſearching) all ſolid Science, and uſeful Wiſdom, they withdraw themſelves from Philoſophick and over-worldly Diverſions, to immix themſelves

x Phil.3.8.
y Prov.10.8,13, at.12.35.
z & 13.52. Prov. 12.8.
z Prov.13.10,13, 14,15,20.
a Prov.14.6,7,8, 16,18,24,29.
b Prov.15.2,3,7. 14,23.
c Prov.16.20, 21,22,23, 24.
d 1 Tim.4.15.
e Prov.17. 24, 27,28.
f Prov.18.1,4, 15.

in those Holy Studies that do bring in durable Essence. Their Understanding has
g Prov.19. 3,8, 20. depth of living Waters, and their Vein is flowing over with it. g To be without the knowledge of the Soul, or for the Soul to be without Knowledge; not good this. How can such an one govern his Actions, and order his Affairs with judgment and discretion? That is Wisdom which will be found and acknowledged to be Wisdom at the last, in thy last or utmost end, Cease we therefore from erring and straying out of the way of those written words of Wisdom. O prize
b Prov.20. 15. we this! b for the lips of Wisdom are Gold, and a multitude of Gems, and a precious Vessel. Vain affectation of Humane Wisdom is drossy, strawy, broken
i Prov.21.16. and earthy. He i that wanders out of the Way of Understanding, from this prescript word of the LORD, will in the end remain in the Cougregation of the in-
k Prov.22.18, 19,20,21. curably-dead. k To keep the words of the Wise in the belly is sweetly delectable, they will be aptly put together in the lips. Study Wisdom, that thou maist trust in *Ælohim*; he makes known Wisdom to thee, to this, for this end: They are his written Words that do teach it. In the Scripture are those excellent Counsels, that do tend to true and to sound Knowledge. The Counsels and Knowledges that are found here, are the Justness or Rectitude of Truth, or certainty of the words of Truth, every way true: It is the truth that is here learnt; To make to return words of truth to those who send thee words truth, when others do send their Questions, and propound their Cases to thee, for resolution and sa-
l Prov.23.12, 15,18,19,23. tisfaction. l We should make our heart and our ears to enter into Discipline, into the Words of Knowledge. The seat of Wisdom is in the heart; when that doth rejoyce, to see and to hear others to be wise, the whole man rejoyceth: The reins of a Teacher do rejoyce, when the lips of a Scholar do speak Rightnesses. When the prescript word, and not our own or others carnal corrupt reason, is followed, we shall make a blessed progress in holy Sciences. Here is truth which we should acquire into our possession, the right knowledge of Naturals and Spirituals, not parting with it upon any terms: That is Wisdom, Instru-
m Prov.24.5,7, 13,14,26. ction and Understanding, which is Scripture-Truth. m He, who is thus wise, is manly in strength: A man of Knowledge has fortifying Proweſs; It doth increase his inner and outer vigor. These Word-wisdoms are unreached-heights, too sublime for and to an evil-fool; lofty excellencies, which he cannot come at whilst such: But, to know these, is to the inlightned Soul, as honey, or the distillings of the honey-Comb; sweet and nourishing, (what natural causality honey may have this way, for the sharpning, quickning, clearing of Ingeny, let
n Prov.25.2,11. others inquire:) If thou have found it, it shall be a last reward. n It would be the Glory of Kings to search out a Word, in all their warlick and civil, as well as Religious transactions; to inquire after those treasured senses of Scripture, which would direct them in this. It would teach all to word their words over its circumstance or Modes, aptly, opportunely, as if it moved a-
o Prov.26.16. right upon Wheels. No answers but are o Scriptural, concordant thereunto, are sapid Counsel, or savoury Advice, judicious Reason, returned to inquirers.
p Prov.28.5,16, 26. p Those who in this way do seek *Jehovah*, shall understand all, whatsoever it be that doth belong to their Office and Duty. A Prince, a Leader, in State or Church, or Field of all men, should not want understanding in Scripture Sciences, in word-acts. He should be well skilled in all sorts of useful Learning; otherwise their imprudent misgovernment will put them upon oppressing and
q Prov.29. 3. misguiding their people. q O love we this Wisdom, and this way of VVis-
r Prov.30.1,2, 3, 4,5. dom! r The Primitive Understanding of *Adam*, which he had concreated with him, is not now to us; we are corruptly bruitish, as to the answering of difficult Questions; it is only to be had from Christ in the Word, who is able and willing, He the God-man. For the knowledge of holy Ones, Angelical heavenly Ones, is not so with us now, not so born and bred with us of our own, but is a gift from him who is all VViſdom.

Reader, let thine eyes therefore, be now up to him, that thou mayst be one
f John 6.4. out of Isai.54. 13. and Jer.31.34. of the f God-taught Ones; that thy knowledge may, even whilst thou art here

on

on Earth, more grow up to answer the knowledge of those glorified in Heaven! Thy knowledge should be perfecting, as theirs perfected! O for that blessed day, when all the imperfections in a Believers knowledge shall be wholly done away! When it shall be more presentially visible in the innate Light, both of the Knower, and of the things known; When the Saints shall see face to face, and know even also as they are known! 1 Cor. 13. 8-12.

FINIS.